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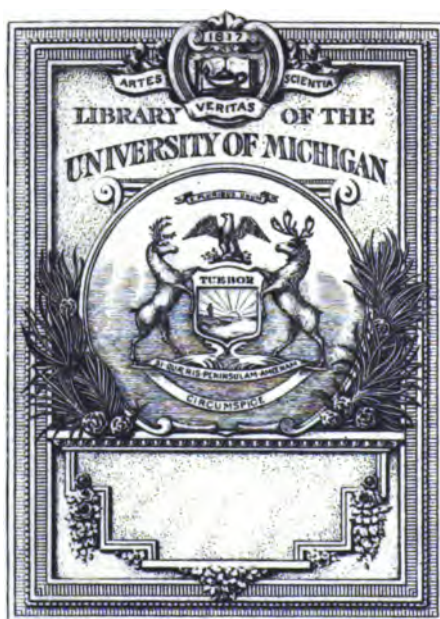
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THE  
**Eclectic Review,**

MDCCCXIX.

**JANUARY—JUNE.**

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**NEW SERIES.**

**VOL. XI.**

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Φιλοσοφίαι δὲ οὐ τῆς Στωικῆς λέγου, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Ἐπικουρείου τῆς  
καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς,  
δικαιοσύνην μὲτα ἐνστίβους ἐπιστήμης ἐκδιδασκόμεν, τούτο συμπέει το ἘΚΛΕΚΤΙΚΟΝ  
φιλοσοφίας φημι.

CLEM. ALEX. *Strom. Lib. 1.*

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# THE ECLECTIC REVIEW,

FOR JANUARY, 1819.

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Art. I. 1. *Speech of the Marquis of Lansdowne in the House of Lords, June 3, 1818, on moving for certain Information relative to the State of the Prisons in the United Kingdom. Published by the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders. 8vo. pp. 16. price 6d. 1818.*

2. *Some Inquiries respecting the Punishment of Death for Crimes without Violence. By Basil Montagu, Esq. 8vo. pp. 120. London, 1818.*

3. *The Punishment of Death in the Case of Forgery; its Injustice and Impolicy maintained. 8vo. pp. 32. price 1s. 1818.*

**I**F there be any truth in the omen which Lord Bacon deemed the only infallible source of political prophecy, *the predominant opinions of men in general between twenty and thirty*, no event may with more confidence be predicted, than some speedy legislative reformation of our penal code. Such a measure has long appeared highly desirable, not simply on the ground of humanity, but because the multiplicity of capital punishments has of itself necessitated a partial repeal of the sanctions of our criminal law, introducing by this means an uncertainty into the administration of justice, which defeats the very intention of the legislature. The alarming increase of offences has tended to strengthen this opinion, and to awaken at the same time a suspicion as to the efficacy of penal severities in deterring from the commission of crime. 'Imperfect,' remarked Dr. Colquhoun, in a work published nearly twenty years ago, 'must be either the plan, or the execution, or both, of our criminal code, if crimes are found to increase.' Crimes *have* increased, and those crimes especially have increased, upon which the laws denounce the punishment of death. At the same time, it has been found impracticable to push further the system of severity. The relaxation of the laws has accordingly almost kept pace with the multiplication of offences. Punishment has become

more uncertain, in proportion as the laws have grown more severe, or as the field for the application of their severity has extended. The example made of the sufferer is, under these circumstances, deprived of its beneficial influence, inasmuch as the crime which is the ground of his sentence, is not the real *cause* of his suffering that sentence. Those selected for execution, at the discretion of the judge, endure the penalty, not because they are condemned to die, but because they are excluded from the general respite. The magistracy has, in fact, been the great innovator: in this extensive exercise of its discretionary powers, it has anticipated those changes to which it has now become the business of the legislature to give permanence. It is the judges of our criminal courts who are chargeable with beginning the desired reform; they have made the rule the exception, and the exception has become the rule.\* Nor does there exist any disapprobation of this systematic lenity. Among all the expedients devised for checking the progress of delinquency, no individual has been found hardy enough to propose the remedying of the discrepancy between the law and the practice, by making the punishment of death even *generally* consequent upon the sentence. But still, this discrepancy is felt to be an evil; and if the practice cannot be brought nearer to the standard of the law, it is natural to inquire whether the law might not without danger be reconciled with the practice. A very high judicial authority (Sir W. Grant) has argued, that 'as they cannot both be right, the question is, 'which is wrong, and where the remedy is to be applied.' 'Now I think,' added that learned and highly respected individual, on the occasion alluded to, 'the *practice* is right.' The public at large seem now prepared very generally to second this decision. The conduct of a recent London Jury, though attributable, in great measure, to dissatisfaction with the nature of the evidence before them, has spoken pretty loudly the prevailing reluctance to place the life of an offender at the discretion of a judge. In fact, the question is now before the country, and it becomes the indispensable duty of the great

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\* Sir Samuel Romilly stated before the House of Commons, that out of 1872 committed to Newgate within the seven years preceding 1810, charged with the capital offence of stealing in dwelling houses and shop-lifting, *only one* was executed. Again: it was stated on the 25th March, 1818, that during the preceding twelve years, 655 persons had been indicted for privately stealing, of which number 113 had been capitally convicted, and of those 113 not one had been executed: 365 of the 655 had been found guilty of simple larceny only; that is to say, 365 persons had either been improperly charged with a capital offence, or were acquitted of the capital part of the charge, by the juries, in violation of their oaths.

Inquest of the nation, to bestow upon this momentous subject the most patient and dispassionate attention. We look with the utmost confidence to the result.

Closely connected with this defect in our criminal jurisprudence, is that subject in which so general an interest has been simultaneously excited, and respecting which the House of Lords has pledged itself to institute an inquiry. If it is an acknowledged evil that the sentence should be severer than the punishment, it must be admitted to be an evil of still greater magnitude, that the punishment should be severer than the law. If too wide a discretion is upon the present system entrusted to the judge in acting upon the decision of the jury, the sentence of the judge himself, when the punishment is less than death, becomes subject to a discretion scarcely less extensive, and far more liable to abuse, in the person of the gaoler. The portentous increase of crime within the last ten years, has had the effect of pressing this subject also, irresistibly upon the public attention. Lord Lansdowne adverts to the papers laid before the House of Lords, from which it appears, that while, in the years 1805, 1806, and 1807, the amount of convictions was 9865, in the years 1815, 1816, and 1817, the number was 19,736; and the result of the present year promises to be still more appalling. Any speculative inquiry into the primary cause of this increase of crime, would, perhaps, be of little practical advantage; it is doubtless the result, in a great measure, of the peculiar political circumstances of the country; 'but from whatever source,' remarked his Lordship, 'these waters of bitterness have flowed, 'it must depend chiefly on the state of the receptacles into which 'they enter, whether their progress shall, or shall not be accelerated.'

'If, under the operation of that multiplication of penal laws which the state of our society may render necessary, a number, or we should rather call it a *population*, exceeding 13,000, is to be annually consigned to our prisons, it must materially depend upon the system of management and discipline in those prisons, whether those members be annually returned into the bosom of society, after their acquittals or the termination of their sentences, in a reformed and improved condition, or let loose to prey upon it, more accomplished in the art and more deeply advanced in the principles of crime. Almost all that can be said on this subject, is comprised in the memorable inscription on the gates of a continental prison: "*Parum est coercere improbos pœnâ, nisi probos efficias disciplinâ.*"'

It is scarcely possible to say in which branch of the administration of our penal laws, a reform is most loudly called for. With regard to both parts of the subject, the remark of the Prison Discipline Society in their Preface to Lord Lansdowne's Speech, ap-

plies with equal force, that 'the noblest offices of humanity, and the dearest objects of self-interest, are inseparably united.'

With regard to the necessity of some reform in the system of our Prison Discipline, there exists indeed a difference of *feeling*, but scarcely a difference of *opinion*. Mr. Buxton's work, by a simple recital of facts, has precluded the necessity of having recourse to speculative reasonings in favour of either the practicability or the efficiency of rendering punishment subservient to the reformation of the delinquent. But still, there is a *listlessness* of feeling respecting admitted truths when not brought home to the heart, which prevents, in this case as in many others of equal importance, the sentiment from developing itself in action. 'The learned, the judicious, the pious Boerhaave,' says Dr. Johnson, 'relates, that he never saw a criminal dragged to execution, without asking himself, Who knows whether this man is not less culpable than me (I)?' 'Who can congratulate himself,' adds our great moralist, 'upon a life passed without some act more mischievous to the peace or prosperity of others, than the theft of a piece of money?' This is the feeling which belongs to a right view of the subject, and which forbids that proud withdrawal of the mind from the disgusting details of crime and punishment, which self-love induces in many estimable persons, who, conceiving themselves to have no part or lot in the matter, seem afraid of coming within the infection of sympathy.

We are not advocates for exciting an improper commiseration for the criminal; for bestowing upon delinquency that share of public attention—we had almost said favour, which is withheld from virtuous poverty and unavoidable misfortune. It is one of the worst effects of the existing system, that it tends to merge our horror and indignation at the crime, in pity for the culprit, and to hinder our acquiescence in the administration of justice. The disproportion of the sentence to the guilt of the offender, in cases where the punishment of death is awarded to crimes without violence, is so revolting to humanity, that it renders the best part of society conspirators in their hearts against the laws of their country. 'They who would rejoice at the correction of a thief, are yet shocked at the thought of destroying him. His crime shrinks to nothing compared with his misery, and severity defeats itself by exciting pity.\*'

Respect for the laws, is, next to the religious principle, by far the most important and salutary restraint upon human passions, that can be brought to act upon a civilized community; it is in fact the chief bond which holds society together. The fear of punishment is but remotely concerned in producing this subor-

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\* Dr. Johnson. *Rambler*, No. 114.

dination to Law: in the absence of other restraints of a moral nature, this fear is found wholly inefficacious to deter from the dreadful venture of setting the consequences of crime at defiance. That which is 'of all dreadful things the most dreadful'—death, is daily encountered with a hardihood which leaves no room for surprise, that even when arrayed in all the terrific ceremonial of punishment, the fear of death should scarcely be effectual to repress the mis-directed spirit of enterprise, much less to control the inveterate habits of the hardened and the desperate. 'There is no passion in the mind of man so weak,' remarks Lord Bacon, 'but it mates and masters the fear of death.' Certainly, hanging is not punishment enough, is not terrible enough, to ensure obedience to the laws. Torture is not enough, it has been tried, and proved to be not enough, to overcome the bold contempt which, in the absence of moral fear, is felt by the offender towards his judges, whose utmost vengeance can, he knows, but wrest from him his life. Respect for the laws is a very different principle, and one more deeply seated in our nature, than this animal fear: it springs from a sense of justice, and from the conscious need of that protection which the laws alone can afford. Conscience and self-interest are alike implicated in our solicitude for the maintenance of their authority; and punishment, when conformable to our ideas of what the laws justly require as the sanction of that authority, is viewed with unmixed approbation, not only as the proper mark of infamy set upon the offence, but as the pledge of our own safety.

This respect for the laws is found to be in many instances not totally destroyed, even where the fear of punishment has not sufficed to deter from the commission of crime. Often the culprit will acknowledge the equity of his sentence, and his acquiescence in the law by which he suffers, is, in such cases, followed by a salutary contrition for the wrong he has done to society. This idea of punishment, as a thing deserved and right, being once destroyed, no degree of severity will impart to the sanction of the law the force of a moral restraint. Punishment becomes efficient as a preventive of crime, chiefly as it contributes to render crime itself infamous, by striking in with the secret decision of conscience, and proclaiming before the world what the offender himself dreads to hear as the anticipated sentence of the tribunal of God. But when the penalty is as excessive as its execution is uncertain, it is not very likely that either the moral fear, or the servile dread of punishment, will be very efficacious in preventing crime. Could any expedient be devised, more directly adapted to divest of all its impressive majesty, the awful ceremonial of doom, than the practice of our criminal courts, where the audience are accustomed to hear the sentence of death passed upon their fellow-creatures, upon whom



it is never intended to be executed, upon whom the spectators know that it is never intended to be executed, while the culprit himself is confident that it is merely a piece of legal form?

A very striking instance of the gross impropriety of this practical fiction, was, on one occasion, referred to in the House of Commons, by an honourable member who had himself been an eye witness of the scene. Upon the home circuit, some years ago, a young woman was tried for having stolen to the amount of forty shillings in a dwelling-house. It was her first offence, and was attended by many circumstances of extenuation. The prosecutor appeared, as he stated, from a sense of duty; the witnesses very reluctantly gave their evidence, and the jury still more reluctantly their verdict of guilty. It was impossible not to observe the interest excited in the court. The judge passed sentence of death. She instantly fell lifeless at the bar. Lord Kenyon, whose sensibility was not impaired by the sad duties of his office, cried out in great agitation from the Bench, "*I don't mean to hang you, will nobody tell her I don't mean to hang her?*" "I then felt," continued the honourable relater of this fact, "as I now feel, that this was passing sentence 'not upon the prisoner, but upon the law. I ask whether an English judge ought to be placed in a situation where it is imperative upon him to pass sentence of death, when he has not the remotest intention to order the sentence to be carried into execution?'"

If the very design of penal severities, so far as intimidation is admitted to be their design, is thus frustrated by their being reduced to a doubtful threat, the effect of the practice is not less to be deprecated, in relation to the reverence which it is so necessary to cherish for the institutions of our country. Perhaps no feature in the English character is more distinguishing, than the universal reverence which is either tacitly or directly made on all occasions of civil wrong, to the laws. Among no nation has the phrase—*you have no right*, so authoritative an emphasis. The weakest feels himself strong in the protection of the laws, and the mightiest feels his strength of no avail against them. Through all our revolutionary changes, the laws have never lost their hold upon the public mind, but have constantly been appealed to and upheld, as constituting the very essence of all that is included in the venerated name of our country. The origin of this steady attachment, will in vain be sought for in the theoretical perfection of our criminal code. A more rational cause presents itself in the equality of protection which that inestimable institution, the trial by jury, extends to the meanest subject, and in the independence and incorruptibility of the

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\* *Parliamentary Debates*, March, 1811.

**Judicial Bench.** The verdict of an English jury, given in the face of day, under the direction of the judge who sums up the evidence which is to guide their decision, has been with reason held to afford the best possible security for the protection of innocence and the repression of crime, that human imperfection admits of; and hence the general acquiescence which is felt in the issue of the trial. It is not by fear, 'animal fear,' that man is to be governed in a state of social freedom. Hobbes's remark, that 'Laws without the sword are but bits of parchment,' has been finely met with the antithesis, that 'Without the laws the sword is but a piece of iron.' The hand which wields it, imparts to it all its terrors. It is an invisible power, 'the awful power of Law, acting on natures pre-figured to its influence,' which quells the spirit of the culprit; a power which, to use the words of a profound thinker, 'is therefore irresistible, because it takes away the very will of resisting.' A faculty is appealed to in the offender's own being, and it answers to the appeal. Were it not for this moral influence of the laws upon the conscience, the faster society was cleared of malefactors, the more familiarized would the contemplation of death be to the still-growing remainder of the vicious, and the more determined would be their conspiracy against the interests of society. Is it not then of infinite consequence, that legislators should not be misled by the design of striking with terror the offender, to overlook, in the severity of the sanction, the danger of weakening the primary and more efficient inducement to the observance of the laws? Surely, when public opinion inclines almost to take part with the criminal against the law, as the victim of a sanguinary vengeance, rather than to express itself in indignation at his crime, this danger has already put on the form of existing evil. No one who has witnessed our frequent executions, can doubt that this is the case, at least among the lower classes, upon whom it must be remembered the example of the sufferer is more expressly intended to have a beneficial influence. 'Indeed it may be observed,' says Dr. Johnson, 'that all but murderers have, at their last hour, the common sensations of mankind pleading in their favour.' Not so when the punishment is felt to be apportioned to the offence. In those cases, whatever pity is excited for the individual, no dissatisfaction with the sentence frustrates the ends of justice. The faint and forced halloos with which sometimes a part of convicts are greeted by the lowest rabble, on their way to the hulks, speak no such treason against the laws, as the sullen silence with which the crowd gaze on what they view as legalized murder, the execution of a man for forgery or horse-stealing. He must know little of human nature, who imagines that the horrors of such a scene are adapted

to excite a dread of punishment, that shall compensate for this immoral sympathy with the guilty. *Blood for blood* is the voice of nature. *Blood for property* is an outrage upon nature; and the instinct which induces us to revolt at laws framed in disregard of its dictates, it is in vain attempted to extinguish. Is it not then to be feared, that even that reverence for our laws, and that confidence in the practice of our criminal jurisprudence, which are so deeply rooted in our national character, may be undermined by a pertinacious adherence to the system of vindictive punishment? Are we prepared to dare all the consequences of rendering the administration of justice unpopular among the nation at large, by a system which tries so severely the integrity of the jury, and devolves so dangerous and invidious a discretion upon the person of the judge? Can a mode of punishment which divests crime of half its ignominy, by rendering the culprit the object of commiseration,\* while it deprives justice of its beneficent character, both in respect of the victim whom it makes no attempt to reform, and of those novitiates in crime whom it fails to intimidate,—can such a mode have even a tendency to lessen the sum of crime? If not, what atonement can be made for the enormous cost of unnecessary misery at which the administration of justice has so long been carried on? What reparation can be made to those unhappy beings, whom our short-sighted precautions for the interests of commerce, have sent, year after year, into the other world?

Unquestionably, such a system could never have been so long persevered in, had not some radical fallacy pervaded the opinions of our legislators, both as to the *design* and as to the *operation* of Penal Laws. With regard to their design, it seems to have been long considered that it partook of resentment or revenge; as if punishment was intended as a gratification of public feeling, or as if the dispensation of the moral government of God was committed to the partial and mutable arbitrations of human policy! 'It is from an abuse of language,' remarks a very intelligent political writer, 'that we apply the word Punishment to human institutions: vengeance belongeth not to man. It is the end of penal laws to deter, not to punish.'† Were

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\* 'Barbarous spectacles of human agony are justly found fault with, as tending to harden and deprave the public feelings, and to destroy that sympathy with which the sufferings of our fellow-creatures ought always to be seen; or, if no effect of this kind follow from them, they counteract in some measure their own design, by sinking men's abhorrence of the crime in their commiseration of the criminal.' *Paley*.

† This has been remarked by Paley, who says: 'The proper end of human punishment is not the satisfaction of justice, but the

it not so, what excuse could be made for passing by crimes of the most atrocious nature, in the scheme of penal legislation, and reserving as it were the whole collective vengeance of the insulted majesty of law, for acts of mischief and deceit, but of no heinous malignity? How shall we, on the supposition that punishment is a vindictive visitation upon crime, be able to retain any respect for laws which punish adultery with a fine, which permit seduction, under the most aggravating circumstances, to be committed with impunity, which withhold from the duellist the just recompense of cold-blooded murder, and yet, in the case of forging an ale-license or a perfumery stamp, inflict the punishment of death, as felony without benefit of clergy? It is obvious that no approach can be made by the laws of man, to an equitable dispensation of punishments upon the principle of vindictive retribution. And, indeed, the moral nature of man, lies wholly beyond the control of human legislation. To punish, not less than to reward, is a prerogative which the Divine Being has reserved to Himself. The simple purpose of the laws of civil society is, the protection of life and property. The design of the penal sanctions attached to those laws, is no other than to deter from the violation of them; that is, to deter either the offender from further transgression in his own person, or others by the force of his example. Laws consist of salutary restraints laid upon the freedom of action which belongs to man in a state of nature, as the price of his enjoying the benefits of civil society. Punishment is a positive control imposed in some way upon his physical power of offending, as the just consequence of a disregard of the law; its object is, not to injure him, but to obtain an adequate security against him for the future. The best possible way in which this security can be obtained, is, by taking away the disposition to offend, that is to say, by the reformation of the offender. That mode of punishment, therefore, which has a tendency to reform, is best adapted to the primary end of justice. Present security, however, must be obtained at any rate by that degree of coercion which shall both restrain and subdue the offender, which degree must be determined by the nature of his offence. When the enormity of the crime renders reformation improbable, or when no adequate security can otherwise be obtained, the obvious re-

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‘ prevention of crimes. In what sense, or whether with truth in any sense, justice may be said to demand the punishment of offenders, I do not now inquire: but I assert that this demand is not the motive or occasion of human punishment. What would it be to the magistrate, that offences went altogether unpunished, if the impunity of the offenders were followed by no danger or prejudice to the commonwealth?’—*Principles of Mor. and Pol. Phil.* c. ix.

source of the laws is permanently to deprive the individual of the physical power of offending, by removing him from society; but this may be done without injury to his moral being. The final extinction of his life, is an *infinite* injury, which deprives him indeed of the power of offending, but at the same time cuts him off from all possibility of amendment, seals up his character in hopeless incorrigibility, and consigns him over to despair. Unless by no other means of coercive restraint the ends of justice could be obtained upon the violator of the laws of society, does not every dictate of humanity require that a mode of punishment thus injurious, vindictive, irremissible, should only in cases of extreme necessity, which admit of no alternative, be resorted to? But the mere interests of property require, as respects the individual himself, no such awful sacrifice.

It must be by its tendency to deter others, therefore, that the punishment of death in the case of crimes without violence, is susceptible of vindication. It will then require to be proved that it possesses this tendency in a higher degree than any other mode, and the proof of its efficiency can be obtained only by an attention to facts. We think that facts bear an opposite testimony. Men are deterred from offending, not by the remote chance of detection and suffering, but by horror at crime. What makes the thief in many instances shrink from imbruing his hands in blood? Not the dread of human punishment, for the same sentence awaits him whether he deprives a man only of his property, or whether he takes his life. The laws equalize these different degrees of guilt in the apportionment of punishment, and therefore tend rather to lessen the inducement to abstain from the greater crime, which may possibly serve to prevent the detection of the less. No: it is the law within, the as yet unextinguished voice of nature, that withholds him from the inexpiable crime, that leads him to choose taking all the chances of discovery and penal suffering, rather than bear about with him in the broad sunshine, the conscience of a murderer. He makes a distinction which the laws do not, and hardened as he may be, is not so lost as to confound all the gradations of iniquity.

It is not, we repeat it, the dread of suffering, so much as the idea of ignominy, which is adapted to render punishment effectual to deter from crime. Where this ignominy really attaches to the offender in the estimation of the public, it forms by far the most terrible ingredient in the apparatus of suffering. The spirit of many a hardened offender has quailed before the expression of the vindictive indignation of the populace, and gladly would he have escaped by a self-inflicted punishment, from those horrible re-echoes to his own conscience, which he was in his last moments doomed to hear in the voices of his fellow creatures.

But the ignominy of any mode of punishment becomes lessened, when, instead of being reserved as the mark of the last degree of atrocity, it is indiscriminately inflicted on culprits for whom the predominant feeling is that of indignant commiseration, arising from their being regarded as victims of an excessive severity.

The eloquent reasoning of the late Master of the Rolls, Sir W. Grant, has often been referred to, but we cannot refrain from again quoting it here. 'It is not,' he said, 'by the fear of death, but by exciting in the community a sentiment of horror against any particular act, that we can hope to deter offenders from committing it; and, although the threat of death may tend to increase this horror, *when it is in conformity with the public sentiment of the crime*, it must be remembered that, when it is in opposition to this sentiment, it may have a tendency to diminish it. If intimidation will prevent crime, why should not the terror of death attend the most trifling offences? Why stop at the terror of death for any offence?'

In a debate in the House of Lords, on the question whether stealing to the amount of five shillings privately from a shop, should be punishable by death, the Lord Chancellor is reported to have said: 'To say that the punishment of death will not tend to prevent the commission of crime, is absurd. It is a proposition to which no man of common sense, aided by observation, can assent.' Lord Grenville in reply said: 'If the argument of the noble and learned Lord is of any avail, it will warrant the conclusion, that it is only necessary for your Lordships at once, and for every offence, to enact the law of Draco.' If the denunciation of death be the most effectual preventive of crime, and the relative fitness of the punishment is to be put out of consideration, it is a necessary inference, that the best mode of preventing any offence, would be at once to constitute it a capital crime. But in what single instance has the denouncing this extreme penalty, on a crime antecedently of frequent commission, been followed by its disappearance from the criminal register? If the terror of death possesses the efficiency attributed to it, still more efficient, one would imagine, must be the terror of torture. In countries where crucifixion, or burning alive, or impaling is the established mode of punishment, do we find that there has taken place a diminution of crime? Has the silent repeal of our own barbarous laws respecting the execution of a malefactor for high-treason, led to any increase in the commission of treason? But we have instances of an opposite kind, instances of the augmented frequency of a specific crime in spite of the vindictive terrors superadded to the pre-existing law. This has been strikingly the case in the present reign, with regard to forgery, notwithstanding the certainty with which the unmitigated

punishment has followed upon conviction. The total number of forged bank notes discovered by the Bank to have been forged, has been shewn to have increased between the years 1812 and 1818 from 17,885 to 31,180;\* and the prodigious number of convictions for uttering these notes, which has taken place during the past few years, has actually sufficed to break down the severity with which the penal laws against forgery had uniformly been administered. It has compelled the party which has acted as public prosecutor, to have recourse itself to means of evading the necessity of inflicting the sentence, by the assumption of a new and dangerous discretion. The culprit has been induced to decline the benefit of the trial by jury according to the laws of his country, as the condition of his securing the lenity not of the sovereign but of the prosecutor! Among those persons charged with knowingly uttering forged notes, who have preferred the certainty of the minor punishment to the risk of the greater, it is very possible that there have been some against whom the fact of a guilty knowledge could not have been established to the satisfaction of a jury. With regard to the unhappy delinquents selected by the solicitor for trial, to whom the alternative of pleading guilty to the minor count has been refused, they have had their attention diverted from their individual guilt, by a sense of the partiality introduced into the administration of justice. It is this proceeding which has at length roused the attention of the public to the whole system upon which criminal prosecutions for forgery upon the Bank have long been carried on; to the conduct of the prosecutor in demanding indemnification, when by refusing payment of the forged note the Bank has sustained no loss; to the patronage indirectly afforded to informers of the lowest description and most abandoned character; to the inadequate evidence adduced to substantiate the forgery; to the apparent apathy of the Bank Committee to the means of lessening the facilities attending the commission of the crime; and lastly, to the glaring disproportion between the guilt of the offence and the sentence of the law, and the demonstrated inutility of the annual waste of life for the mere purpose of intimidation. It is impossible that such a system, when once developed to a British public, should long be persevered in.

No one imagines that a relaxation of the law would, taken by itself, ensure the decrease of crime. The restriction of Capital Punishments to crimes of violence, would be a triumph for the cause of humanity, but there are, it must be confessed, existing circumstances which would prevent its being immediately attended by any further beneficial result. Under the present

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\* It is remarkable that this aggregate increase arises solely from the increased number of forged £1. notes.

system, the price set upon the capital offender, is often that which leads to his detection. Take away from the offence its capital character, and in the present state of our criminal police, it may possibly be committed with a better chance of impunity. In this way the alleged fact may perhaps admit of explanation, upon which the Lord Chancellor laid great stress in the debate on the Privately Stealing Bill, *viz.* that the consequence of repealing the law which extended the punishment of death to offenders privately stealing from the person, had been, to increase the number of offenders to a degree far exceeding what had ever been known. If indeed his Lordship drew this conclusion from the number of prosecutions merely, it was a conclusion not warranted by the premises : the more natural inference from such a circumstance would be, as Lord Lansdowne remarked, ‘ that the obstacles which had heretofore been thrown in the way of prosecutions by the severity of the punishment being removed, hundreds of offenders who had hitherto escaped with impunity, now meet with the reward of their crimes.’ But if the unexampled increase of the offence was ascertained from any other criterion, if the number of prosecutions had not increased with the alleged increase of the crime, the cause could not be the abolition of a *threat* which it had become safe to contemn, but the criminal and interested supineness of our Police, upon whose vigilance, whatever be the sanctions of the law, the country must mainly depend for protection from crime.

There is another circumstance which would tend to prevent the partial abolition of Capital Punishments, from having the immediate effect of lessening the frequency of crime, and it is a circumstance which, although hitherto kept in the back ground by the advocates of the sanguinary practice, really constitutes in our view the strongest argument for its continuance. We allude to the state of those wretched receptacles of crime and misery, in which the respited convict receives the consummation of his evil habits, and becomes fitted again, upon the expiration of his sentence, to make war upon society. It is no wonder that the Legislature, if duly informed of the educational process which is going forward in our prisons and our hulks, should deem hanging a necessary precaution, nay, a measure of humanity to the culprits themselves ; that they should think, to use the energetic words of Dr. Johnson, the prisons required now and then to be emptied into the grave. Transportation, indeed, might seem to present an intermediate remedy, but every convict cannot be allowed this *privilege* at so great an expense to the country. We term it a privilege, since Lord Ellenborough once declared that ‘ transportation to Botany Bay is, nine times in ten, looked upon as no more than a summer’s excursion, in an easy migration, to a happier and a better cli-



'mate!' Can we be surprised that Lord Ellenborough should have inclined to the punishment of hanging? Rather, is there not room for astonishment that his Lordship did not long before move for the total abolition of a mode of punishment which, according to his representation, 'has no terrors,' but 'nine times out of ten,' acts as an inducement to the commission of transportable offences? His Lordship, however, was not for innovation in any way.

But the question is not whether the repeal of such parts of many of our Statutes as renders the crime capital, would tend to diminish the sum of delinquency, but whether society has any thing to fear from such a mitigation of the severity of the law. The punishment of death extinguishes for ever in the individual, as a member of society, the capacity of offending: in this way alone it avails, we believe, for the diminution of crime. But the legitimacy, the humanity, and the expediency of having recourse to this violent method of protecting society from the possibility of injury, are what human laws have too long taken for granted. As it regards the individual culprit, the injury the punishment inflicts upon him, so infinitely transcends the wrong with which in most cases he is chargeable, and is at the same time so much greater than is requisite to afford an adequate security against its repetition, that it is in this view wholly irreconcilable with the spirit and genius of the Christian religion. As it regards those whom the example of the sufferer is designed to intimidate, its expediency (which must depend entirely upon its efficacy) has been shewn to be more than doubtful. The necessity of some change in the existing laws, does not however exclusively rest upon these considerations.

Paley, whose authority upon other matters civil and ecclesiastical, can, when it so pleases lords and gentlemen, be lightly disposed of, but whose judgement in respect to Capital Punishments has been referred to by our late Chief Justice, as of more value than that even of Sir William Blackstone,\*—Paley himself lays it down as an axiom, that 'the *certainty* of punishment is of more consequence than the *severity*.' 'Criminals,' he says, 'do not so much flatter themselves with the lenity of the sentence, as with the hope of escaping.' 'For this reason, a *vigilant magistracy*, *an accurate police*, and *an undeviating impartiality in carrying the laws into execution*,' are enumerated as means 'contributing more to the restraint and suppression of crimes, than any violent exacerbations of punishment.' Upon the same principle, the author proceeds to express his opinion, that 'much harm has been done to the community by the over-strained scrupulousness, or weak timidity of juries, which demands

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\* Debate in the House of Lords, May 24, 1814.

'often such proof of a prisoner's guilt, as the nature and secrecy of his crime scarce possibly admit of.'\* In these few sentences, it is astonishing that the acute writer did not perceive that he was furnishing a complete refutation of all the specious arguments which he had before advanced in defence of the multiplicity of capital offences; arguments which it has been our misfortune to have again and again retailed as the *postulata* of almost infallible wisdom. He had told us that by the policy which 'sweeps into the net every crime which, under any possible circumstances, may merit the punishment of death,' few actually suffer, 'whilst the dread and danger of it hang over the crimes of many;' and that 'this tenderness of the law cannot be taken advantage of.' And yet it is now affirmed on the same authority, that the 'certainty of punishment is of more consequence than the severity!' What can impart greater uncertainty to punishment, than the practice of inflicting only upon a few, the sentence indiscriminately passed upon many, especially prone as criminals are 'to flatter themselves with the hope of escaping?' What danger could result from a mitigation of the severity of the law, when, as it is admitted, it is this hope, a hope fostered by the uncertainty of the law, and not the lenity of the sentence, that emboldens men in the commission of crime? If an undeviating impartiality in the execution of the laws, be of more avail for the restraint of crime, than the violent exacerbations of punishment, how can that excessive severity of punishment be otherwise than inexpedient, which gives to the administration of the law, at least the appearance of partiality? Finally, if the weak timidity and over-scrupulousness of juries are the source of so much harm to the community, what must be the tendency of a system which, in numberless instances, induces jurymen to save the life of a fellow-creature by the violation of their oaths?

This last consideration is deserving of the deepest attention. The unwillingness manifested by juries to convict upon the clearest evidence of the capital offence, where the sentence is wholly disproportioned to the degree of delinquency, is a circumstance of daily occurrence,† which in itself is sufficient to establish the

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\* Principles of Moral and Political Philosophy, c. ix.

† Two cases were referred to in the debate which took place in the House of Commons, Feb. 1811, on the bill for abolishing the punishment of death for stealing in bleaching grounds. One was that of a female proved to have stolen a Bank note of the value of 10*l.* whom nevertheless the Jury, with the approbation of the judge (Mr. Baron Graham) found guilty, by their verdict, of stealing to the amount of thirty-nine shillings. A similar verdict was returned by the second Middlesex jury in 1807, before Mr. Justice Lawrence, in the case of John Meakings, indicted for stealing a pocket-book, containing eight

importance of the axiom, that *the laws ought not, in any country, to be in direct opposition to the general opinion*. We must again borrow the energetic language of Sir William Grant :

‘ Our juries are selected from the people : they are to decide upon the guilt or the innocence of the accused : Is not their opinion deserving of the most serious attention ? If the law is not approved by those upon whom its execution immediately depends, will it not be relaxed, and will not guilt escape with impunity ? Juries are now in a manner *forced* by their conceptions of the severity of the law, to assume a discretion which was never intended to be given to them. The exercise of any discretion by a jury is most dangerous. They are sworn to try the issue, and to give a true verdict according to the evidence. *Upon the sanctity of this oath the trial by jury depends. Relax it, and think what may be the consequences.* Ought laws to be so framed that there must be a continual struggle in the minds of your jurymen, whether they shall violate their consciences, or distress the best feelings of our nature by adhering to the law ? *The public opinion upon this subject cannot be misunderstood.* The deviation by jurymen from the solemnity of their oaths, so far from being censured, has almost been sanctioned by great authorities under the loose phrase of *pious perjury*. The consequences are obvious : it has now become almost a matter of course for jurymen to avail themselves of every possible circumstance to acquit the prisoner of the capital part of the charge. They know, indeed, that the executions are few ; they cannot be unmindful of the lenity of the judges ; but, notwithstanding this, they are unwilling to risk any thing : they will not trust to another the discretion which they have the power and disposition to exercise themselves. But this evasion of the law does not stop at the prosecutors\*, nor is this mitigation of its severity confined to the juries : it extends higher :—it is easily discovered in the charges made by the judges from the bench : it is seen in their constant inter-

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101. notes, from the consideration of its being a first offence ! See Montagu’s *Inquiries*.

\* The reluctance of the injured party to act as prosecutor, had been before adverted to. The Attorney General in reply, admitting that the *conclusions* of the preceding speaker were *unanswerable*, ventured to dispute the fact, affirming that he had never discovered any unwillingness in prosecutors to appear. This may have been literally true. In those who do appear as prosecutors, notwithstanding the severity of the law, this unwillingness is perhaps not often found to exist, but on the contrary, a vindictive feeling in many instances prompts the injured party to pursue the criminal, and to take satisfaction in his sentence. It is in those who decline to prosecute, that this reluctance manifests itself, a reluctance which it is notorious has long been increasingly prevalent. If the then Attorney General was not aware of *this* fact, (and we can hardly imagine that he would condescend to evade the force of the statement by a quibble,) it must have been occasioned by the engrossing nature of his legal avocations leading him to be exclusively familiarized with the worst part of society.

cession for mercy: it is seen in the conduct of the king's advisers, who, influenced by the same anxiety to spare the lives of this class of offenders, readily apply for and easily obtain from the throne a remission of the sentence. This universal confederacy amongst the middling classes of society not to punish these offences with death: this conduct of the higher orders in dispensing with the law; is to me conclusive evidence that in the advanced state of civilization in this country, the punishment of death is (the case of Larceny is referred to) too severe for the crime.'—Montagu's *Inquiries*. pp. 30-32.

What was the opinion of Sir William Blackstone (who bears the same testimony as to the fact) respecting the tendency of this conflict between law and opinion, is well known. He conceived the dreadful list of capital offences to be adapted to increase rather than to diminish the number of offenders. 'Among so many chances of escape' as are afforded by this forbearance in the prosecutor, this compassion in juries, and this lenity in the judge, all arising out of the excessive severity of the law, 'the needy and hardened offender' (he remarks) 'overlooks the multitude that suffer: he boldly engages in some desperate attempt to relieve his wants or supply his vices; and, if unexpectedly the hand of justice overtakes him, he deems himself peculiarly unfortunate, in falling at last a sacrifice to those laws which long impunity had taught him to contemn.' Besides, in contemplating this chance of escaping from the greater punishment, it is the remark of Lord Erskine, that the criminal feels very little terror at the smaller, and *then, the whole effect is lost*. 'The phantom of danger which is placed before his eyes, and which he knows to be un-real, operates only as a diversion to his fears, and serves to screen the remoter consequences of his actions from his view.'

To these eloquent statements, proceeding from men of such high legal wisdom and experience, it would seem perfectly unnecessary for us to subjoin any further remarks, were it not for the invincibility of the prejudice which is found to oppose the most beneficent and unexceptionable measures, when they present themselves in the shape of innovation. The late Mr. Windham, whose name, in common with the names of the greater part of the advocates for capital punishments, is to be found among those of the latest sticklers for the Slave Trade, deprecated the enlightened attempts of Sir Samuel Romilly, as 'part of a plan for overturning a system that had for ages excited the admiration of every reflecting mind in the whole of civilized society.' Similar plans were entertained, he said, by the leaders in the French Revolution; societies were formed in France for the doing away of capital punishments; and on this account he represented all attempts to introduce improvements in the law of the land, as liable to considerable suspicion. Another honour-

able gentleman asserted in a subsequent debate, 'that no nation 'on earth has so little of the petty thievish propensities as ours,' and that the repeal of any part of our penal code, would tend to 'unsettle the opinions of mankind and to disturb received ideas 'as to guilt;' in a word, would 'risk altering the character of 'the people.' The 'unenlightened presumption' of these innovators in our criminal jurisprudence, were, he said, endangering 'the mighty machinery of a nation's happiness, the accumulated 'wisdom of ages.' It was in precisely the same spirit that in the last debate which took place in the House of Lords on the subject of the Slave Trade; prior to the third reading of the Bill for the abolition of that accursed traffic, it was gravely asserted by a noble Earl, that the proposed measure was 'a libel 'upon the wisdom of the law of the land, and upon the conduct 'of our ancestors.'

It must be admitted at once, that Capital Punishments have, not less than the traffic in slaves, the practice of ages in their favour. The Greeks, the Romans, the Mahometans, the Hindoos, and the central nations of Africa, have all considered them as part of 'the mighty machinery of a nation's happiness.' The only exception is supplied by the legislature of that upstart transatlantic nation, whose example, notwithstanding the complete success which has seemed to attend upon it, is not sufficiently classical to have, with some learned and honourable gentlemen, the force of a precedent. But in order to have the question of innovation fairly brought before us, let us examine into the history of legislation in our own country. From a chronological list of statutable capital offences contained in Montagu's "Opinions 'upon the Punishment of Death," the first extant statute appears to have been passed in the reign of Edward III. and was directed against 'Bringing false money into the Realm.' Three other statutes were passed in the same year, one relating to a similar offence, the others to acts of high-treason. The next bears the date of the reign of Henry VII. Three were passed in the reign of Henry VIII.; but that monarch had a shorter method of proceeding than by multiplying capital statutes: in his reign the executions averaged, it is said, 2000 a year. In the reign of Edward VI. horse-stealing, robbing in a booth, or in a dwelling-house, and being accessory before the fact, were first rendered punishable with death. In the sanguinary reign of his successor, four new penal laws were added to the statute book. Her arbitrary power, satiated as it was with the victims of ecclesiastical tyranny, might well dispense with adding new terrors to the criminal code. In the reign of Elizabeth, further penal laws were enacted for the protection of the coinage; rape and burglary were also made capital, as well as being accessory to those and some other capital offences. During the seventeenth century, up to the accession of William and

Mary, eight more offences were added to the list of capital crimes. The progress of legislation seems then to have quickened considerably, for eighteen penal laws were passed in this reign, ten in the reign of Queen Anne, thirty-two in that of George I. fifty-one in that of George II. and up to the year 1806, *seventy-two had been added within the present reign*. One hundred and sixty-five offences, therefore, have been rendered capital by statute since the commencement of the last century. The spirit of innovation appears to have been pretty active among our legislators, but then, it has exerted itself in the good old quiet way of statute-making, without any regard to new maxims of jurisprudence, and without casting any libels on the wisdom of our ancestors! Sometimes the punishment of death has been denounced upon the spur of the occasion, to check a particular crime; sometimes to protect a trade or manufacture which had been exposed to frequent depredations; sometimes, it should seem, as a matter of course, upon the mere principle of analogy. The ease, indeed, with which the clause—*felony without benefit of clergy*, inserted in the draft of a bill by some clerk in a committee-room, has obtained the assent of the Honourable House, is to be accounted for only from these words being supposed, as Mr. Whitbread once said, 'to possess a miraculous power against crime.' Thus it has been 'proposed without hesitation, and adopted without argument.' 'If any offence existed,' said that gentleman, 'a member of parliament had only to apply to this House, and the sledge-hammer was instantly over the offender.' A bill was on one occasion referred to by Sir Samuel Romilly, as having recently passed that House without opposition, which added *nine new capital felonies* to the former catalogue. 'Such an increase of severity was,' he justly contended, 'as great an innovation as a repeal of severity to the same extent.' Innovation! The process is busily going forward, and has been for centuries, under other names, both in and out of Parliament. Why is the term to be reserved for those measures exclusively which originate in the purest benevolence? But this is always the last paltry stand which is taken by the discomfited advocates of a bad cause, when beaten off from the field of argument.

But for the purpose of noticing the modern origin of by far the greater part of our capital statutes, we should not indeed have thought it worth while to refer to a charge which may with so much force be retorted on the authors and abettors of these multitudinous penal enactments. The opinion in favour of a mitigation of punishment, is of quite as long standing as most of these laws. Three hundred years ago, Sir Thomas More and Erasmus, the two greatest men of their age, raised their voices in deprecation of the sanguinary practice. In the following century this *novel* opinion, besides being advocated by Raleigh and

Chillingworth, received the support of the profoundest philosopher and of the most eminent lawyer of whom England can boast, Lord Bacon and Lord Coke. The latter, in the preface to his Fourth Institute, speaks of the frequency of the punishment making it 'so familiar as it is not feared.' 'For example,' he says, 'what a lamentable case is it to see so many Christian men and women strangled on that cursed tree of the gallows, insomuch, as if in a large field a man might see together all the Christians that but in one year, throughout England, come to that untimely and ignominious death, if there were any spark of grace or charity in him, it would make his heart to bleed for pity and compassion. But the consideration of this preventing justice were *worthy of the wisdom of parliament*, and in the mean time expert and wise men to make preparation for the same, as the text saith, *ut benedicat eis Dominus*. Blessed shall he be that layeth the first stone of the building, more blessed that proceeds in it, most of all that finisheth it, to the glory of God, and the honour of our king and nation.'

In glancing down the list of eminent writers and statesmen by whom this glorious innovation has been successively pleaded for, there is one name upon which the eye cannot but rest to pay the homage of the most painful regrets,—the name of Him who during thirty years stood foremost in the cause, labouring with the indefatigable ardour of true benevolence, to meliorate and humanize the administration of that jurisprudence of which, in another branch, he shone the brightest ornament. For him we might have hoped was reserved that full measure of benediction which had so long before been pronounced on the consummator of this great work of justice and humanity: a fame far more illustrious than could have been derived from the highest legal title, would then have ennobled the name of ROMILLY. Alas! that so bright a day should have disappointed us of a sun-set, by abruptly shutting up in mist and premature darkness! that a career so enviable and so beneficent, should have closed in precipitous horrors! But the contest will still be carried on, and that triumph which the ablest pleadings of enlightened talent have hitherto failed to secure, must ultimately await on the concentrated might of national opinion.

We ought before to have noticed the spirited and eloquent pamphlet at the head of this article, which directs the public attention more particularly to 'the injustice and impolicy of the punishment of death in the case of forgery;' in the case of this modification of theft, (for it is nothing else,) almost to the exclusion of other crimes of far deeper moral turpitude. The reason is this, remarks the Author: in this professedly Christian country, 'the real value of the life of man is little known.'

'The life of man in the estimation of God, is more than equivalent to the wealth of the universe. Fools may laugh, infidels and philoso-

phers may despise, and legislators may disregard the remark, but it is the truth of God; and those who will not bend to its authority, must sink beneath its weight.'

We have left almost untouched the argument from the mild spirit of Christianity, but we must not trust ourselves with any fresh topic; and indeed it seems almost superfluous to make any appeal to principles which, had they been sincerely recognised, would long since have changed the character of our domestic policy. Our criminal code is a disgrace to the theory of our jurisprudence; our prisons are a still fouler blot upon our practice, inasmuch as moral evil infinitely outweighs the utmost physical suffering. It becomes, however, all those who profess and call themselves Christians, to see to it, that no endeavours of theirs are wanting in the promotion of a reform co-extensive with the whole of the existing evil. Satisfied as we are that the work of melioration will go forward, we nevertheless would not, for all the world, feel indifferent, or act as if we felt indifferent, to its progress, nor forget the claims which the vilest participants of our nature have upon us, who, not less than they, derive all our hope of salvation from pure, unmingled, Infinite MERCY.

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Art. II. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By Thomas Hartwell Horne, A. M. Illustrated with Maps and Fac-similies of Biblical Manuscripts, 8vo. 3 Vols. pp. xix. 1615, Price 2l. 2s. 1818.

**T**HIS work we bring forward with confidence to the notice of our readers, as the very best introduction to the critical study of the Holy Scriptures, in the whole compass of English literature. It is a comprehensive digest of the labours of the most eminent writers; both foreign and domestic, on subjects of Biblical criticism. It has engaged the attention of the Author for a considerable number of years, and is replete with proofs of his industry; nor is this the only qualification for the undertaking which is displayed in the execution of the work: it exhibits a sound judgement and considerable ability. It is altogether an invaluable work, and cannot fail of procuring for the Author the warm commendation of every liberal scholar. To the Biblical student it may be safely recommended, as affording him more assistance in the pursuit of his proper object, the knowledge of the Scriptures, than any other publication whatever, and as entitled to a place in his library, whether it be large or small, among the books which he will never regret having purchased. From the following analysis, our readers will perceive the variety and extent of the subjects on which it treats. The work is divided into three parts. The first volume comprises two of these general divisions, extending to 688 pages. There are some excellent preliminary considerations on the moral qualifications for studying the Scriptures, a most important topic, which Biblical



students are in great danger of overlooking, and which cannot be too closely or too frequently pressed upon their regard.

Part I. contains a concise view of the Geography of the Holy Land, and of the political, religious, moral, and civil state of the Jews, illustrating the principal events recorded in the Scriptures. Chap. 1. treats of the physical Geography of the Holy Land. Chap. 2. includes its political divisions. Chap. 3. contains a description of Jerusalem, the temple, synagogues, and other buildings, with a sketch of the history and present state of that celebrated city. Chap. 4. exhibits the political state of the Jews, from the patriarchal times to the Babylonish captivity—under the Asmonean princes—the Herodian family—and the Roman procurators: treats of the Roman judicature, forms of proceeding in trials, and modes of punishment, particularly crucifixion. Under this last article the circumstances of our Saviour's crucifixion are considered and illustrated at large. Chap. 5. The ecclesiastical state of the Jews, account of the Jewish Church and its members, ecclesiastical persons, modes of worship, sacrifices and offerings, sacred times and seasons. Chap. 6. On the religious and moral state of the Jews, during the time of Christ, Jewish sects, and Jewish and Roman modes of computing time.

Part II. On the Interpretation of Scripture. The literal, allegorical, typical, and parabolic senses of Scripture, with general rules for investigating and determining them—words and phrases—subsidiary means of ascertaining the meaning of Scripture, the original languages of the Bible—*Hebrew*, including bibliographical and critical accounts of grammar and lexicons—*Greek*, style and dialects of the New Testament, principal Greek lexicons, Cognate languages—*Versions* of the Scripture, Old Testament, Targums, Septuagint and other Greek versions, Syriac, and other oriental translations, Latin versions; New Testament, oriental versions, western translations, use and application of ancient version—Parallel passages of Scripture; scholia and glossaries, subject matter, context, scope, analogy of faith—Figurative language of Scripture—Apparent contradictions of Scripture, and the manner of reconciling them—Quotations in the New Testament from the Old, from apocryphal and profane authors—Historical interpretation of Scriptures—Interpretation of Scripture miracles—Spiritual interpretation—Interpretation of types—Doctrinal interpretation—Moral interpretation—Promises and threatenings—Inferential and practical reading of the Scriptures—Commentaries.

The second volume, containing 680 pages, is wholly occupied by Part III. containing an analysis of the different books of the Old and New Testament, including a concise account of the books reckoned apocryphal. The topics brought into discussion in

this part are, the Canon of the Scriptures—Ancient and modern divisions of the Bible—Title—Author—Date—Argument and scope of each book.

The third volume, or Part II. of Vol. II. contains an appendix of 258 pages, which includes : I. The Jewish Calendar, with notices of the various festivals, and the state of the weather in the Holy Land. II. A list of the principal Commentators and Biblical critics of eminence ; with bibliographical and critical notices extracted from authentic sources. III. On the Hebraisms of the New Testament. IV. A concise account of the Manuscripts of the Old and New Testament. V. A Brief notice of the principal editions of the Hebrew Bible, and the Greek Testament. VI. On the various readings of the Bible, with rules for weighing and applying them. VII. A sketch of the profane History of the East, in illustration of the Scriptures. VIII. Tables of weights, measures, and money, mentioned in the Bible. IX. Chronological Tables. A Bibliographical Index and a general Index of Matters are added.

The embellishments of this valuable work include, Fac-similes of the Codex Argenteus, the Codex Bezae, the Codex Laudianus 3, the Codex Rescriptus of Matthew's gospel, published by Dr. Barret, and the Codex Ebnerianus ; with four maps, viz. of Palestine, of Judea, adapted to the gospel history of the journeyings of the Israelites, and of the Travels of the Apostles.

In a work embracing so great a compass of sacred literature, it is not one of the less difficult labours of the author, to apportion to every distinct subject its appropriate space, and so to regulate the admission of the respective articles, that while nothing important is excluded, only what is useful may obtain a place. In this respect Mr. Horne has acquitted himself much to our satisfaction ; the evidences of judicious selection, present themselves throughout the work, and the reader's confidence in the judgement of the Author, strengthens as he proceeds with its perusal.

We are greatly pleased with the serious spirit which pervades these volumes ; a spirit which, we regret to say, has not always distinguished the labours of Biblical critics. Too many of them have treated the literature of the Scriptures as a subject of speculation, apart from its real utility in assisting the understanding to apprehend the design and import of Revelation, for the purpose of applying its truths and influence to the heart. We would have the student reminded with urgent frequency, that the knowledge of manuscripts and versions, of various readings, and critical productions, is not an ultimate object ; that, how creditable soever it may be to him as a scholar, to possess a familiar acquaintance with these and similar subjects, his principal business with the Bible is, to become ' wise unto salvation

To how great advantage, compared with some other writers, does the present Author appear, in addressing to his readers such considerations as the following :

‘ Such then being the utility, excellence, and perfection of the Holy Scriptures, since they are not merely the best guide we can consult, but the only one that can make us wise unto salvation, it becomes the indispensable duty of all carefully and constantly to peruse these sacred oracles, that through them they may become “ perfect, thoroughly furnished to every good work.”\* This indeed is not only agreeable to the divine command,† and to the design of the Scriptures,‡ but is further commended to us by the practice of the church in ancient§ as well as in modern times, and by the gracious promise made by Him who cannot lie, to all true believers, that “ they shall *all* be taught of God.” What time is to be appropriated to this purpose, must ever depend upon the circumstances of the individual. It is obvious that *some* time ought daily to be devoted to this important study, and that it should be undertaken with devout simplicity and humility; prosecuted with diligence and attention; accompanied by prayer for the divine aid and teaching; together with a sincere desire to know and perform the will of God, and, laying aside all prejudice, to follow the Scriptures wherever conviction may lead our minds.’ pp. 3, 4.

The concise view of sacred geography, including the topography of Jerusalem, which is comprised within forty-eight pages, is drawn up with great care, and constitutes one of the best compendiums on the subject, which we remember to have seen. The best sources of information have been explored, and the descriptions given by modern travellers, of the places which they personally visited, are added to the accounts of professed geographers. It cannot be expected that a complete description of the whole of that celebrated country, and of the adjacent places, to which the incidents of the Bible relate, should be included in the compass of a few pages; the sketch however which is here given, will be found truly interesting, and will in a considerable degree supply the want of larger and more costly means of knowledge. Scarcely any place of importance mentioned in the New Testament, is omitted in the topographical notices, and the reader who carefully consults the accompanying maps as he studies the details of this part of the work, will have made himself a very respectable proficient in the geography of the Holy Land. The following extracts are fair specimens of the valuable information which the Author has compressed within the limits of his first three chapters.

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\* 2 Tim. iii. 17.

† SEARCH THE SCRIPTURES, John v. 39.

‡ 1 Tim. ii. 4.

§ Psal. cxix. 24. Acts xvii. 11. 2 Tim. iii. 15. Ps. i. 2.

\* The surface of the Holy Land being diversified with mountains and plains, its *climate* varies in different places, though in general it is more settled than in our western countries. The atmosphere is for the most part mild, and the seasons extremely regular, the summers are perfectly dry, but in some winters the frost and cold are intensely severe, being accompanied with heavy storms of hailstones, rain, and snow, falling in large flakes, which are by the royal Psalmist, with equal fidelity and beauty, compared to wool, as the large hailstones are to masses of ice (Psal. cxlvii. 16, 17.) Intensely hot days are, however, frequently succeeded by intensely cold nights; and to these vicissitudes Jacob refers (Gen. xxxi. 40.) Rain falls but rarely, except in autumn and spring; but its absence is partly supplied by the very copious dew which falls during the night.\* The *early* or autumnal rains, and the *latter* or spring rains are absolutely necessary to the support of vegetation, and were consequently objects greatly desired by the Israelites and Jews†. The early rains generally fall about the beginning of November, when they usually ploughed their lands and sowed their corn, and the latter rains fall sometimes towards the middle and sometimes towards the close of April; that is, a short time before they gathered in their harvest. These rains, however, were always chilly (Ezra x. 9. and Song ii. 11.), and often preceded by whirlwinds (1 Kings iii. 16, 17.) that raised such quantities of sand as to darken the sky, or, in the words of the sacred historian, to make "the heavens black with clouds and wind," (1 Kings xviii. 45.) In the figurative language of the Scripture, these whirlwinds are termed the *command* and the *word* of God (Psal. cxlvii. 15, 18.)‡: and as they are sometimes fatal to travellers who are overwhelmed in the deserts, the rapidity of their advance is elegantly employed by Solomon to shew the certainty as well as the suddenness of that destruction which will befall the impenitently wicked (Prov. i. 27.) The rains descend in Palestine with great violence; and as whole villages in the east are constructed only with palm branches, mud, and tiles baked in the sun, (perhaps corresponding to and explanatory of the untempered mortar noticed in Ezek. xiii. 11.) these rains not unfrequently dissolve the cement, such as it is, and the houses fall to the ground. To these effects our Lord probably alludes in Matt. vii. 25—27. Very small clouds are likewise the forerunners of violent storms and hurricanes in the east as well as in the west: they rise

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\* "We were sufficiently instructed by experience what the Psalmist means by the *dew of Hermon* (Psal. cxxxiii. 3.); our tents being as wet with it as if it had rained all night." Maundrell's *Journey from Aleppo to Jerusalem*, p. 77.

† The following are a few among the many allusions in the Scripture to the importance of the early and latter rains, and the earnestness with which they were desired. Deut. xi. 14. Job xxix. 23. Prov. xvi. 15. Jer. iii. 3. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1.

‡ The Arabs to this day call them good news or messengers: and in the Koran they are termed the *sent* of God. c. 77, p. 477 of Sale's Translation, 4to. edit.

like a man's hand, (1 Kings xviii. 44.) until the whole sky becomes black with rain, which descends in torrents. In our Lord's time, this phenomenon seems to have become a certain prognostic of wet weather. "He said to the people, when ye see THE cloud (ΤΗΝ Νεφέλην)\* rise out of the west, straightway ye say, There cometh a shower; AND SO IT IS." (Luke xii. 54.)' Vol. I. pp. 11, 12.

'3. GALILEE.—This portion of the Holy Land is very frequently mentioned in the New Testament: it exceeded Judea in extent, but its limits probably varied at different times. It comprised the country formerly occupied by the tribes of Issachar, Zebulon, Naphtali, and Asher, and part of the tribe of Dan, and is divided by Josephus into Upper and Lower Galilee.

'Upper Galilee abounded in mountains; and from its vicinity to the Gentiles who inhabited the cities of Tyre and Sidon, it is called *Galilee of the Gentiles* (Matt. iv. 15.) and the *coasts of Tyre and Sidon*, (Mark vii. 31.) The principal city in this region was Cæsarea Philippi, anciently called Paneas by the Phœnicians, from mount Paneas, at whose base it was situated: it was enlarged and beautified by Philip the Tetrarch of Iturea and Trachonitis, who made it the seat of his government, and changed its name to Cæsarea in honour of the Emperor Tiberius; it was also called Cæsarea Philippi, to distinguish it from the other cities which bore the name of Cæsarea. The main road to Damascus, Tyre, and Sidon lay through this city.

'Lower Galilee, which lay between the Mediterranean Sea and the lake of Gennesareth, was situated in a rich and fertile plain, and according to Josephus was very populous, containing upwards of two hundred cities and towns. This country was most honoured by our Saviour's presence. Here, his miraculous conception took place (Luke i. 26—38); hither Joseph and Mary returned with him out of Egypt, and here he resided until his baptism by John, (Matt. ii. 22. 23. Luke ii. 39—51. Matt. iii. 13. Luke iii. 21.) Hither he returned after his baptism and temptation, (Luke iv. 14.): and, after his entrance on his public ministry, though he often went into other provinces, yet so frequent were his visits to this country, that he was called a Galilean, (Matt. xxvi. 69.) The population of Galilee being very great, our Lord had many opportunities of doing good; and, being out of the power of the priests at Jerusalem, he seems to have preferred it as his abode. To this province our Lord commanded his apostles to come and converse with him after his resurrection (Matt. xxviii. 7, 16.): and of this country most, if not the whole, of his Apostles were natives, whence they are all styled by the angels *men of Galilee*, (Acts i. 11.)' Vol. I. pp. 33, 34.

The value of this work is much enhanced by the elucidations of numerous passages of the Scriptures, which the Author takes every fair occasion of introducing. The historical details which are comprised in the chapter on the political state of the Jews,

\* 'The article here is unquestionably demonstrative. See Bishop Middleton's *Doctrine of the Greek Article*, p. 327.'

will not only instruct the reader in the knowledge of the civil government and various fortunes of that remarkable people, but will also enable him to understand and account for the insertion of a variety of particulars in the sacred writings. From the several paragraphs of this kind which we could quote, we select the following account of the powers and functions of the Roman procurators.

‘ The Jewish kingdom, which the Romans had created in favour of Herod the Great, was of short duration; expiring on his death, by his division of his territories, and by the dominions of Archelaus, which comprised Samaria, Judea, and Idumea, being reduced to a Roman province, annexed to Syria, and governed by the Roman procurators. These officers not only had the charge of collecting the imperial revenues, but also had the power of life and death in capital causes: and on account of their high dignity, they are sometimes called *governors* *ἡγεμόνες*. They usually had a council, consisting of their friends and other chief Romans in the province; with whom they conferred on important questions.\* During the continuance of the Roman republic, it was very unusual for the governors of provinces to take their wives with them: but under the emperors the contrary custom obtained, and several instances are to be found of it in Tacitus †. This circumstance will account for Pilate’s wife being at Jerusalem, (Matt. xxvii. 19.)

‘ The procurators of Judea resided principally at Cæsarea ‡, which was reputed to be the metropolis of that country, and occupied the splendid palace which Herod the Great had erected there. On the great festivals, or when any tumults were apprehended, they repaired to Jerusalem, that by their presence and influence, they might restore order. For this purpose they were accompanied by *cohorts* *Στραῖται*, Acts x. 1.) or bands of soldiers, not legionary cohorts, but distinct companies of military: each of them was about one thousand strong §. Six of these cohorts were constantly garrisoned in Judea; five at Cæsarea, and one at Jerusalem, part of which was quartered in the tower of Antonia, so as to command the temple, and part in the prætorium or governor’s palace.

‘ These procurators were Romans, sometimes of the equestrian order, and sometimes freedmen of the emperor: Felix (Acts xxiii. 24—26. xxiv. 3. 22—27.) was a freedman of the Emperor Claudius ||, with whom he was in high favour. These governors were sent, not by the se-

\* ‘ Acts xxv. 12. Josephus (Ant. lib. xx. c. iv. § 4, and De Bell. Jud. lib. ii. c. xvi. § 1.) mentions instances in which the Roman procurators thus took counsel with their assessors.’

† ‘ Tacit. Annal. lib. i. c. 40, 41. lib. ii. c. 54, 55. lib. iii. c. 33. Dr. Lardner cites the particular instances at length. Credibility, part i. book i. ch. vii. § 9. (Works, vol. i. p. 145.)’

‡ ‘ Josephus, Ant. Jud. lib. xviii. c. iii. § i. lib. xx. c. v. § 4. De Bell. Jud. lib. ii. c. ix. § 2. Tacit. Hist. lib. ii. c. lxxix.’

§ ‘ Biscoe on the Acts, ch. ix. § 1. pp. 330—335.’

|| ‘ Suetonius in Claudio, c. xxviii.’

nate, but by the Cæsars themselves, into those provinces which were situated on the confines of the empire, and were placed at the emperor's own disposal. Their duties consisted in collecting and remitting tribute, in the administration of justice, and the repression of tumults: some of them held independent jurisdictions, while others were subordinate to the proconsul or governor of the nearest province. Thus Judea was annexed to the province of Syria.' Vol. I. pp. 72—73.

There is evidently an inaccuracy in the Author's statement (Vol. I. p. 39,) that the direct descendants of Abraham, by Isaac and Jacob, without any mixture of Gentile blood or language, are the persons 'termed by St. Paul "Hebrews of the Hebrews," (Phil. iii. 5.) and "Israelites" as opposed to the "Hellenistic Jews, or those who, in the dispersion, having lost the knowledge of the Hebrew tongue, used the Septuagint Greek version of the Old Testament." A Hellenistic Jew was certainly an Israelite. The Apostle Paul appears to have used the Septuagint version. The terms Hellenistic and Hebrew are clearly opposed to each other, Acts vi, 1, but they are evidently applied to persons who were Israelites. The privileges of the 'Hebrews of Hebrews' are not, as Mr. Horne supposes, 'enumerated by St. Paul in his epistle to the Romans,' ch. ix, 4, but the privileges of the Israelites. The Apostle's heaviness and continual sorrow of heart were occasioned by the infidelity of that whole race,—of Hellenistic Jews as well as those to whom that description may not apply.

In his account of Jewish proselytes, Mr. Horne very properly remarks that there does not appear to be any foundation in Scripture for the distinction of *proselytes of the gate* and *proselytes of righteousness*, so strongly asserted by some writers, particularly by Lord Barrington and Dr. Benson. But he is not correct in stating, p. 102, that 'St. Paul expressly prohibited the continuance of circumcision among those who were of Jewish origin.' The passage to which he refers in proof of this position, 1 Cor. vii. 18, is directly in favour of the contrary opinion. The Apostle prohibited the imposition of the rite only on Gentile converts; and since it cannot be supposed that he would by his practice contradict his own authoritative declarations, his circumcising Timothy is an unquestionable proof that he did not expressly prohibit it in the case of persons of Jewish origin who had embraced Christianity. Mr. Horne himself has remarked in another part of his work, that until the abrogation of the canonical law by the destruction of the temple, the Apostles allowed circumcision 'to be performed by [on] the Jewish converts to Christianity.' See p. 104.

The accounts of the Jewish priests, and their respective functions, of the Synagogue service, of the sacrifices and offerings, and of the sacred festivals, are well executed: in the descrip-

tions of the latter we would particularly notice the details respecting the passover, as highly instructive and creditable to the Author's piety. Ainsworth's learned and interesting notes on Exodus xii, ought to have been included in the references on the last article. The account of the Jewish Sects, p. 165, &c. is concise, yet sufficiently extended to give the reader a clear and satisfactory view of their distinctive peculiarities; and from the details, p. 187, &c. on the Jewish and Roman modes of computing time, he will obtain very important assistance towards the explanation of a multitude of passages in the sacred books. Did our limits allow, there is scarcely a page in the whole of the first part, which might not be quoted in proof of the Author's care to conduct his undertaking in the most respectable manner:—but we must proceed with our analysis.

The second part of this Introduction, which treats of 'the Interpretation of Scripture,' commences at page 193, and occupies the remaining portion of the first volume. The following excellent remarks taken from the beginning of the chapter 'on the Senses of Scripture,' are peculiarly deserving of the serious attention of our readers.

'Although in every language there are very many words which admit of several meanings, yet in common parlance there is only *one true sense* attached to any word; which sense is indicated by the connexion and series of the discourse, by its subject matter, by the design of the speaker or writer, or by some other adjuncts, unless any ambiguity be purposely intended. That the same usage obtains in the sacred writings there is no doubt whatever. In fact, the perspicuity of the Scriptures requires the unity and simplicity of sense, in order to render intelligible to man the design of their Great Author, which could never be comprehended if a multiplicity of senses were (was) admitted. In all other writings, indeed, besides the Scriptures, before we sit down to study them, we expect to find one single determinate sense and meaning attached to the words; from which we may be satisfied that we have attained their true meaning, and understood what the authors intended to say. Further, in common life, no prudent and *conscientious* person, who either commits his sentiments to writing or utters any thing, intends that a diversity of meanings should be attached to what he writes or says: and consequently neither his readers, nor those who hear him, affix to it any other than the true and obvious sense. Now, if such be the practice in all fair and upright intercourse between man and man, is it for a moment to be supposed that God, who has graciously vouchsafed to employ the ministry of men in order to make known his will to mankind, should have departed from this way of simplicity and truth? Few persons, we apprehend, will be found, in this enlightened age, sufficiently hardy to maintain the affirmative." p. 199.

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\* 'On this subject the reader may consult M. Winterberg's *Prolusio de interpretatione unicâ, unicâ et certâ persuasionis de doctrinâ reli-*



The necessity of urging such considerations as these upon the mind of every reader of the Scriptures, but more especially on those engaged in explaining to others the word of God, is unfortunately but too apparent. That sober and cautious method of proceeding which is adopted uniformly in other cases, where there exists a solicitude to understand the literal and definite meaning of an author, is in this case but too frequently abandoned; the imagination, or rather the fancy, being permitted to indulge without control, its irregular caprices. Thus, passages without number are exhibited as teaching a doctrine, or as bearing a relation to circumstances which were at the greatest possible distance from the mind of the inspired writer, while the real meaning of his words is completely lost sight of. Is it not obvious that in proportion as the fancy is allowed this office of interpreting the Scriptures, their authority is discarded? So long as the meaning of the sacred penmen, in the words and phrases which they have employed, is not, with the reader or with the preacher, the first and direct object of investigation, the proper duty which all persons owe to the Scriptures is neglected. Such directions and cautions as the following, which are explained and illustrated in Mr. Horne's pages, will greatly assist the serious inquirer in his endeavours to investigate the sense of the Scriptures. 1. The most simple sense is always that which is the genuine meaning. 2. We should be more willing to take a sense from Scripture than to bring one to it. 3. Although the plain, obvious, and literal sense of a passage may not always exhibit the mind of the Holy Spirit, yet it is ordinarily to be preferred to the figurative sense, and is not to be rashly abandoned, unless absolute and evident necessity require such literal sense to be given up: instances of the exceptions under this last rule are also produced. Spiritual interpretation is not abandoned by the Author: he has included under it the allegorical, the typical, and the parabolic senses, and defined it in the following manner:

'Where, besides the direct or immediate signification of a passage, whether literally or figuratively expressed, there is attached to it a more remote or recondite meaning, this is termed the mediate, spiritual, or mystical sense: and this sense is founded not on a transfer of

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*gionis veritate et amica consensionis causâ, in Velthusen's and Kuinbels Commentationes Theologicae, Vol. iv. pp. 420—438.'*

\* "Dicitur mysticus," says a learned and sensible Roman Catholic writer, "α μυστῶ, claudio; quia licet non semper fidei mysteria comprehendat, magis tamen occultus et clausus est, quam literalis, qui per verba rite intellecta facilius innotescit." Adami Viser, *Hermeneutica Sacra Novi Testamenti*, pars ii. pp. 51, 52. See also Jahn's *Enchiridion Hermeneuticæ Generalis*, pp. 41, 42; and Van Mildert's *Bampton Lectures*, p. 222.'

words from one signification to another, but on the entire application of the matter itself to a different subject. Thus what is related *literally* of the sacrifice of Isaac by Abraham in Gen. xxii. is *spiritually* understood of Christ.' pp. 201, 202.

Is this example strictly unobjectionable? Mr. Horne might easily, we think, have selected one more appropriate.

The principal arguments usually urged for and against the vowel points, are stated pp. 229—234, and the judgement of the Author is delivered in opposition to their alleged antiquity and authority: a punctist, however, would perhaps hardly be disposed to express his satisfaction with the statement as it regards his side of the question. We were rather surprised in turning over the next leaf, to find Mr. Horne's estimate of Hebrew Lexicons.

'2. *Lexicon with Points.*—*Stockii Clavis Linguae Sanctae Veteris Testamenti*, (8vo. Lipsiæ 1753) is a work of great value and highly esteemed, but unfortunately it is *very* dear. The same remark is applicable to Simonis *Lexicon Hebraicum et Chaldaicum*, by Eichorn, (8vo. 2 vols. Halæ, 1793), and also to Dindorf's *Novum Lexicon Linguae Hebraico-Chaldaicæ*, in five parts, forming two large octavo volumes (Lipsiæ, 1801). More cheap, and consequently to be preferred, is Mr. Frey's *Hebrew, Latin, and English Dictionary*, 8vo. 2 vols. in which every Hebrew and Chaldee word is arranged under one alphabet, with the derivatives referred to their proper roots, and the significations are given in Latin and English, according to the best authorities.'

We were surprised at meeting with this comparative estimate of the preceding works; in the first place, because the reason assigned for the preference here given, is not a correct one, each of the other works being *considerably cheaper* than Mr. Frey's work; and secondly, because each of the preceding *Lexicons* is in point of utility *immensely superior* to his. The "*Simonis Lexicon*," by Eichorn, may be purchased for less than *one third* of the subscription price of Frey's Dictionary, and the former is beyond all comparison the more valuable publication of the two. As much may be said in favour of the other two works, which are also much less costly than Frey's Dictionary, a work indeed which, were it of the lowest price, we should not wish to see in the hands of a person for whose solid proficiency in Hebrew we had the least concern.

In the section on the Greek language of the New Testament pp. 237—247, the reader will find a selection of the most judicious remarks from various authors who have treated on that important subject, with lists of the principal Oriental and Latin words and phrases used by the writers of the Christian Scriptures. The Cognate languages, namely, the dialects immediately derived from the primitive language, including the Chaldee, Syriac, and Arabic, are very briefly noticed in the subsequent section, and

the uses to which they may be applied for the illustration of the Bible are described. Among these dialects, too little use has, we apprehend, been made of the Chaldee and Syriac, by translators and expositors of the sacred writings, and it is a circumstance which cannot fail to awake surprise, that so many of the Hebrew students should have totally neglected them. This omission has, doubtless, in numerous instances, originated in the difficulty of procuring the necessary means of proceeding in this branch of philological study. The possessor of a Polyglot Bible may indeed with ease lay both the Targums and the Syriac version under contribution to enrich his Hebrew erudition, but Polyglots are not every man's purchase, '*Non cuius homini contingit adire Corinthum.*' We have not forgotten the service rendered to Biblical literature by Dr. Blayney's publication of the Samaritan Pentateuch in a separate volume of low price; and we should think that the present professor of Hebrew at Oxford, would not go without his reward in the thanks of many a poor but diligent and improving student of the sacred writings, if he were to take upon himself the labour of conducting the Targum of Onkelos through the press, in a manner similar to the work of his predecessor. The Syriac Bible must probably be sought from another quarter.

'The Cognate languages are of considerable use for illustrating the sacred writings. They confirm by their own authority a Hebrew form of speech, already known to us from some other source: they supply the deficiencies of the Hebrew language, and make us fully acquainted with the force and meaning of obscure words and phrases, of which, otherwise, we must remain ignorant, by restoring the lost roots of words, as well as the primary and secondary meanings of such roots; by illustrating words whose meaning has hitherto been uncertain, and by unfolding the meanings of other words that are of less frequent occurrence, or are only once found in the Scriptures. Further, the Cognate languages are the most successful if not the only means of leading us to understand the meaning of phrases or idiomatical combinations of words found in the Bible, and the meaning of which cannot be determined by it, but which, being agreeable to the genius of the original languages, are preserved in books written in them. Lastly, the knowledge and diligent comparison of the Cognate dialects with the Hebrew will also materially contribute to illustrate its analogy and structure.' Vol. I. p. 250.

The account of the ancient versions of the Old Testament, extending from p. 254 to p. 296, and that of the ancient versions of the New Testament, from p. 296 to p. 306, are drawn up with considerable skill, and will put the reader who is not yet initiated into that part of Biblical learning, in possession of a body of interesting information. In these accounts, a critical History of the Septuagint, and of the Biblical labours of Origen given at some

length. The utility of this version may possibly not be known to all our readers.

• The importance of the Septuagint version for the right understanding of the sacred text has been variously estimated by different learned men: while some have elevated it to an equality with the original Hebrew, others have rated it far below its real value. The great authority which it formerly enjoyed, certainly gives it a claim to a high degree of consideration. It was executed long before the Jews were prejudiced against Jesus Christ as the Messiah; and it was the means of preparing the world at large for his appearance, by making known the types and prophecies concerning him. With all its faults and imperfections, therefore, this version is of more use in correcting the Hebrew text than any other that is extant; because its authors had better opportunities of knowing the propriety and extent of the Hebrew language, than we can possibly have at this distance of time. The Septuagint, likewise, being written in the same dialect as the New Testament, (the formation of whose style was influenced by it), it becomes a very important source of interpretation: for not only does it frequently serve to determine the genuine reading, but also to ascertain the meaning of particular idiomatic expressions and passages in the New Testament, the true import of which could not be known but from their use in the Septuagint. Grotius; Keuchenius, Biel, and Schleusner are the critics who have most successfully applied this version to the interpretation of the New Testament.' Vol. i. pp. 277, 278.

The principal editions of the Septuagint, namely those of Alcala, Aldus, Sixtus V, and Grabe, are subsequently noticed, as is the edition of Dr. Holmes.

It is utterly impossible for us to notice the whole contents of these crowded volumes, or even to select and display particular parts of them in a manner satisfactory to ourselves, or that should do complete justice to the Author. The *membra disceptata* do not afford proper means of judging of the proportions and beauty of the whole frame; and in such a work as Mr. Horne's, where the reputation of the writer is to be estimated not only by the character of the separate portions of the work, but also by the proofs of a skilful combination in the use of his materials, apparent in the regularity and harmony of its construction, it is not by detached quotations that the merits of the Author can be brought out, though they may suffice to shew the nature of the subjects of which he treats, and the value of his labours. Our report of this Introduction has not as yet extended beyond the external apparatus requisite to the critical knowledge of the Scriptures, nor have we noticed even the whole of this. We could with pleasure enlarge our remarks, and multiply our extracts from the pages which we are passing, over, but our limits impel us to proceed to the consideration of those branches of the subject (the Interpretation of Scripture)

were so harmoniously displayed, it is beyond measure grand and elevated. Again, what can be more sublime or graceful than the personification of wisdom, introduced in the Proverbs of Solomon, particularly in chapter viii. verse 22—31. She is not only exhibited as the director of human life and morals, as the inventress of arts, as the dispenser of honours and riches, as the source of true felicity, but also as the eternal daughter of the Omnipotent Creator, and as the eternal associate in the divine councils.' Vol. i, p. 393.

(*To be continued.*)

Art. III. *The Scriptural Doctrine of Man's Salvation.* A Sermon, preached at the Cathedral Church of Chester, before the Judges of the Assize, on Sunday, September 6, 1818. By George Henry Law, D. D. F. R. and A. S. Lord Bishop of Chester. Third edition. Published by Request. 8vo. pp. 32.

**T**HE passage of Scripture selected by his Lordship, as the motto of this discourse, is contained in the twenty-fourth and twenty-fifth verses of the third chapter of the Epistle to the Romans.

'It shall be my object,' says his lordship, 'in the following Discourse, and one more important, or more deserving your serious attention, I know not—it shall be my object, I say, to lay before you, in a clear, connected point of view, the sum<sup>or</sup> the result, of all that has been delivered by Christ and his Apostles, on this much agitated Question.' (*The method of Man's Salvation.*)

His Lordship proceeds to state what appears to him to be an *apparent* contradiction in the doctrine of the Bible on this subject. After adducing texts on each side of the supposed difficulty, he asks :

'How are these conflicting assertions to be reconciled to each other? How can we be saved by Christ alone, and by our deeds also? The answer to this seeming discrepancy is most satisfactory—and it is this. Two different periods and states of Salvation, are distinctly pointed out or alluded to, throughout the sacred writings. The primary state of Salvation was procured for man by the sole goodness of that all-gracious Being, who brought Life and Immortality to light. It was purchased for the whole human race, by the atoning blood of the Author and Mediator of the New Covenant. In consequence of this act of Love, Man was raised to a capability of Salvation, was blessed with the hope of an ulterior state of being, and attained, what he had not before, the promise of an inheritance which fadeth not away. Eternity and Heaven were opened to his view; conditions were proposed on which he might ensure them. Truly then are all men said to be saved by Christ, because the means of Salvation are derived through him alone. But not unto them who rejected the glad tidings, did "the Sun of Righteousness arise with healing in his wings." He came down from Heaven to purify unto himself a peculiar people, but it was to be "a peculiar people—zealous of good works." Whether, therefore, they who are redeemed will also finally

be saved, whether they will enter the straight gate and the path, which are marked out for them, whether they will follow the steps of their heavenly Master, this is in a great degree to be determined by their own judgement and choice, though under the aiding influence and co-operation of God's holy Spirit. It is, after all to be ascertained, by our obedience or disobedience to the divine commands, by our use or abuse of the means so graciously bestowed, by those things which are recorded of us in the Book of Life, whether We shall be in the happy number of the Blessed, or have our portion with them who are cast out from the presence of God.' pp. 12, 13.

Two different periods and states of salvation ! It seems to us that if there be more than *one* state of salvation, there are, on the avowed principles of the Bishop of Chester, *four* states, even exclusively of the state of consummated salvation in the world to come. Nor can we indeed, on these principles, allow that this quadruple division is liable to the charge of being a mere scholastic subtilty. In the first place then, there is, as we here learn, this 'primary state of salvation—purchased for *the whole human race*, 'by the atoning blood of the Author and Mediator of the New Covenant.' This belongs alike to every individual of mankind. In the second place, there is the 'state of salvation' which is induced upon the limited portion of mankind that is happily subjected to the mysterious initiating rite of the *true Church*. It is a supposition not admissible, that he who, in baptism, hath become truly 'regenerate,' is 'made a member of Christ, a child of God, and an inheritor of the kingdom of heaven,' and who hath 'promised and vowed' the 'three things' which comprehend the whole of Christianity, remains nevertheless, and after all, but in the *same* state of salvation with those unbaptized, or heretically baptized persons, who are 'left to the uncovenanted 'mercies of God.' To confound these states, would surely be to give licence to a most irreverent disesteem of the reality and the utility of the priestly commission. In the third place, there is that 'state of salvation' in which those are, who, according to the Bishop of Chester, do truly believe, but are yet not truly Christians; such, for example, as those to whom St. James writes,—'persons converted—beloved brethren, who had the faith 'of our Lord Jesus Christ' (page 24), that 'belief which *may* 'and *ought* to lead to the saving of their souls' (p. 27), but who 'still are nominal and *not real Christians*'\* (p. 23). In the

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\* We subjoin here the paragraphs from which we extract some of the above quoted expressions. We request our readers to observe the consistency of the sentences we have distinguished by italics. 'To persons however of a very different description (from those addressed by St. Paul) was the reasoning of St. James applied. *These were persons converted*. These were beloved brethren who had the faith of our Lord Jesus Christ. It was therefore necessary to warn them, while

fourth place, there is the 'state of salvation' which includes those who are not merely nominal, but real Christians, who are not only *believers* but *workers*; those, in a word, who shall actually be saved.

Confusion must ever attend the detail of a system which, in setting out, confounds things essentially different. Now even if we were, for courtesy, to concede so far to his Lordship, as not to insist upon the *second* of the above named distinctions, his own words expressly establish the justness of the other three; namely,—1. The state of all mankind rendered salvable by the death of Christ, and by universal preventing grace:—2. The state of those who believe, and are justified by their faith, yet without becoming *real Christians*:—3. and lastly, the state of real Christians, who alone are truly safe, and within the pale of the invisible Church. What then are we to do? This two-fold distinction is given us, as the true and perfect solution of all difficulties. We attempt to apply it to particular instances; but between the two-fold distinction proposed and the three-fold distinction implied, we are led into an inextricable maze; and are fain to revert, were it only for the sake of logical comfort, to our own views of the subject.

We read, "He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned." "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." From such declarations we infer, that those who believe, are in a state of salvation, and that those who believe not, born wherever it may be, baptized or unbaptized, professing Christianity or rejecting it, are alike in a state of condemnation. If now it be asked, But who are they that believe? we answer, Those whose faith produces obedience—"worketh by love." Nor do we find in the Scriptures, either occasion or warrant for any

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they held the faith, not to hold it in unrighteousness. St. James was not endeavouring to convince them how they might become Christians, *such they were already*; he was only urging them to continue in the Faith, to grow in Grace. They were therefore assured, that though they believed, they could not be perfect without obedience; that though *justified*, they would not be saved without works. Perfectly then consistent with the rest of Scripture, and entirely reconcileable with each other, are the assertions of both the Apostles. Be it only remembered, that St. Paul was laying the foundation of a Christian faith: that he was reasoning with them who had mistaken the very grounds on which it was to be erected; whereas St. James was building up the superstructure, and was calling upon nominal but not real Christians, to make their salvation sure, by practising as well as professing the religion of their Lord and Master." (pp. 24, 25.)

further distinction. There is *one* state of condemnation ; there is *one* state of salvation ; and this salvation is the consequence of that faith which is "the Gift of God," and which, being His gift, invariably distinguishes its possessor by true holiness of heart and of life. In the day, therefore, when those who have "believed through grace," shall publicly receive that second "gift of God"—eternal life, it will appear that they, and they alone, are provided with those "fruits of righteousness," whereby they will be *externally* justified before men and angels.

The Bishop of Chester, however, derives from his Bible, a doctrine widely different, not merely in terms, but, as we shall presently see, in the impression it is adapted to produce upon the mind. 'Through faith,' he remarks, 'and that alone, we obtain the appointed means of salvation, and are admitted into the pale or fold of Christ.' Now, into which of his 'two states,' is it that we are introduced by this faith alone? Not into the second; for that belongs only to those who have added to their faith the works by which they will ultimately be saved. Is it then into the '*first state*'? If so, in what state are men previous to their exercising this faith? In what state, we must repeat the question, are those numerous individuals in this country, for instance, who, being duly baptized and confirmed, have *already* obtained the appointed means of salvation, have *already* been admitted into the pale or fold of Christ, and have *already* been solemnly certified of the favour of God and the remission of their sins; concerning whom, notwithstanding, we are sure his Lordship would be ashamed to confess his conviction that they were ever the subjects of any such mental process as he would dare call faith. His Lordship must very well know, that of the many thousands of young persons upon whose heads he has himself 'laid hands,' a large number have been, (if indeed the *state of the mind* be a matter of any significance when the rites of the Church are in question,) in a state of yet undisturbed childish thoughtlessness; so that if they were at all under the influence of a sentiment of the serious cast, it was inspired solely by the title, the attire, the impressive solemnity of manner, and the mysterious touch of his Lordship: if they have indeed had any faith, its real object was not the Great Shepherd and Bishop of souls—but—the Bishop of Chester.

These 'certified' but inconsiderate youths then, have they, or have they not, *really* received the 'remission of sins,' 'justification,' and the 'regenerating influence of the Holy Spirit?' Are they in a state of salvation, or of condemnation? It is, surely, one or the other. If, after all, it be the latter, do we go beyond the cold propriety of truth, in affirming that this same 'certifying,' is indeed a cruel—an appalling im-



sition? But if it be the former, we must then ask under which member of his Lordship's alternative they are to be placed, so as to be distinguished from such as those to whom St. James wrote, viz. 'believers, but not real Christians.' Or what takes place—what is it that remains to be *added* to them, when they, as individuals, become the subjects of that faith 'through which *alone* we obtain the appointed means of salvation, and are 'admitted into the pale or fold of Christ'?

We have sincerely endeavoured to fix upon the precise doctrinal intention of this sermon, but really we have not been able to discover a meaning that can be considered consistent, either with itself, or with the principles and practices of the Church to which its right reverend Author is attached. *This* is a matter, however, in which *we* have no concern: his Lordship must 'see to it.' In the concluding paragraph he has undesignedly afforded the means of instituting a very fair and very striking comparison between his doctrine and that of the Bible. Had we attempted to argue from the nature of the case, that the disguised Pelagianism which the Bishop of Chester defends, can neither meet the wants of the alarmed conscience, nor afford the ground of a permanent hope consistent at once with holiness and with humility, much might no doubt have been said in reply, and the attempt would perhaps have been imputed to a narrow spirit of uncharitableness. There is however at present, neither need for circuitous deductions, nor room for circuitous replies.

After 'attributing' to the prevalence of the opinions which his Lordship attempts to confute, among many other bad and horrible results, 'the growing hardihood in crime, through 'which convicted assassins so often deny their guilt, though 'almost in the presence of their Maker,' he adds:

'May these fanatical delusions prove a warning voice to my country, before it be too late. May they convince us of the alarming effects, and evil tendency of Enthusiasm: May they keep us in the sober steady path of that rational religion, under which this nation has attained its present proud pre-eminence, and in the practice of which, our fathers lived and died. *Spiritual assurance becometh no one of the sons of men.* All are sinners. The best of created beings should entertain *an awful looking for of judgement to come*; must close his accounts, with hope indeed, through Christ, but with a hope still trembling.' p. 32.

His Lordship can surely complain of no unfairness, if we assume the concluding sentences of this quotation, as containing an undesigned *confession* relative to the amount and the nature of the comfort which he is able to derive from *his* notion of the Gospel of Jesus Christ. Thus, whatever some persons may say of the joy with which they anticipate the coming of their Lord, and the time when "the righteous shall shine forth

"as the sun, in the kingdom of their Father," with *His* views of the 'doctrine of man's Salvation,' he professes to await that day, under "an *awful* looking for of the judgement to come." Others may pretend to be "looking for, and *hasting* unto the coming of the day of God;" but he acknowledges that a 'spiritual assurance' like this, that goes so far beyond the awful looking for of judgement, is a happiness to which *he* dares not aspire. Others, indeed, while they look with a single and undiverted intentness upon the person, the work, and the promise of their God and Saviour, and while they confess themselves "nothing and less than nothing," think that they honour the person, the work, and the promise of this Saviour, in affirming, that they "know whom they have believed," and are sure that he will give to them, as to all "who love his appearing," "a crown of righteousness." Thus, we say, some may speak, thus many have spoken; but *he* must still be thinking of 'closing his accounts,' with hope indeed, through Christ, but with a hope still trembling,—a hope which must never amount to the 'unbecoming' sentiment of 'spiritual assurance,'—a hope which never dispels this "awful looking for of judgement to come."

And we grant that however comfortless, however distracting *such* a hope, if hope it must be called, will prove to one whose daily thoughts are conversant with death and the infinite alternative which lies beyond, it is all that can be derived from the system which this sermon defends. Our great moralist has defined the boundaries of a hope *thus* founded, with his accustomed precision. No man, he argues, can be *sure* that he has experienced that measure of repentance, or performed that number of good works, which are made the condition of salvation, and *therefore*, no man can be sure that he shall be saved. Dr. Samuel Johnson, it is well known, consistently preserved through life that reasonable gloom with which such a doctrine must inspire the thoughtful mind.\*

Mankind, it is true, are saved by grace, but, according to this system, men, as individuals, are saved by repentance and

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\* We are told, indeed, that in his last moments, Dr. Johnson happily trespassed beyond the bounds of his system, and that 'For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of the Redeemer. He talked often about the necessity of faith in the sacrifice of the Redeemer, as necessary, beyond all good works whatever, for the salvation of mankind.' We may ask, by the by, did this approach towards 'spiritual assurance,' result from the persuasion that his repentance and good deeds were such as included the conditions of salvation, or from a clearer apprehension of the great doctrine of Justification by Faith alone?

good works. What can it avail a man, therefore, to believe that he has been redeemed by the precious blood of Christ? What can it avail him, unless he had a miraculous attestation from Omniscience, that the 'bottle of his tears,' and the tale of his deeds, have both risen upon their several scales, up to the line which divides the saved from the lost?

It must by no means be affirmed that the measure of spiritual comfort actually enjoyed, is always proportioned to the degree of attention paid to religion, or even to the habitual influence of unseen objects upon the mind. But we think it may safely be asserted, that the degree of hope and of spiritual comfort with which the mind is contented, or beyond which it does not in fact make any advance, is ever most exactly proportioned to the rate of this attention, and the extent of this influence. The fervent Christian, who truly lives for eternity, is either happy in his hope, or restless and sorrowing under its temporary obscurity. He has learned that not merely his comfort, but his advancing in holiness, his victory over the world, his strength and readiness for usefulness in the world, and especially his genuine humility, all keep pace with the brightness and steadiness of his hope. But his hope does sometimes decline, and he has also learned invariably to trace these declensions to the indulgence of a vain complacency in his own attainments, to self-righteous fear and unbelief, to the eager pursuit of created good, or to an exposure to some unedifying influence. The Christian, we say, may be deprived for a time of the comfort of his hope; he may lose sight of that which he still considers as the pearl among his graces and the talisman of his profession; but his state of mind under such circumstances, differs as widely from the vague uneasiness of the half-believing worldling, of the self-pleased but ever fearful Pharisee, or of the inconsistent professor, as his good hope is unlike to their negative comfort.

It is thus then, that the Christian derives from what may be termed a necessity of the heart, a practical criterion of religious truth. We readily grant, that if the phraseology of Christ and his Apostles be assumed as the disguise of a decent deism,—if the great objects of faith be viewed habitually and chiefly as the mere matter and topic of professional engagements,—if religion occupy little more than the refuse hours of a life engrossed by the splendours, the hopes, or the pleasures of this present world,—if its exterior duties are punctually discharged with the latent intent of maintaining a title to the distant, indispensable, but undesired good;—then, we say, it may do well enough to talk of closing accounts with a hope which never casteth out fear; a hope, at the best, but evenly balanced against the awful looking for of judgement to come. But a hope like

this, would be torment little inferior to that of hopeless condemnation, to the man who is enthusiast enough to feel and to live as though he believed in heaven and hell, who looks not at the things which are seen, but at the things which are unseen, whose conversation is indeed in heaven, whose affections are set upon things above, and who in truth lives in this present world as "a pilgrim and a stranger." He hears the invitation and the promise of the Lord, "Come unto me all ye that are weary and heavy laden, and I will give you rest;" he imagines that this rest has regard to the anxiety he feels for the well-being of his immortal soul; he believes this promise, and he infers, by the briefest reasoning, that the doctrine which does not, *by the confession of its advocates*, which cannot in its nature, communicate the rest he seeks, is not the doctrine of the Gospel.

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Art. IV. *Observations on the State of Ireland, principally directed to its Agriculture and Rural Population; in a Series of Letters, written on a Tour through that Country.* By J. C. Curwen, Esq. M. P. 2 Vols. 8vo. pp. xx, 793. Price 11. 1s. London, 1818.

THE publications of Mr. Newenham, Mr. Wakefield, Dr. Dewar, and some others, to which we may add the Reports of the Hibernian Society, have put the public in possession of a mass of evidence of the utmost importance, relative to the state of things in the sister country. It was reserved however for Mr. Curwen, to present to us the most complete account of the state of agriculture in Ireland, and of the condition of the labouring classes; a subject which acquires additional interest from its bearings upon the great question of the Poor Laws. Mr. Curwen speaks of it as 'an established fact,' 'that the Irish peasantry depending solely on themselves, and possessing the necessities of life in a much less proportion than falls to the share of those numerous parties who receive parish relief in England, are (yet) in point of happiness, vastly their superiors.' The cause of this, he says, is evident. 'Their independence of mind supports them under all their privations, and gives them the full power of enjoying the social affections.' In the present article, it is not, however, our intention to enter into any general discussions, but simply to present our readers with a careful analysis of Mr. Curwen's Observations, as forming an interesting and valuable document on the subject to which they relate.

The result of Mr. Curwen's inquiries, is certainly in many respects a painful one; the knowledge of an evil, is however the first step to finding out its remedy; and, if we can aid his benevolent intention in publishing the present work, we shall not uselessly occupy the time of our readers.

As Mr. C.'s design is avowedly to communicate authentic

information relative to the sister Island, and to obviate the calumnies which have been cast upon the Irish character, we think we shall best promote that object, by selecting some of the more striking facts recorded in his volumes. These we shall arrange under the several heads of the condition of the peasantry—the causes of their indigence and misery—and the means necessary to be adopted, in order to mitigate the existing evils, and to prevent their recurrence. Mr. Curwen's Tour was performed in the autumn of the year 1813. He travelled through part of Scotland, between Wigton and Port Patrick, where he embarked for Donhaghadee. He has given some pleasing instances of good husbandry in Scotland; but, as our business lies chiefly with Ireland, we shall not detain our readers with any further preliminary observations.

The condition of the labouring classes is, with few exceptions, truly deplorable. By far the greater proportion of them drag on a daily existence, merely to labour, and labour, merely to exist; and the *cottiers* or cabin-holders of the south, are stated to be still more wretched than those in the north of Ireland. In the course of his excursion, Mr. Curwen had numerous opportunities of inspecting the interior of the Irish cabins. We shall select one or two of his descriptions.

'These mansions of miserable existence,' (he is speaking of the county of Down) 'are most commonly composed of two rooms on the ground floor, a most appropriate term, for they are literally on the earth: the surface of which is not unfrequently reduced a foot or more, to save the expense of so much outward walling. The one is a refectory, the other the dormitory. The furniture of the former, if the owner ranks in the upper part of the scale of scantiness, will consist of a kitchen dresser, well provided and highly decorated with crockery—not less apparently the pride of the husband, than the result of female vanity in the wife; which, with a table—a chest—a few stools—and an iron pot, complete the catalogue of conveniences generally found, as belonging to the cabin; while a spinning-wheel, furnished by the Linen Board, and a loom, ornament vacant spaces, that otherwise would remain unfurnished. In fitting up the latter, which cannot, on any occasion, or by any display, add a feather to the weight or importance expected to be excited by the appearance of the former, the inventory is limited to one, and sometimes two beds, serving for the repose of the whole family! However downy these may be to limbs impatient for rest, their coverings appeared to be very alight, and the whole of the apartment created reflections of a very painful nature. Under such privations, with a wet mud floor, and a roof in tatters, how idle the search for comforts!

'It is not from cold and wet alone that a being who possesses reflection, as well as corporeal feelings, must suffer. Can it be matter of wonder that the innate sense of female delicacy should be stifled or destroyed, while in the other sex the natural aversion to unseemly habits should by degrees become lessened, and even familiarized?

Certainly not. The only wonder is, that the demoralizing influence of such wretchedness on the Irish character, has not long ago been found to be more general and pernicious.

'The sufferings from hunger are neither felt nor dreaded; nor can the dainties of the opulent epicure, partaken with equivocal hunger, be compared with the Irishman's potatoe, and his honest appetite!

'Fuel constitutes their principal comfort, and is become a very important consideration. Warmth, unquestionably, may be added as a fourth to the other three natural wants of man. In addition to the duration of light, it is warmth that gives to summer the decided superiority over the rest of the seasons; and though excessive heat may occasionally produce some disorders, yet warmth is the restorer and preserver of health, and the great ingredient in human felicity. On this view of the subject it is much to be regretted that the source whence the fuel of the country is generally obtained, namely, the bogs, is in this district becoming unprolific. The bog, which has hitherto afforded the needy supply, is wearing away, and the people ere long will be compelled to resort to more distant substitutes; for as the bogs do not regenerate, and as the demand on them is likely to increase yearly, in time they must fail to administer the comfort now derived by the inhabitants. This consequence is not unlikely to operate as a check to the further increase of population.'

In the fertile vale of Limerick, near Castle Desmond, on examining one of these wretched abodes, 'which was no worse than 'its neighbours,' he says:

'We found its floor one foot below the surface of the road, from which it is entered by a door only three feet high; the inside, from the bare ground to the top of the roof—four feet; the length of the side walls nine; the width six. This area, wholly destitute of all earthly comforts, gave shelter to two rational beings, and was their only house, though scarcely fit for the den of a wild beast. The plenty which surrounded this deplorable hut, and the sumptuous display of other men's habitations within its view, did but aggravate the melancholy feelings inspired by this scene of human misery; on every side of which the most luxuriant crops were ripening for general use, yet denied to these individuals, whose labours, perhaps, had contributed to their production.'

At Kilcullen Bridge, in the county of Dublin, he entered a cabin, where the miserable inmates were taking their breakfast, and had additional confirmation of the wretchedness which seems to have become both hereditary and habitual to this class of our fellow subjects.

'Hospitality throws widely open every door in Ireland! An apology is scarcely necessary on entering any abode—the stranger is received with kindness, and made heartily welcome to the best fare that can be afforded. In the first cabin I reached, which was constructed of miserable clay daubing, I found the family gathered round a stool at breakfast; some of the party were seated, others on their knees; all applying to a wooden bowl placed on the stool filled with

potatoes in their skins; but neither salt nor butter-milk attended the repast! The family consisted of a mother, three small children; and a girl about fifteen years of age. Their dress and the interior of the cabin bespoke the extreme of poverty. The poor woman informed me her husband was a labourer: that during the busy season of the year, whilst work was to be had, they fared tolerably well; and when they could afford butter-milk with their potatoes they were quite content. Bread they seldom partook of; and as to meat, some of them had never tasted it; even salt, they had not always the means to procure. These melancholy facts were recited with a simplicity so natural, that it was evident not the least consciousness existed of the effect they were calculated to produce. Habit had reconciled the poor mother to her condition, and its consequent privations; but the daughter, who held down her head, seemed ashamed that their wretched state should thus be exposed to a stranger. My heart sympathized in their sufferings...their miseries, poor creatures, were too legibly written on the characters of all, to admit the reality being questioned, or to furnish a suspicion of their having arisen out of any fault or crime imputable to themselves; but, that they were the general lot of their community, arising out of the unfortunate situation of the country. I hastened to the next cabin with no hope, though with a sincere wish, of finding less to deplore. The good woman was at the door, encouraging a fine little naked boy of five years old, to persevere in chasing a pig; whether from the cold or some mixture of shame, I know not, but it required both persuasion and authority, to induce the little one's obedience. The woman, I presume, observed by my countenance that I was surprised at her admonitions, and apologized by saying, "This, Sir, is the way we take to harden our children against winter, for fuel here is a scarce article."

In the vicinity of Navan, our Author visited another cabin, and found the family at dinner, about four o'clock in the afternoon.

The party consisted of a man, his wife, and seven children. Potatoes, their only fare, were served in a wooden bowl on a stool; the elder children ate with their parents, the younger feasted out of an iron pot on the floor. Appetite seemed to give a relish to the food, while a small jug of butter milk was reserved to crown and complete the repast. In reply to some enquiries I made as to his wages, the poor fellow observed, "Our fare is well enough, and satisfies us all: my only concern is, that I cannot earn sufficient to cover the nakedness of these poor children; could I clothe them, I should be happy!" The whole family, it is true, was indeed in a most ragged condition—pity it should be so! It is not in appearance only they suffer, but real misery must be endured by each individual, from the severity of cold. By the aid of his pig, and what manure the children could collect from the road, he was annually enabled to plant about a rood of potatoes, for which he paid after the rate of five pounds an acre for the land; but when manure is furnished by the landlord, the rent is doubled.

The hopeless despondency which seemed to pervade the hearts of

this poor family, spoke in most emphatic, though painful language, to our feelings—deeply is their lot to be lamented, and the more as it arises out of circumstances they have neither ability to correct, nor power to controul, and which there is little reason to hope can be easily remedied.’

We had noticed in other parts of these volumes, similar instances of wretchedness; but we will refrain from exciting painful feelings in our readers, by details of misery which they cannot remedy. We shall therefore proceed to specify the various causes, which have been assigned for it by our Author, as we have collected them from his pages.

1. The first is *want of active employment*. Agriculture alone, unassisted by manufactures and commerce, is, in Ireland, incapable of furnishing full employment to the male population. The labour of one individual in husbandry, will provide food for six persons; whence it is evident, that a limited number only of the people, can thus be advantageously employed on the soil. Recourse must therefore be had (we trust not unavailingly) to the proprietors of the land, and the capitalists in stock, to devise the means of giving fit and profitable employment to that portion of the community not required for agricultural purposes, by the introduction of manufacturing establishments, and the extension of commercial pursuits.

‘Without such auxiliary modes of engaging the national industry,’ says Mr. Curwen, ‘an extension of the present system only would be delusory, and become the source of more widely-diffused streams of misery all over the country, by giving facilities and affording encouragement to augment the present superabundant population, which is not likely to be restrained but by the expedients of trade and manufactures. These would soon operate as a check to a further increase of the people, by introducing artificial wants among them in food—in dress—in habitation—and the acquirement of those comforts, to which, as human, rational beings, they must be considered as entitled: but, while the potatoe alone shall continue to be the food of the great bulk of the people, I see no reason to doubt their present number will be doubled in thirty years, and consequently the wretchedness of the country proportionably increased.’

Melancholy and discouraging as the preceding reflections confessedly are, there is reason to fear that they are too well founded. As however the evils which produce them, are all of a moral nature, let us hope with our Author, that time will teach patriotism and opulence, that they are not irremediable.

2. The competition for *small farms*, (the demand for which is increased by improvident marriages,) and the consequent subdivision of the country, are assigned by Mr. Curwen, as a second cause of the wretchedness existing among the lower Irish. In many parts of the country, a farm of one hundred acres is consi-



dered as a great, and even an extraordinary undertaking. Four Persons occupy not more than thirty acres, of which most commonly a small part is under-let to cottiers, whose rents are frequently paid by labour performed for the tenants, from whom they sometimes receive milk and some other necessaries.

‘ These running accounts are an endless source of dissatisfaction, of dispute, and of contention at the quarter sessions. In some of the most populous parts of Ireland, there is supposed to be an inhabitant for every acre, while the cultivation of the soil, as now practised, does not afford employment for a third of that population. In the north, where the linen trade has been established, the lower classes are weavers, which gives them a great superiority over the southern districts. The labour on the highways and great roads, for which such large assessments are made on the counties, afford, for a portion of the year, a great source of employment.’

Such a system as that just described, was the effect of augmenting the production to an immense extent ; while the subdivision of the land into such patches, is an effectual bar to any material improvement in the husbandry of the country. To obtain the possession of a cabin, is the great object of every individual ; and as the competitors are numerous, the rents, when paid in money, are consequently very high, being regulated not by the *worth* of the tenement, but by the *wants* of the parties.

‘ One cottier,’ near Port Rush, ‘ told us,’ says Mr. Curwen, ‘ that he paid “ three pounds a-year for nine acres, in this outlandish country ! ” The poor fellow, with whom we entered into conversation, seemed to have a heart so full, that to have an opportunity of venting his troubles was to him a great relief. He said his cabin had been raised by his father some forty years ago ; that times were sorely worse ; that he was abridged of every privilege ; and that a rent of four ten-pennies was now exacted for lime, stone, and sea-weed ; which, small as it may appear to us, to him was a payment of great importance ; besides which, his tithes were eight shillings per annum. Hopes had been held out to him of seeing his landlord, but hitherto he had been disappointed. From his justice and liberality the tenants on the estate had been led to expect some redress,’

3. *Tithes*, as may be inferred from the preceding paragraph, are considered by the Irish peasantry, as a heavy tax upon their industry ; and from the manner in which they are collected, we think that Mr. Curwen is pretty well borne out in assigning them as another cause of their poverty. We must, however, do him the justice to say, that he expresses himself on this subject with much temper and moderation.

The composition generally paid for tithes in Ireland, is considerably higher than in England, and is particularly heavy on the small farmer, two thirds of whose lands are generally under grain. The value of tithes varies accordingly as they are held

by the clergy, or are let to *proctors*, as the lessees or holders of tithes are called. From the charge of extortion he honourably exculpates the clergy; but if they were constantly resident in their respective parishes, and could be induced to attend to their own concerns, the tyranny of the tithe proctors, in letting and collecting their tithes, could not be practised. Our own experience enables us, in this respect, fully to confirm the truth of Mr. Curwen's observation.

Several instances of the oppressive conduct of the tithe proctors, incidentally occur in the course of the volumes now under consideration; but the following instance of tyranny is too glaring to be passed in silence.

On his arrival at Castle Dermot, Mr. C. found that the rooms in the lower part of the inn

‘were engaged by parties in attendance on the Proctor to agree for his tithes; a few of the most substantial farmers were permitted to associate with the great man: from whom, as we afterwards learned, no Turkish Bashaw could have exacted greater deference.

‘The inferior occupiers leisurely waited until it suited the pleasure or convenience of this important person to grant them an audience. We understood the parties had been assembled, and for the second time, some hours before our arrival. On the preceding Sunday they had been convened for the like purpose, but had parted without coming to any arrangement.

‘Our intention,’ he continues, ‘being to start at five, we were disposed to retire early; but our heads had scarcely reached their pillows before we discovered we had little chance for sleep. The Proctor and his party were in a large room beneath those in which were our beds. As the liquor began to elevate the spirits of the tenantry, their obsequiousness appeared to subside. An overbearing conduct, exceeding all bounds on the part of the Proctor, was too loudly proclaimed to be mistaken, or pass without our disgust and anger at being thus interrupted, and compelled to be unwilling auditors of their noisy vociferations.

‘I had often heard of the tyranny of tithe proctors, but had never before had any demonstration of it. The protracted silence of the Proctor on the immediate object of the meeting had seemed at length to exhaust the patience of the company. One of them civilly inquired on what terms he and his neighbours might expect to have their tithes? After great hesitation, at last, the proctor, on naming his price, was informed that the demands were greater than would be required by the neighbouring gentlemen. This observation wounded his pride; and on his observing that such persons were only nominally proprietors, and that the proctors were the real holders of the land, his opponent made a reply, which so enraged him, that he changed his ground from the collection of tithes, to charges of rebellion, and a reference to manual arguments, which might have been attended with serious effects to the combatants, had not the females of the house interfered and hurried the poor fellow away. Peace was no sooner restored, than the

champion of their rights was forgotten by his neighbours, in their adulatory complaisance to the Proctor; who now became "determined not to treat for the tithes," and proudly called for the bill, which "after such usage he would pay himself;" but after much abject submission and entreaty, the parties at length were not only indulged with the discharge of it, but with an appointment for a third congress, on the following Sunday. The inferior holders, in the other parts of the house, who had been waiting all the afternoon, were now ushered into the presence of the Proctor; but on his discovering it to be nearly two o'clock in the morning, there was no alternative but to adjourn in the hope of the next being a more fortunate meeting.

'Much as we had heard of the tyranny of proctors and middle men in Ireland, the unfeeling domination at this meeting exceeded in violence what I could have imagined. Admitting the circumstances to form an extreme case, which is greatly to be doubted, it is time such oppressive conduct should be corrected: necessarily it must create general aversion and discontent. The sacrifice of time and money was a grievous hardship on the small farmers, who, after all, would have to pay exorbitantly, and to the utmost farthing!'

The remedy suggested by Mr. C. for this evil, is, a general commutation of tithes; than which, he remarks, nothing would be more desirable or more advantageous to the clergy. The want of this most salutary measure falls particularly hard on the small farmers; and he ascribes to it many of the unhappy commotions that have agitated Ireland.

4. *Illicit distillation* is another source of misery to the lower classes in that country, whose wretchedness it augments by destroying habits of industry, while the baneful effects of indulging in *spirituous liquors at a cheaper rate* than they could otherwise be procured, injures their moral character. While, however, the present system of duties exists, illicit distillation will continue to be carried on with impunity; for though the daily journals frequently apprize us of its detection by the military police of Ireland, yet this is seldom accomplished by the assistance of *native* informers, who are characters of rare occurrence, from the detestation in which they are held.

5. The absence of the Land Proprietors is another powerful cause of the poverty of Ireland. Many indeed are the miseries arising from their absenting themselves from their property. Their tenants are too frequently rack-rented by the landlords' agents, at the highest possible rate they can pay, and have no means of redress. The blame

'which is so generally, and often so justly, imputed to agents, ought however, in some cases, to attach to the landlords, whose inexcusable ignorance of their estates, and total neglect, not only of their own interests, but of the comfort and happiness of the tenantry, occasion and perpetuate the numerous evils, not less to be lamented than reprobated. Desirous as an agent may be to use a discretionary

power in tempering the rights of a principal, with benevolent feelings, these can scarcely be delegated : this is the prerogative of ownership, and it is much to be lamented that in Ireland it is so little exercised.'

The remedies obviously suggested for the preceding evils, besides those already incidentally noticed, are the following :

1. *A more equable division of landed property*, similar to the sub-division of land in Great Britain, to which Mr. Curwen justly ascribes that independence of character among the people, and the general improvement of the country, which excite the admiration of foreigners, while such distribution contributes not less to the support of the State, than to the advantage of the subject.

2. *The introduction of manufactures*, and fisheries, of trade and commerce. This would produce a very great increase of manual labour ; which, on being rewarded according to exertion, would soon produce industry and emulation. Artificial wants would be speedily created, the indulgence in which, after a time, would render the people indisposed, if not to *improvident*, at least to early marriages ; and thus the present increasing population might receive a check, and to a certain extent be restrained within the limits prescribed by the requisite employment of the country. Mr. Curwen is of opinion, that the *judicious* establishment of woollen and cotton manufactures, in addition to the staple one of the country, would confer a most essential benefit on the multitudes of unemployed persons who now waste their lives in penury and idleness.

3. *Residence of the great land-owners* in the Country, whose example, and the opportunities afforded them of doing good, would produce industry, content, happiness, and gratitude. In the course of his volumes, Mr. Curwen has noticed many proprietors of estates, whose conduct cannot be too strenuously recommended to the attention of absentees. We shall extract two or three instances, as a foil to the unfavourable pictures we have necessarily given above.

Speaking of Mr. Wynne's farming establishment at Hazlewood, near Sligo, Mr. C. says,

' The natural beauties and artificial accompaniments of the place certainly excite admiration, but I was not less gratified by the arrangements adopted by Mr. Wynne for securing comfort and happiness to his numerous workmen and labourers. He has erected twelve new well-contrived cottages, uniting great convenience with little expense. One roof covers two abodes of one story each ; these are each divided into four apartments—a sitting-room, two bed-rooms, and a milk-house, together with a small wash-house behind, a garden, and three statute acres of land, in which are sheds for the cow and pig of each family.

' The fronts of these cottages are neatly kept, and somewhat resemble the Cheshire gardens, which are so charmingly ornamented with flower and fruit trees, that Mr. Burke, on passing them, is said to

have exclaimed, "How gratifying the sight of these superfluities, which vouch that necessities are not wanting." The rent of these comfortable tenements of Mr. Wynne's, is five pounds each per annum. The care and management of the cow devolves on the wife; a duty which is not often neglected. Besides allowing some little indulgence of butter to the family, one hundred and fifty pounds weight, or on an average three pounds weight per week, during the year, is salted for market, where it is worth about six guineas. The butter-milk, assisted by potatoes, furnishes food to the family. The husband's earnings, in Mr. Wynne's employ, is ten pence a-day throughout the year. I visited several of these cottages, and saw no instance of neglect; on the contrary, the cleanliness and regularity which prevailed in each family, were very pleasing.'

'The attention paid by the Bishop of Meath to the comforts of the cottiers is highly pleasing; to each cabin is attached an acre of meadow, half an acre for the growth of potatoes, and an acre for grazing a cow, equal to three English acres: the rent of the whole, including the cabin, is no more than four pounds fifteen shillings. The wages in the six summer months is one shilling, in the winter months ten pence a day. The earnings of a labourer for the twelve months amount to about sixteen guineas, which, with his profit from the land in his occupation, worth about four pounds, give him an income of about twenty guineas a year; and few Irish labourers are so comfortably situated. At task work, the earnings are after the rate of ten shillings and sixpence for cutting an acre of oats, and five shillings for mowing an acre of meadow. Those who are so fortunate as to occupy such tenements, and have constant work, consider themselves as being highly blessed and successful. The attention paid in collecting what soil may be obtained from the public roads, shows the value set on manure for the potatoe crop. The fences, generally speaking, are very bad; care alone is necessary to make them excellent, as the white thorn may be produced in the highest perfection.'

We could adduce many similar pleasing instances, if the limits necessarily assigned to this article would permit. We will not weaken the force of the reflections which must arise in the minds of our readers, by any comments of our own, but shall proceed to lay before them a few particulars relative to the general state of the country, and the character of the inhabitants.

With the exception of the comparatively few land-proprietors who reside in Ireland and cultivate their own domains, and also of some few intelligent farmers; Mr. Curwen's report concerning the agriculture, is unfavourable: bad tillage, bad tools, injudicious rotations of crops, are the general characteristics. In the neighbourhood of Belfast, however, he noticed a method of protecting wheat sheaves from rain, which we think may be advantageously employed in this country, during very wet summers. The Irish call this practice *stooking*, and it is performed in the following manner.

'Each stook consists of twenty-four sheaves, twelve of which are

placed length-ways, with eight crossing them in the middle, at right angles, while the remaining four are so placed as completely to cover the other twenty. It is scarcely possible that wheat-sheaves thus disposed can be blown down; a stook, or shock of this construction, would certainly prevent much loss and vexation, which is often experienced from such accidents.'

Of education in Ireland, Mr. Curwen says but little; and with the exception of two or three schools, which he notices, and which were well conducted, his report is by no means favourable. Our readers, however, will bear in mind, that Mr. Curwen's observations were made three years ago, and in that interval the Hibernian Society, and the British and Foreign School Society, have been doing much and successfully.

To the accuracy of Mr. Curwen's account of Irish inns and innkeepers, we can bear our personal testimony. The charges are higher than in England, and the port wine, as it is called, is execrable. Although, from his limited means of acquiring information concerning the character of the Irish, his notices of them are in this respect imperfect, yet sufficient appears, to shew that they possess many estimable qualities, which, if cultivated and improved by education, would tend to place them in a much higher scale than is usually awarded to them. Various reports have at different times been circulated of their extreme profligacy; the falsehood of these Mr. C. took some pains to ascertain, and the result of his inquiries is highly satisfactory. He freely concedes, however, that

' Their conduct is frequently marked by the most incredible absurdity and opposite extremes; one hour dignifies the man with every kind and noble sentiment—the next degrades his nature by acts of the most brutal malevolence. Man, uneducated, is the creature of passion; and in his contempt of legal restraint, he feels he has a right to become the avenger of his own wrongs. The instances of savage ferocity, which occasionally occur, operate to the general discredit of the Irish character.'

In the course of his tour, Mr. Curwen passed through the principal towns of the Sister Island, of which he has furnished us with pleasing descriptions, as also of that wonderful work of nature, the Giant's Causeway, and of the beautiful Lakes of Killarney. For these and many other interesting particulars, our readers must consult his volumes.

There remain to be noticed two important topics, which engaged Mr. Curwen's attention, and respecting which our readers will doubtless wish to see the opinion of so accurate an observer; we mean the effects of the Union on Ireland, and the state of the Roman Catholics in that country. With regard to the Union, he has, in the earlier part of his work, stated at some length the arguments which induced him to support that

measure in Parliament : among these arguments, the benefit resulting from the commercial intercourse between the two countries, is not the least conspicuous ; and events have justified the force of his reasonings. Towards the close of his second volume, our Author remarks, that the importance of Ireland to Great Britain, far exceeds every conception which he had formed of its value. Agricultural produce is at present exported, to the amount of *eight millions* sterling, and six millions of people are supported. The exchange with England was in 1813, for the *first time*, favourable to Ireland. The superior rate of interest in Ireland, however, (the consequence of a deficiency of capital,) is a great check to commercial pursuits.

With regard to the state of the Roman Catholics, Mr. Curwen takes a retrospect of their circumstances from the Reformation to the present time, of the grievances under which they labour, and of the extreme ignorance in which they have been kept, to the great reproach of Britain.

‘ Can it be matter of surprise that the Catholics, who are perhaps nearly seven to one when compared with the members of the established church, should consider themselves unjustly and hardly treated, whilst a vestige of their former state of bondage is remaining ? Every concession which they have received is in their estimation a recognition of wrong, and a ground for their demand of perfect emancipation. Every measure yielded by government is by them declared to have been extorted and granted piece-meal ; while every legislative step has evinced a want of wisdom, and compelled the admission of others—a conduct that, it is fondly hoped, must ultimately procure for them that relief, which substantial justice and sound policy ought to have secured to the country long ago.

‘ In some instances the very favours granted the Catholics are considered as sources of aggravation, if not of insult—emblazoned badges of slavery ! In conferring the elective franchise they have been denied the exercise of a free choice, the proudest prerogative of Englishmen ; and compelled to feel, in the discharge of the granted privilege, their own inferiority. What a reproach to Great Britain, that one of her most valuable provinces, and in her immediate vicinity, should have remained for such a number of years in so perfect a state of ignorance, wretchedness, and misery.’

‘ If emancipation be a question of political influence only, connected with the ambition of a few individuals, and unimportant to the great bulk of the people, it is truly insignificant—but, can any measures be considered as of trivial consequence to the happiness of a people, which, in its concession, would allay the heart burnings, and feverish disgusts of a whole nation—that would restore unanimity and order, where enmity and turbulence destroy private security and public confidence ? Can a restoration of the full enjoyment of civil rights to seven tenths of the people, be a matter of no serious moment ? Is a participation in the employments and protection of the government of no consequence ? Jealousy, distrust, and hatred,

are the necessary consequences of religious persecutions. Intolerance has to answer for the bigotry and ignorance, which so long has afflicted misery on Ireland. Were the priests well educated themselves, and liberally compensated for instructing the people, over whose minds they possess so much influence, most of the objections which at present apply to their religious ceremonials would cease to exist. The miserable pittance of their pastors, mean as it is, depends on the abject thralldom in which these shepherds are enabled to keep their respective flocks: hence a desire on their parts to enlighten those on whose ignorance they rely for their daily subsistence, would be expecting a degree of disinterestedness beyond what is usually met with in human nature.

The remedy recommended by Mr. Curwen for this degrading situation of the Catholic clergy, is, a more suitable provision for them, which would make their office an object to persons of education, instead of its being confined (as at present) to individuals from among the lower orders, whose education is limited, and whose opportunities of acquiring the knowledge necessary to correct their own prejudices, are equally contracted. While we admit the truth of this observation, as it respects the Catholic clergy of Ireland, we must be permitted to doubt whether the admission of 'persons of education' to the priesthood, would produce all the beneficial results which Mr. C. seems to anticipate. Authorized declarations have been repeatedly put forth by the prelates of the Romish Church in Ireland, who are uniformly 'persons of education,' and who unequivocally declare the principles of that Church to be identically the same as were established by the Council of Trent: while such principles are the rule of faith and practice to so large a portion of the population of Ireland, we cannot think that they would contribute much to the enlightening of their flocks. The evils under which the Irish people labour, do not originate solely in the Roman Catholic priesthood of the country. They are, as we have seen, principally of a political nature. Remove these, and their political situation will be meliorated. Give them enlightened and faithful ministers of religion, who will diligently instruct them. 'Emancipate them,' said an intelligent friend who has long been resident in Ireland, to the writer of these pages, 'emancipate them from the slavery of sin and ignorance, and you will hear no more of Catholic Emancipation!'

We cannot conclude this Article, without recommending Mr. Curwen's volumes to the attentive perusal of every one who takes an interest in the welfare of the Sister Island. While they suggest many very important considerations to the Legislature, the general reader will be interested in the multifarious information which they contain.



Art. V. *A Ready Reply to an Irish Inquiry* : or, A convincing and conclusive Confutation of Calvinism. To which is subjoined, Ieropaideia : or, the True Method of teaching the Clergy of the Established Church. Being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By a Clergyman of the Church of England. 8vo. pp. 357. London. 1818.

**I**F we introduce this 'Jester' (himself allows us the designation) to our readers, we must not be supposed thereby to commit ourselves in any commendation of the *device* to which he has submitted his better feelings as a Christian, the brightness of his reputation as a Minister, and what is more than either, the *true* honour of the sacred cause he defends. If the Author of this volume will accept such praise as we can give him, he is welcome to it. We allow him to be a good 'Jester ;' but we think him a bad advocate of Christian Truth. With all our hearts, we grant him to be 'a righte merry and most clever 'Fool ;' but, in our minds, he will prove a very sorry helper of the Gospel. The wearer of the pointed cap and chequered coat, it is true, may be found in "King's houses ;" but surely no such personage, bearing the sanction of an acknowledged functionary, forms part of the Establishment in the "Household of Faith."

But the Author will think that we are taking an advantage of the apologetical motto which he has set to defend his Title-page, and that we are "answering a Fool according to his 'Folly'". To be quite serious then, we will presume that although he chooses to play 'the Fool' when he writes, he is in fact a wise man when he reads.

It would be rash and unwarrantable to affirm that this volume will certainly do *no* good : we may, however, safely predict, that if it obtain circulation, it will inevitably do some harm. The Author, no doubt, was influenced by some sort of indefinite desire and intention to do good ; but we wish we could determine, what was the precise beneficial result upon which he fixed his expectation, and towards which he directed his efforts. Perhaps he had regard to the young, the thoughtless, the indifferent portion of the reading public, hoping that the perusal of his book would tend to dis sever the momentous things of religion from those degrading and ludicrous associations, (so abundantly supplied by a vulgarized profession,) which, though they consist, as it were, but of straws and rubbish, are found in so many fatal instances to form an impervious barrier against serious recollections and serious addresses. Or, perhaps, he had in view the conviction and the edification of those intelligent and sceptical persons who are ever hovering over the field of religious controversy with a diligent and hungry appetite for the *offences* with which they nourish malignancy and unbelief. Or he might hope that the picture which his book displays of that

peace, and *uniformity*, and oneness of spirit, which reign within the pale of the Church he serves, would work upon the minds of the jarring dissidents who surround it, and induce them to seek in her bosom a rest and a refuge from the strife and the schism that are *without*. These torn and bishop-less wanderers, could they but be persuaded to return into the way and fold of *peace*, and place themselves beneath the pastoral love of our Chief Shepherds, how quickly would they learn to strive together for the same Faith; to think, and to speak the same things! But conjectures are endless. Whatever might be the Author's design, most surely he could not write with the hope of producing a favourable change in the minds of his opponents; he could not imagine that his volume would allay the animosity which is so fast going on towards a formal schism in his Church; he could not suppose that the men whose inconsistencies he hangs out to scorn, would be *won* over by his derision, to a better judgement.

If Satire has, indeed, any place among the means of virtue, it seems to us, that it can legitimately be made to extend no further than around the circle of those minor improprieties which it is found difficult to bring within the range of higher influences. Satire, like law, relates solely to the *outward man*; it has no efficiency in producing or in reforming moral principle. Similar reasons make it as gross an absurdity and as great a wrong to apply satire, as to apply force, to religious opinions. If it be said that it is not their opinions, but the men and their conduct, that are ridiculed, we reply, that if our fellow-men are supposed essentially to err in their religious concerns, the case excites, in the rightly tempered mind, a sentiment perfectly incompatible with banter and contempt. We impute not malignancy, yet we imagine the Author's opponents may, if they will, find ground to say that he is at times something more than merry at their expense; and they will remind him, that while an *angry* anger is perhaps only pitiable, a *grinning* anger is really odious.

Force, and bribery, and ridicule, and legends, and fables, and frauds, have done so much more for error, than for truth, in the world, that it is time the friends of the latter should be thoroughly ashamed of them all as auxiliaries: the more so, as *they* have at command sacred means, which, in their nature, can never be employed in the service of error; that is to say, good reasons urged in a right spirit.

The former half of this volume, occupied with an ironical refutation of the points in dispute between the Evangelical Clergy and their opponents, we feel disposed to pass over very briefly. It occasionally evinces argumentative ability, which might have been employed to much better purpose. It exposes, with some pungency, (though we think the Author's wit is

generally rather broad than neat,) absurdities of opinion and argument, which would be, we grant, simply ridiculous, if they were not in truth deplorable. As to making quotations from this part of the volume, we might no doubt readily afford our readers some pages of entertainment. But indeed, there is so incessant a jumbling of the most serious and affecting truths of religion, with the Punchinello rattle to which the Author is necessitated to degrade himself in the execution of his design, that we plainly assure him, that though it may suit his feelings and his conscience to write thus, it does not suit either our feelings or our conscience, to retail what he has written. We feel fully persuaded that he will discover, (perhaps he has already discovered,) from the opinion of the better part of the religious public, that he has made a sad mistake; that he has transgressed alike against good taste and right feeling. The offensive *barlesquing* of Holy Scripture, which abounds in the volume, is the inevitable sin of his plan, and should therefore have condemned the attempt to treat religious opinions ironically. Upon some instances of grossness of expression, and two or three instances of *profaneness*, we may waive remark. We presume it to be unnecessary to add any thing to the compunction which the Author no doubt already feels, at the thought of having afforded to his opponents so very fair an occasion for saying of himself and of his cause, the severest things to which their irritated feelings may prompt them.

The 'Ieropaideia' comes more within the lawful range of Satire; and we may afford our readers the amusement of some quotations. It consists of 'A Letter to the Parents of Young Gentlemen intended for the Ministry—A Letter to Young Gentlemen intended for the Ministry—A Letter to Dashing Merry Parsons—A Letter to Serious Moderate Anti-calvinistic Clergymen—and, General Hints for supporting the Established Church against Calvinism.'

Thus, from the first Letter to Parents.

'As your son is intended for a learned profession, you had better have him taught to read and write; indeed, the word Clergy is derived from *Clericus*, a clerk, which comprehends both those branches of literature, without a moderate knowledge of which, I am not sure that any interest could procure him a degree either in Oxford or Cambridge, or even in Trinity College, Dublin. He ought to be taught arithmetic very carefully, the importance of this will appear, when you recollect that he will have such a weight of tithes to manage; and if you have high connexions, who knows but he may get on the bench, where a perfect knowledge of that science is of indispensable importance, both from the magnitude of his revenue, and from the necessary disbursement of it in town houses, and palaces, and carriages, and horses, and servants, which his rank and dignity oblige him to keep up; not to mention the round of parties and

entertainments which he will be forced to give, in order to fulfil the Scripture, which declares, that a Bishop must be "a lover of hospitality." But as your son may not be able to command sufficient interest, to place him at once on the bench, I shall give you directions for his education, which will preserve him from Calvinism, procure him friends and connexions, and, perhaps, as many an unexpected prize turns up in the lottery of life, so confirm and enlarge the circle of his supporters, as ultimately to bring him to the highest dignities. With this laudable view, you cannot pay too much attention to his manners—*manners*, depend on it, "*manners make the man*." Suppose your son in a curacy. Suppose him going to the palace, to pay his devoirs to the Bishop: a brother Parson happens to get there before him, a mope of a fellow with the Talmud and Chaldee at his finger's end, or a Calvinistic dog with the Greek Testament by heart; the door is thrown open—your son is announced—"the Rev. Lovelace Tucker, my Lord." His air, his mien, his attire, his address, at once proclaim the finished gentleman, the man of fashion, the man who has seen the first company; can the Bishop hesitate a moment, which to take by the hand? ask yourself which must make the most favourable impression? The probability is, if his Lordship was, as indeed, all Bishops are, quick in discriminating and prompt in rewarding real merit, that your son would be the first man provided for in the diocese, after his lordship's own list of clients had been disposed of.

One of these, (accomplishments indispensable in the education of a *Clergyman*,) and not the least important, is the *art of dancing gracefully*. We know, that in proportion as the muscles and sinews gradually arrive at maturity of strength, they lose that flexibility which is indispensably necessary to perfection in that accomplishment; and, therefore, it would be impossible for your son ever to regain, after the age of ordination, which is twenty-three, that golden opportunity which your negligence has thrown away; so that it is plain, the duty of having him instructed in this useful and important branch of education, with any reasonable prospect of proficiency, (and a most highly imperative duty it is,) devolves entirely on you, his parents or guardians, and which if you neglect, it may be matter of endless remorse to him, and, perhaps, of self-reproach to you as long as you live: for, consider the consequences—yes, and the probable consequences resulting from such neglect. Let me suppose, for instance, that you and your son should be invited to a ball at the palace of some *lay peer*; (the bishops are too pious to give balls;) suppose the lady of the house, or his lordship, should ask, "Lovelace, won't you dance?" what a pretty sheep-faced clown he would appear, to answer, "In-in-de-ed, my lord, I-I-I-do-nt know how." Or, if he were ashamed to confess that, as indeed he well might, and that shame absolutely made him brave an attempt to go down a set; suppose him so fortunate as to obtain the hand of the lovely Miss—, whether she be the sister, or daughter, or niece, or cousin of his lordship: when it came to her turn to lead off, I ask you, as a parent, what would be your sensations, to behold your son ignorant of the figure? every step out of time; floundering, as if he had a stone of lead to his heels, down two or three couple, to the amazement and annoyance of fid-

dlers, and dancers, and all; and then, after all his partner's skill and good-nature had proved ineffectual to extricate him from his blunders, compelled, at last, to sneak down to the foot of the set, to the utter confusion of the lady, the unspeakable mortification of her friends, and his own eternal disgrace? I ask you as a parent, what would be your sensations? What can you conceive would be his? What would be Miss's report of him the next morning at breakfast, or at the raking pot of tea, when the company had gone away? What could all his lordship's charity urge in his defence? What would his reception be, the next visit he paid at the palace, if, indeed, he could have the confidence to visit there again? How would you like to see a titter go round the room at his expense, which the best manners could scarcely forbear? Can you possibly conceive such a Solomon Lob of a fellow getting forward in the world—and all because you had been so scandalously negligent, although intending him for the Church, as not to have him taught to dance!!!'

After much to the same purpose, we have the letter of instructions addressed to the young Gentleman himself.

'A-propos of Divinity Lectures; whatever little divinity you do read, let it be the Bishop of Lincoln's work on the Articles, for though you take no interest in works of that description, (and it would be highly unreasonable to expect you should at your time of life,) yet the time may come when it shall (will) be useful to have studied the able writings of that prelate, who supplies you with many able arguments, to prove that the Calvinistic mode of taking the Articles in their plain and literal import is highly improper; for that they do not mean spiritually, virtually, and philosophically what they seem to express in words, that they are to be taken quite *cum grano salis*, which considerably promotes their digestion. Calvinists, indeed, have the stomach of a horse, they will swallow any thing; but you will find the writings of this pious Prelate of considerable importance, if you should ever after come in contact with one of them who attempts, as they all do, to enlist our Articles in their service; for he not only saves you the trouble of comparing the Articles with the Scriptures yourself, but he also supplies you with that fine rule of Prosody, "*Auctoritate*," whose value and efficacy I have hinted at before. However, my dear lad, it is a pity to over-cast the sunshine of youth and festivity with the cloud of religion; for even in the Bishop of Lincoln's works, there is enough about God and eternity to make one melancholy; for, at your time of life, any thing in the shape of religion is enough to put a man into the blue devils, and it is full time enough for you to trouble yourself about it. I only recommended his works as the most eligible, in case you might ever think of looking into any of those things. But if you have learned to play, to sing, to dance, besides the various games and small plays I spoke of; if you skim a little out of the reviews, and dip now and then into any of the pamphlets or newspapers of the day, these will occupy as much of a man's time as he can reasonably spare from the theatre, and opera, and dinners, and balls, and concerts, and masquerades; besides, you know, it would be a horrid bore to get up early in the

morning after a man has been worn to a silk thread over-night ; it is quite impossible to stir out of bed till one has got a dish of coffee about twelve. However, take it all in all, though divinity lectures are miserably stupid at the best, a man may make out the time tolerably well. If you have more time to spare, as you cannot well be ordained till twenty-three, a trip to the continent would be delightful ; a man could take a fine fling there, you know, and nobody be a tittle the wiser : one is soon tired of Bond Street ; one's face is soon quite common on the *Pavé*. I hope you do not forget to say your prayers at night : it is a very good habit, for a man going into the church, you cannot think how much it does for one's character sometimes, and it is no such great trouble after all.'

The Letter to Dashing Merry Parsons, has as much humour as any part of the volume ; and, as is very natural, betrays fewer symptoms of acrimony in the mind of the writer, than some other portions of it. Those of his readers who know little of the Established Church beyond the walls of the cities and large towns of the kingdom, may think the Author's irony is exaggerated, or at least that it is not called for by the frequency of the case against which it is directed. Such persons, if they wish to know what patronage and episcopacy are doing for the great mass of our countrymen—the agricultural part of the community,—should itinerate the *country parishes*, from the Land's End to the Tweed, and they will learn what is the real state of our Establishment, wherever it is removed out of the reach and counteraction of public opinion. Our Clergyman seems to know well what he is saying.

'I suppose you have not time to bother your brains with writing sermons ; indeed, no person of any moderation would expect you should. However, they are a commodity that a man can get for a trifle, quite a drug in the market ; only take care how you buy them. Do not leave it to a bookseller, for the fellow might send you some of Whitfield's, or Cennick's, or Cooper's, or Walker's, or Burder's, or some such abominable stuff. No, no ; get Blair, or Jortin, or Sterne, the one out of "*Tristram Shandy*" is very good ; or you may buy Dr. Mant's, to have on state occasions, if there should be any Calvinists in your neighbourhood ; there are Mr. Alison's, which are full of very pretty flowers for the ladies, and Mr. Jebb's, that are extremely classical and sentimental for the gentlemen ; and then there are Sidney Smith's, that have very nice philosophy for both : all fine Christian sermons. I am sure you will find something about Jesus Christ in all, or at least, in some of them, just enough of him and not too much. The Calvinists preach about nothing else ; it is quite tiresome to listen to them. I recommend you to cut the sermons out of the books, it is very troublesome to copy them, and just run your eye over them, if you can, before you preach them, lest that you might fall into the same blunder that a friend of mine once did, a very nice parson too, as you could see in a day's chase. One Sunday, when we were just expecting he should conclude, when he

came to that part of the sermon which I suppose the Author intended for the application, "we have just now come," said he, "to the beginning of a new year," one began to stare, and another, and another, for we could scarcely believe our own ears, when we recollected that it was on or about the 20th day of October, that we were listening to him; poor fellow, he soon began to discover his mistake himself, when he had got on with a sentence or two more; however, he dashed on, and it gave us a good laugh at him afterwards; he confessed he had not read it, or known it to be a new year's sermon; but we all agreed that a sermon that was good in January, could not be bad in October. It was no matter, as it happened to be in a country church, nobody was there, but friends; however, there are places a person might feel a little awkward in, on such an occasion, and where one would not just like to do it. Never let a sermon, if possible, exceed twelve or fourteen minutes; fifteen should be a *ne plus ultra*. When you come out of your pulpit always step into the aisle, and salute all your acquaintance in the gayest possible manner; this removes all formality, and divests religion of all gloom, which is most desirable and useful. Whenever you go out to a fox-hunt of a Saturday, leave your hunting cap and frock at home, and put on your hat and black coat, and put a sermon in your pocket, for the fox may run you so far from home, and keep you so late, that you will not be able to return till the next morning to church, and you might not have time to go home to change your dress. Take my advice, and never buy a horse that has not a good bottom; my friend above mentioned, the Honourable and Reverend Tom Tantivy, had a rascally little Garron that has tired with him sometimes, after a hard chase on Saturday, and kept him very late from Church the next day.

In dealing with the serious, moderate, anti-Calvinistic clergy, much more delicacy of touch and adroitness are required. The Author has, we acknowledge, succeeded in uniting so much resemblance to so much caricature, as ensures the laugh at the expense of his *sitters*. The following is very descriptive, and really quite fair.

'We preach the deformity of vice, the beauty of virtue, the rewards for the one, the punishment for the other, the self-accusation of guilt, the self-complacency of holiness, the miseries of profligacy and dissipation, the pleasures of temperance and self-controul, the joys of giving to the poor, the sorrows of squandering on luxury, the impropriety of indulging in the follies of the world, the propriety of abstaining from them. We show the moral beauty of Jesus Christ's character, and point him out as an example, that if men follow his conduct they will surely go to heaven. Sometimes, on proper occasions, we speak of his atonement, which, through repentance, faith, and good works, will save men who have lost baptismal grace; and, indeed, through which alone our own good works could be allowed, as fitting us for heaven. We also speak of the Holy Spirit, of his aid and influence in making us holy. We speak of the obedience of Abraham, the morality of Moses, the vicissitudes of David, the wisdom of Solomon, the patience of Job, the poetical beauty

and imagery of Isaiah, the chronological accuracy of Daniel, the historical fidelity of the Evangelists, the repentance of Peter, the treachery of Judas, the heavenly temper of John, and the conversion of Paul: we prove all this by Scripture. We illustrate with all the energies of classical research: we ransack Horace and Virgil, Juvenal and Ovid, Lucretius and Quintilian, Cicero and Plato, Antoninus and Seneca, Livy and Tacitus, Hesiod and Homer, Sophocles and Euripides, Æschines and Demosthenes, Longinus and Phocylides, and all the classics that ever were read; not to mention Irenæus and Tertullian, Origen and Justin Martyr, Jerome and Eusebius, St. Ambrose and St. Chrysostom, St. Athanasius and Saint Augustine, (though we do not think much of him,) and all the fathers and saints in the Calendar; besides all the modern classics, and poets, and orators. We round every sentence, we polish every period, we embellish with every flower of the field, and paint with every colour of the rainbow; and notwithstanding all our labours and all our efforts, all our morality and all our divinity, our researches and our classics, our fathers, and poets, and flowers, and periods; there are our congregations still living in sins, still living in the same routine of profligacy and dissipation; we can neither reclaim them from a single folly, nor lead them to a single virtue; or, if we could do so in a single action, still we perceive the habits, the principles, and the characters remain the same.

In using the designation—Calvinistic, in its loose and vulgar sense, and as synonymous with Evangelical, the Author is certainly chargeable with an implied injustice towards one class of the Established Clergy. He seems to intimate that the minority which dissents from the botched Pelagianism that has so long characterised the English Church, is united under the profession of Calvinism. He must know that this is by no means the real case, and that there are none who more warmly oppose the Pharisaism of the holders and the expectants of church emoluments, than some who either distinctly avow Arminianism, or at least, are scrupulous to profess their neutrality in the strictly Calvinistic question. This apparent unfairness is, we hope, unintentional. There is, at present, a considerable body of the younger clergy, whose *siding* in the great schism of the day, seems in some measure to depend upon the temper, the greatness of spirit, the freedom from bigotry and from sinister conduct, displayed by those whom we must consider as the more consistent, enlightened, and spiritual members of the Church. It is possible that this volume may inspire *some* of the parties concerned, with the consolatory idea, that they are "suffering shame for righteousness sake:" this the Author would not wish; indeed, the advocates of truth may well grudge to those whom they believe to be the supporters of error, a participation in that which is their chartered property, we mean, the honour of sustaining derision. The world's laugh is truly "the



"children's bread," which "it is not mete should be cast unto the dogs." Those who err, it is true, must always be convicted in some point of absurdity; but when our brethren are in danger, we do well to forget that they are ridiculous.

It is more than we dare promise ourselves, but we should be happy to think that this is the last time we shall be called upon to review a jest book, dedicated to the service of religion.

Art. VI.—1. *A Narrative of the Shipwreck of the Oswego, on the Coast of South Barbary, and of the Sufferings of the Master and the Crew, while in Bondage among the Arabs; interspersed with numerous Remarks upon the Country and its Inhabitants, and the peculiar Perils of that Coast.* By Judah Paddock, her late Master. 4to. pp. 372. price 1l. 5s. London, 1818.

2. *Loss of the American Brig Commerce, wrecked on the Western Coast of Africa, in the month of August, 1815.* With an account of Tombuctoo, and of the hitherto undiscovered great City of Wassanah. By James Riley, late Master and Supercargo. 4to. pp. xvi, 618. price 1l. 16s. London, 1817.

THE circumstances connected with African exploration, are every way extraordinary. Our curiosity is excited and kept alive by an almost unbroken series of new objects, while a very melancholy interest is awakened by the distressing events which alternately satisfy and stimulate our anxious inquiries. The simple and well corroborated tale of Adams seems to have set at rest the various speculations concerning the mysterious Tombuctoo; and the narrative of Sidi Hamet, at the same time that it puts forward a fresh object of investigation in the populous and commercial city of Wassanah, allays our curiosity respecting it by communicating a fair proportion of general and particular information. But the Niger and the Congo still retain their hold upon our curiosity. A new subject for investigation, too, presents itself in the determination of the different streams and eddies of the great sea river, which, in its ceaseless circulation round the shores of the Atlantic, is of course, variously acted upon by local causes, and accelerated or retarded according to the force and direction of the winds, the trending and projection of the coast, and the narrowness or freedom of the channels through which it flows. The existence of this extraordinary current, has been long since known and traced in various regions of the globe, but its general course has been, we believe, but lately ascertained. On the N.W. coast of Africa, its effects have been most disastrous; navigators have struck on that rocky and unsheltered coast, while their most careful calculations placed them west of the Madeiras. Riley, a skilful seaman, was in the act of hauling off shore, contrary to his reckoning and judgement, both which assured him of perfect safety, when he

was wrecked. Paddock and his mate both agreed in opinion, that they were far to westward of the Canaries, and out of all danger from the Barbary coast : on the very following morning the ship struck. There can be no question but that many vessels have been lost in the same manner, and through the same error : the heart fails at the recollection that thousands of our fellow men have thus met a painful and premature death, or escaped to endure a wretched and hopeless bondage. The crew of the Oswego found, near the place where they landed, the wreck of a large ship, and afterwards saw huts and other marks of a temporary encampment, with large collections of human bones, and other indications which plainly told that the hand of slaughter had been busy there. The dreadful tale itself was afterwards more distinctly revealed by an Arab chief, who commanded his followers in the battle. More than five hundred men landed from the wreck, bringing on shore many articles of value, and constructed such dwellings as the materials at hand would enable them to put together. When they were discovered by the natives, a tribe of Arabs attempted to master them, but was repulsed with considerable loss. A second clan joined the first, but their united efforts were unsuccessful. A third and larger division came to their aid, and a fierce and combined assault gave them a bloody victory. The Arab loss was severe, but of the Christians, not one survived.

Should this part of the coast of Africa ever come within the range of specific investigation, there is one object pointed out by Captain Paddock, which will, we apprehend, demand an anxious search, and, if discovered, a careful examination. While in the earlier part of their route, the Oswego's men came upon a larger and commodious harbour, in which 'hundreds of ships' could ride at anchor in safety.

'A more beautiful one,' says Mr. Paddock, 'I never saw. As near as we could calculate, the distance across it was about three miles ; the two points at sea were broad, closing to within one mile, a ledge of rocks on each point leaving a fair entrance of half a mile in width, consisting of deep water. Against those ledges the sea broke violently, but in the harbour it was smooth : from the windward side of the harbour a ship might lie out very well, with the wind as it then was, which blew strong four points on shore, or at north-east. Had our situation been less deplorable, I should have been led to examine this fine looking harbour more particularly. Should any national vessels ever undertake to survey this coast, they will, beyond doubt, visit it. From our judgment, being on shore, it would appear from the offing a nearly straight shore, as the two outer points or chops of the harbour would, except being near in, seem near to close on the west side of the harbour. Where we stood to look at it, the bank was high, and from sea-board would, in my opinion, appear like a high round knoll ; the mountain back, only a few miles' distance,

would appear black, at least a dark colour, and the top flat for several miles each way, running E. N. E. and W. S. W.' p. 48.

When Captain Paddock described this harbour to Consul Gwin, at Mogadore, the latter recollected that he had, some years before, been told of its existence; but not finding the intelligence supported by subsequent inquiry, he had dismissed it from his thoughts as altogether fabulous. According to the calculations of Captain P. and the Consul, this port must lie not far to the westward of Cape Nun.

Our readers are probably aware that the narrative of Captain Riley has now been a considerable time before the public, and that doubts have been entertained as to the precise degree of credit due to his statements. Our review of his book has been, in some degree delayed by this circumstance, for we have, in fact, felt ourselves exceedingly at a loss on this very point. The attestations to Riley's character and veracity, are of the most respectable kind. The English and American Consuls at Tangier, speak of him in terms highly favourable; Mr. Willshire, of Mogadore, who was the instrument of his release, and Mr. Renshaw, of London, give their testimony in his behalf. And now, Captain Paddock, at the solicitation of the governor of New York, De Witt Clinton, comes forward to state his conviction of the substantial accuracy of Riley's narrative, and to publish his own adventures in corroboration of his opinion. Without entering into a discussion of this point, for which we are not possessed of sufficient materials, we must remark, that Captain Riley has certainly not written in a manner adapted to prepossess his readers in favour of his veracity. He has been, to say the least, indiscreet in some of his statements, and has exercised a very unsound judgement in the selection of his facts. His manner of narrating his adventures, is entirely destitute of simplicity; he always manifests a disposition to make the most of every thing which occurs to him, and without being able to fix on any particular ground of invalidation, we feel altogether, that he does not possess the art of securing our implicit confidence. At the same time, we are quite disposed to believe, with Captain Paddock, that the main facts of Riley's story are substantially true, and that his book has, on the whole, added to the stock of valuable materials which has been recently collecting towards the elucidation of African history, manners, and geography. We have, however, been much more highly gratified by Mr. Paddock's volume, which appears, as we have already stated, to have been drawn up from recollection, for the purpose of corroborating the averments of Riley; and to a certain extent, it answers that purpose very satisfactorily. Mr. P. is a plain man and a quaker, and tells his very interesting story with great distinctness and simplicity, and without any of those

appendages and outward adornings which too often awaken a suspicion, that they are designed to conceal defective or unsubstantial workmanship. Several highly respectable attestations to character are prefixed, and among them the certificate of his second mate, that the facts stated in the volume are 'to the best of his recollection, strictly correct.'

On the 8th of January, 1800, the ship *Oswego* of 260 tons, navigated by thirteen individuals, sailed from New York for Cork, which place she reached in twenty-four days. Finding it difficult to obtain a return cargo, it was determined to take in salt and skins at the Cape de Verd islands, and on the 22d of March, the vessel put to sea. During the voyage, every precaution appears to have been taken: the Captain and the Mate corrected each others reckonings, and every proper allowance was made for the usual accidents. Still, there were some circumstances connected with their course, for which they could not satisfactorily account, and during the evening of the 3d of April, Captain Paddock, under the influence of an uneasy feeling for which he could assign no reasonable cause, reviewed his reckoning, and lay down in his clothes, intending to go on deck in a short time; he overslept himself, however, and when he awoke, the first articulate sounds that met his ear, were 'breakers right a-head.' He was on deck and at the helm in an instant, but too late: in spite of every effort, the ship struck. The coast of Barbary now for the first time presented itself to his mind, attended with a mitigating, though faint hope, that the rocks by which they were beset might belong to one of the Canary Islands. Their situation, however, even in the worst of these alternatives, though perilous in the extreme, was not hopeless: the vessel was only four years old, and 'as strong as wood and iron could make her;' their long-boat was large, 'new, and never afloat, and with a temporary deck would carry them wherever they might wish to go.' This fair prospect of escape was destroyed by the obstinacy of the crew: in opposition to the entreaties of the Captain they determined to go on shore, and with considerable difficulty accomplished their design, at the expense of staving the long boat. The next morning convinced them of their folly, and after examining the damage sustained by the boat, they determined on repairing it and putting to sea as soon as possible; but this scheme was frustrated by the events of the night of the 5th. We ought to have mentioned, that before leaving Cork, from motives of pure benevolence, Captain Paddock had taken on board an Irish vagabond, who very soon began to manifest symptoms of insubordination and ingratitude. To this man, in company with a Dane, the watch of that night was entrusted. In the morning they were found intoxicated and asleep, and the disastrous consequences of their negligence were soon made ap-

parent, by the discovery that the party had been visited by two natives while the sentinels were off their post. A change of measures now became necessary; there was obviously no time for repairing the boat; the only chance for safety was in immediate removal, and a council was held to arrange the order and direction of their march.

‘ Our poor sailors sat silent at this meeting; without uttering a word they all looked up to me as their counsellor. For my own part, while casting my eyes around me upon my poor unfortunate fellow creatures, among whom were two fine little boys, one of them my nephew, I thought it too much for human nature to bear; to suppress my tears was impossible. After collecting all the manly part I was master of, I began to give my opinion as to what would be most for our good. I observed to them, that the two men who had discovered us would probably return in a short time with such numbers as would overpower us, and then might do with us as was most for their interest, or as best suited to their caprice: that, according to my calculation, if the cape we saw was Nun, our distance to Santa Cruz, on a straight line, was not more than 180 miles, and allowing one fourth part for going a serpentine line, as we had reason to expect, we might reach there in ten days by easy marches; and that five bottles of water and twenty biscuits a-man would support nature; more than which we could not take with convenience. Every one agreed to the plan immediately, and to take our chance of meeting with obstructions on the way; and the matter being settled, all as one set to work at making knapsacks.’ p. 34.

It should not be omitted that highly to the honour both of Mr. P. and his men, the latter would not permit him to carry any part of the baggage. This little fact is a proof at once of the kindness of his nature, and of the affectionate regard with which it was repaid. We cannot pass over the following anecdote, trifling in itself, but valuable as an illustration of character.

‘ Black-man Jack had previously taken some fine shirts into his pack for me, which he did without my knowledge or direction. When they had all helped themselves with the best of my cloathing left in the trunk, they discovered two pieces of tabanet in the bottom of it, and asking me what it was, I told them it was two gown-patterns which I had bought in Ireland for my wife, and that it was best to let it alone, for they had luggage enough already. Jack, who was at a little distance from the trunk, on discovering the matter we were talking about, rushed forward, and got hold of the pieces, saying, “ *Master, my mistress shall wear these gowns yet.*” I told him he had already too much to carry, and that his mistress would never see those patterns. “ *She shall master, depend on it,*” replied Jack, “ *they are too pretty to leave here ;*” and he packed them up. Little did I think my wife would ever see either of those pieces; but she did, and that same tabanet she has occasionally worn to this day.’ p. 37.

It is painful to add, that this affectionate negro was not among

the number of those who were offered by the Arabs for ransom, and that he was compelled to remain in captivity, notwithstanding the urgent entreaties of the Captain. Before proceeding on their march, they arranged their plans in the event of being discovered and seized by the Arabs; and with the view of obtaining greater confidence from the natives, it was resolved to pass for Englishmen. Every thing being prepared, they set out on their melancholy journey, and in the course of its earlier stages discovered the huts, the bones, and the extensive harbour which we have before referred to. On the 8th, their *biowac* was disturbed at dawn by the quarrelling of the Irishman and the Dane, who, strange to tell, had been again suffered to be on the watch together, and had been again committing the same offence. Pat, it seems, had concealed in his knapsack, a bottle of gin, which, in the general examination, had passed for water; during the night he had been drinking with his companion, and they were now disputing about the division. The general exasperation was such, that Mr. Paddock with the greatest difficulty succeeded in withholding his men from putting Patrick to death. On this occasion, one of them stated that he had a short time previously received from the Irishman's own lips, the following dreadful tale.

‘ In 1799 and the beginning of 1800, he commanded a company, consisting of those who are called the Insurgents: he boasted of having destroyed, by cutting their throats, a number who adhered to the king's party; that, at one time, he and his company, in a dark night, murdered indiscriminately a number of persons whom they had caught in a house; and, “d—n them,” he said, “I would have done more had I had it in my power.” These murderous deeds he had committed in the neighbourhood of Wexford in Ireland.’ p. 55.

The ill-humour produced by this circumstance, terminated in a separation of the party, the greater part determining to return to the wreck for water, while Capt. Paddock and the two black men, resolved to persevere. He was most reluctantly compelled to add the Irishman to his party, since it was more than probable that he would otherwise have been sacrificed to the fury of the crew. In little more than an hour and a half from their separation, Capt. P. and his three associates met a band of Arabs, and were of course maltreated and plundered, a process which was immediately succeeded by the evening worship of the banditti.

‘ When this was over, they each took his gun, and sat down about twenty paces from us, where they re-primed their guns and rubbed the hammers and flints. What could be our feelings, when, after that was over, they came up to us, and made us kneel down, with our faces towards them! Instantaneous death we thought would follow. Sam called out, “We are to be shot!” and he wept aloud. Before this we had all been silent. As to myself, I thought that, from every appear-

ance, the hour had come for our souls to take their flight to the invisible world; and I prayed most fervently to our blessed Redeemer for our souls' salvation. At that moment there appeared before my eyes a sign, which I forbear to name, lest it should occasion some unpleasant comments from the incredulous. However, the effect of it was that my fears of death instantly subsided.' pp. 67—68.

After they had made out as well as they could by signs, the number of the crew, and the situation of the vessel, the Arabs compelled their captives to retrace their steps, and by dint of stripes urged them on at a pace swift enough to enable them to overtake those from whom they had previously separated. On the final division of the crew among the natives, four were left behind, and ten were marched off in the direction of Swearah or Mogadore. The fatigues, privations, and sufferings of the journey were dreadful, but they were in some degree mitigated to Capt. Paddock, by the affectionate behaviour of his companions in misery, and especially of the two negroes. Heat and thirst by day, and piercing cold by night, were the constant portion of the captives, while their masters, habituated to the heat, and sheltered by blankets at night, paid no attention to the sufferings of their victims. At the first place of wandering habitation which they reached, they found an English youth, who had been more than a year resident among the tribe. He was one of a considerable crew which had been shipwrecked in the *Martin Hall*, of London, and had been partly ransomed; part still remained in bondage, and part, it was supposed, had been murdered. Here they procured about two quarts of milk and water, of which, writes Capt. P.,

'every drop felt in our famished stomachs as a cordial. To the faculty in particular I leave it to determine what must have been the internal state of our bodies, after travelling, between the 9th and 14th of that month, a hundred and forty-five miles at least, over burning sands and craggy mountains, with a sun nearly vertical, scorching like fire our emaciated frames; having not more than four ounces of food each excepting the raw barley, and not more than one quart of water each excepting the stinking water in the pond. Incredible as this story may appear to such as have never experienced the like privations and sufferings, I know and do affirm it to be true.' pp. 101-2.

Beside George, there were two other lads in captivity here; the one an 'English boy, named Jack,' the other a poor mulatto youth, whose name was Laura. After many explanations, and much bargaining, the whole of the party, excepting the negroes, was purchased by Ahomed, the chief of the tribe, who was persuaded by Capt. P. that the English Consul would redeem them at a handsome profit to the captor, if they were taken down to Mogadore. While resident among this tribe,

which was tolerably numerous, Mr. P. was called upon to exercise his skill as doctor, in which capacity he reluctantly ministered to one of Ahomed's wives ; his prescription was, however, extremely simple, consisting merely in the recommendation of the tepid *pediluvium*, which was attended with some benefit. The manners of these Arabs presented no peculiar novelty. The women were at all times, exceedingly and indecently abusive, but especially so when the captives were suffering under exhaustion and fatigue. A wedding which took place between a ' short, thick, yellow ' Arabian Helen, and a wretch who had beaten his wife to death about two weeks previously, gave them the opportunity of observing the ceremonies practised upon these occasions. These were neither very numerous nor very interesting ; the bride was compelled to remain with her eyes bandaged during a certain number of days, and among the festivities of the tribe was a very fine display of Arabian horsemanship.

The society of Laura was of great use to Mr. P. and his associates, inasmuch as it enabled them to form some general notion of the intentions of the Arabs with regard to their future disposal ; and it afforded them too an opportunity of ascertaining the opinions entertained by the sons of Ishmael, respecting the characters and situation of Christians.

' The heads of their discourse concerning us were, that we were a poor, miserable, degraded race of mortals, doomed to the everlasting punishment of hell-fire after death, and in this life fit only for the company of dogs : that our country was so wretchedly poor that we were always looking out abroad for sustenance ; and ourselves so base as to go to the coast of Guinea for slaves to cultivate our land, being not only too lazy to cultivate it ourselves, but too stupid to learn how to do it ; and finally, that if all the Christians were obliged to live at home, their race would soon be extinct ; that those belonging to Christian countries being dependent on other countries for almost every thing necessary to support nature, make for sale such things as guns, powder, knives, and so on, all which the world might do well enough without ; and then barter these things away to people abroad for the necessaries of life.' p. 148.

Were we not all of us conversant with the effects of self-complacency, it might have been supposed that the occasional sight of the fine mechanism of an European ship, should have given these Arabs juster notions. On their journey through the desert, they passed several *caravans*, to each of which every Arab added his stone. As they advanced eastward, they found increasing signs of cultivation, and at length, in a tract of great fertility, came to a farm belonging to Ahomed, where it was intimated that they were to assist in cutting and securing the



harvest. Aware that in the event of their proving useful to the Arabs in any kind of handicraft or agricultural labour, their chances of liberation would be proportionably lessened, Captain Paddock instructed his men to exhibit every mark of awkwardness and inability; and he was punctually obeyed. A grand contest now took place: the Arabs used every effort to make their slaves work, and the Christians did their utmost to spoil every thing they took in hand; the latter at last succeeded, and 'by managing things in this way, beat the Ishmaelites, and got the victory.' The Arabs, however, had another resource in reserve, and determined on starving them into compliance; but even this was counteracted by the Christians, who set off in a body to the eastward, determined to 'abide the consequences.' They were, of course, speedily overtaken, but the attempt indicated a desperation of mind which convinced their masters that it was unsafe to provoke them any further; they were accordingly *put out to board* till the return of Ahomed. Their *landlady* was the sister of that chief, and she seems to have made an uncommonly deep impression on the mind of Mr. Paddock. When he took leave of this 'horrid place,' she followed him

'out of the yard, and, with her last farewell, bawled out to me, "Riäs, remember my things." To which I briefly answered, that I should not forget her; and I never did, nor ever shall forget her. She was one of the ugliest looking women I ever saw; about four feet six inches high, squab, or thick round, ill-shaped; and was petulant, crabbed, and savagely ferocious; and all this in the very worst sense of the terms. Her dress was nothing but a nearly worn-out haick, wrapped round her, beginning considerably above her knees, and not nearly reaching her breasts, which were enormously large. Her cheek bones were high, her eyes small and black, her colour that of dark copper; her teeth were fine, and were the only clean things we discerned about her. We all had reason enough to remember her. Forget you! No, no, Salear, I can never forget you!' p. 187.

Previous to their departure, they had been visited by an aged Arab of venerable aspect and courteous manners, who had been accustomed to visit the seaport towns, and to engage in commercial transactions with Christians. He said that they had always 'been good to him,' and that he felt disposed even to 'love them,' provided only that they would 'renounce their religion, which, inasmuch as Mahomet was truly a prophet, must evidently be wrong.' During the earlier part of their progress, they passed a town which Ahomed described as the residence of the Foulahs, a sect of Mahomedans who refuse to intermix with other tribes, never defend themselves against aggression, purchase no slaves, and abstain from plundering even 'Christian ships,' when wrecked upon their coast. Mr. Paddock observed,

that the men of this singular tribe were taller than the rest of their countrymen, and that they resembled, in colour and shape, the American Indians; the women, too, were 'better clad, 'taller, and better shaped' than the rest of the Arabian females. Their gardens were in good order, and the whole description obtained of these industrious and pacific people, reminded Mr. P. of the Shaking Quakers, a sect of Christians equally remarkable for harmlessness and singularity. It was a singular proof of the power of habit, that during the journey, Mr. Paddock being appointed by the Arabs to the office of carrying the 'tobacco-pouch,' he and his mate, though at the hazard of life, were unable to abstain from stealing enough for their consumption. On the 6th of May, they travelled over an almost interminable column of locusts, half a mile in width, crushing them at every step. After passing a number of tents, struck and left to moulder on the ground, in consequence of infection, and a village where the sea and a number of fishing-boats, revived the hopes, and awakened the anxieties of the travellers, they came to a large walled town, on the northern side of which was an extensive breach. This place, Ahomed affirmed, had been stormed, and every individual exterminated. 'It contained,' he exultingly exclaimed, 'bad men, wicked men, who feared 'not God, and did not live like Mussulmen—we spared none, 'not even the children—I myself killed a great many.' At length they reached the dwelling of Ahomed's brother, where, for the first time since starting, they obtained a full meal, but it was at a heavy expence, for the chief's wife having, in disobedience to his express orders, indulged her malice against Christians by preparing for the captives only half the quantity of food ordered, the savage, on detecting the circumstance, beat her to death. After an effort on the part of a travelling Arab to purchase some of them, and to change the destination of the rest, the party proceeded; but, being compelled to halt, on the following day, on finding that 'boy Jack was missing,' they were again overtaken by the Arab, who was again disappointed; he made, however, a third attempt, which proving equally unsuccessful, he galloped off in a transport of rage, to the unspeakable joy of the captives, who were now, in Capt. P.'s expressive words, standing 'as it were, on the brink of an 'awful precipice—on an hair-breadth line between liberty and 'slavery—a slavery of such horrid shape, as would have been 'worse to us than death itself.' To explain this, it may be necessary to apprise our readers, that hitherto the party had been travelling on the territory belonging to the wandering Arabs, but that they were now approaching Santa Cruz, the frontier town of the dominions of the emperor of Morocco, and that the line of demarcation once passed, the Arabs would lose

their control over the captives, whose recovery of liberty would thereby be secured. At length they reached the town, and were challenged by a Moorish soldier.

‘On receiving an answer to this question, he demanded the name of our chief. To which Ahomed answered, that he was chief, and then gave him his name. My name was called for next, upon which he said to me, “You are to appear before the governor immediately.” My heart swelled with joy at these words. I called to Laura, and bade him follow me. I forgot my inability to jump and to run; and how, in my feeble and emaciated condition, I made the ascent so quick, is beyond my power to tell. When we reached the gate of the battery, which was in a very short time, Laura observed to me, “Captain, the water runs off your face,”—a circumstance I had not perceived. We entered, I first following the soldier, Laura second, and Ahomed last.’ pp. 244—245.

The governor, a tall, majestic personage, gave Mr. P. a very cordial and hospitable reception, feasted him sumptuously, and issued orders, at the Captain's request, that the whole party should immediately proceed to Mogadore. Circumstances were now altered; the journey was attended with somewhat better accommodation, and the revival of their hopes, raised the spirits of the nearly liberated captives, who began to treat the Arabs with very little ceremony. This behaviour proved to be exceedingly impolitic, for by this conduct, together with other circumstances, the suspicions of the Arabs were so completely roused, that they began to contrive schemes for removing their prisoners back again to their own country, but they seemed to be unable to devise any effectual plan for repassing Santa Cruz. Of all these conversations, Mr. P. and his companions learned the tenor by the means of Laura, Jack, and another boy, all of whom understood Arabic. Until he should find an opportunity of effecting his purpose, Ahomed confined his captives in an apartment surrounded by high walls. Here they received but scanty fare; but Pat, who seems, when his gastric exigencies were in question, to have had a ready invention, practised a scheme which had once before procured him a plentiful meal. He contrived to get out of the gate, and to attract the attention of a number of women returning home from the field with the remains of the reapers' dinner, by singing and dancing; and so effectually did his strange noises and gesticulations prevail over their fears and antipathies, as to procure a tolerable dinner for a considerable number of his companions. In the present instance, however, it had nearly been attended with disastrous consequences; for the men in the field at length perceived the groupe, and came up in full pursuit; there was barely sufficient time for escape, and it was with great difficulty that the Moors were quieted and persuaded to depart. In the mean time, the

captives had been visited by a Moor of distinction, who behaved to them with kindness, and appeared to interest himself in their behalf. Through his suggestion, after various intrigues and vicissitudes, it was finally agreed that Ahomed and Captain Paddock should proceed to Mogadore, while the others remained in safe keeping, as pledges for the fulfilment of the contract. The anxieties and suspicions which the events of this journey and the precautions of the Arab tended to keep alive, are strongly described; but they are not susceptible of compression. At length they reached the walls of Mogadore too late for admittance. Here Mr. P. obtained, for the first time since leaving Santa Cruz, a supper of wholesome animal food; and on the following morning drank his fill from the river which flowed near, and enjoyed the luxury of a 'thorough cleansing'; at the same time offering up his thanksgivings to the God of his deliverance. When they entered the city, and reached the English consul's house, the first persons whom Mr. P. met, were 'six or eight good-looking sailors' of the *Martin Hall's* crew, who had themselves been ransomed, and were now eager in their inquiries after their comrades. He next encountered the consul in 'his shirt and breeches,' who greeted him warmly; nor did he, on finding his guest was an American, abate of his kindness. Mr. Gwin, a benevolent and venerable old gentleman, was unable himself to advance the sum stipulated for the redemption of the *Oswego's* crew, but it was laid down by Messrs. William and Alexander Court on the credit of the American consul-general at Tangier. Captain Paddock describes very feelingly his sensations on enjoying, for the first time since his captivity, the luxury of cleanliness and a comfortable chamber.

'Through the anxiety of my old friend to do me all the service he could in more important matters, he had neglected to get a bed prepared for me; and for this he apologized. He had in the room a sofa, which, with a sheet and a blanket, served for my bed; and I retired to rest at twelve. I soon fell into a fine sleep, but shortly afterwards awoke, utterly insensible of my situation. Having lost all recollection of being at Mogadore, I sprang from my bed, and did not conceive where I was till I had walked across the room and looked out of the window into the yard. It was like a dream: I found my shoes, wrapped the blanket round me, and walked the floor two hours. Beyond description was the contrast between a clean soft bed with warm covering, and a goat-pen among filth, or hard rocks in the open air, where I lay shivering with cold for hours together, before the eyes could be closed in sleep.

'After wearying myself, I lay down again and slept till morning, when I arose very much refreshed.' pp. 311—312.

Ahomed at length brought up the remainder of the crew, and the whole affair was finally adjusted, including the performance

of Mr. Paddock's promises to the Arab's wives, and to the detestable Salear. The boy Jack, who appears to have completely lost all trace of moral feeling, apostatised. During Mr. Paddock's residence, the city was thrown into the utmost confusion by a visit from an English frigate, which lay to, and sent a boat on shore *for news*: the guns were pointed, the Moors were running in every direction, and the Governor was only quieted by the departure of the ship. On the same day, a wild Arab brought a bundle for sale, and on opening it, 'out rolled the two gown patterns of tabanet which Mr. P. had bought for his wife in Cork.' A merchant present, on his declining the purchase from poverty, bought one, and Mr. Gwin the other.

'But the next morning, in taking out a clean shirt from my trunk, I discovered that some person had been to it; and upon examination found that the light-coloured gown-pattern had been placed at the bottom, in such a manner as might prevent me from discovering it. It is needless to mention what took place respecting it afterwards; suffice it to repeat, that my wife got her gown, and wears it to this day.' p. 351.

Mr. Paddock and his men procured a passage to Lisbon, and landed there on the 27th of September, after performing the regular quarantine. From this place, he obtained for himself and the two little boys under his care, from the hospitable kindness of Captain Norman, a free passage to Baltimore, where he arrived on the 18th of November.

Our readers are now in possession of a general outline of this interesting narrative. We have, however, been compelled to pass over much that we found a strong inclination to extract or to narrate, but which did not appear particularly to claim an article of such length as we must otherwise have devoted to it. Why the book has been printed in its present expensive form, we are unable to explain, but certainly to those who can obtain its perusal, it will prove a high gratification.

A short appendix states, that Mr. Paddock, in the year 1805, met in the streets of New York, one of the men whom he had so reluctantly been compelled to leave at the wreck. This man had been carried into the interior, by close attention had managed to learn Arabic, and ultimately succeeded in escaping to Santa Cruz, at which place the governor gave him up as a slave to the governor of Tarudant, who sold him to a Jew, with whom he laboured till ransomed by the consul-general at Tangier. He had met in the desert with another American seaman, the only survivor of the crew of a schooner which had been dashed upon that dreadful coast.

The disasters which befel Captain James Riley, were the same in substance as those which were encountered by his countrymen, with the necessary varieties resulting from the different

characters who were concerned in the different stages of his captivity. In May, 1815, he sailed from Connecticut river, in the brig Commerce of 220 tons, and after touching at various ports, on the 28th of August, about ten in the evening, struck on the Barbary coast. By the help of the boats, the whole of the crew reached the shore, with a present provision for their most urgent wants; but here their prospect seemed to be limited, for the smaller boat could not live in the tremendous sea which broke upon the shore, and the long-boat was staved by the shock of grounding. Soon after they had landed, they were visited by an old Arab and some females, whose only object seemed plunder, on which they were intent till night, when they retired. In the meantime, Riley, with the help of some of his men, had been able in some degree to repair the boat, and when the Arabs came down in greater force the following day, the whole crew were enabled to embark in it, and thus to reach the wreck. Mr. R. was, however, prevailed on by the pacific gestures of the natives, once more to entrust himself on shore, when he was seized, and by the most alarming signs given to understand that his life depended on the surrender of all the money that they had on board. The scene which followed is far too long for transcription; we can only state its result, which was that, after remaining in a state of the utmost danger and the most agitating suspense for a considerable period, and after giving up to their avarice a thousand dollars, he could secure his escape only by ordering an old seaman, Antonio Michel by name, to be sent on shore, and while the attention of the Arabs was for a moment called off, seizing his opportunity to plunge into the surf: by superhuman exertions he succeeded in reaching the wreck, leaving poor Antonio, however, to fall an instant sacrifice to the vengeance of the natives. Their situation now seemed desperate; the barbarians were expected to return with fire-arms; the wreck was every minute giving way, and the boat 'writhed like an old basket,' requiring the incessant bailing of two men. In addition to these appalling circumstances, there seemed no possibility of pushing the boat from the side of the ship, as the surf broke upon the wreck twenty or thirty feet high. In this exigency, Mr. Riley and his associates addressed themselves to God in prayer, and the result is given in the following words.

'The wind, as if by divine command, at this very moment ceased to blow. We hauled the boat out; the dreadful surges that were nearly bursting upon us, suddenly subsided, making a path for our boat about twenty yards wide, through which we rowed her out as smoothly as if she had been on a river in a calm, whilst on each side of us, and not more than ten yards distant, the surf continued to break twenty feet high, and with unabated fury. We had to row nearly a mile in this manner: all were fully convinced that we were

saved by the immediate interposition of Divine Providence in this particular instance, and all joined in returning thanks to the Supreme Being for this mercy.' p. 46—47.

From this day, the 29th of August, 1815, they floated on the rough surface of the ocean, until the boat became scarcely more than a weak piece of framework, the nails having worked out, and the planks being kept together rather by the pressure of the water than by any of the original fastenings. On the 7th of September, they neared the shore, and after having been carried by a tremendous wave over the rugged masses of rock which guarded the shore, they were left upon the sand, with their boat completely stove. After a long, dangerous, and most difficult pilgrimage along the rocky shore, they reached a place where it was practicable to gain the level of the main land, but the sight served only to enhance their misery, by quenching the last faint beam of expectation: the desert lay before them in all its interminable extent of sterility, and neither shade nor water appeared within the range of sight or hope. At length they met with a party of Arabs, and after a battle to determine the right of possession, the captors, who had previously deprived them of every article of clothing, separated them from each other, and moved off the ground in different directions. It is not our intention to follow Mr. R. and his companions through the whole of their adventures: they were, without doubt, deeply tragical, and fraught with sufficient interest to make up a narrative of no common kind; but really, Mr. Riley has the art of so completely staggering our credulity in some things, as to make us most reluctantly sceptical in others, which, but for his occasional indiscretion, we should be quite disposed implicitly to believe.

After having been carried far into the interior, Mr. R., together with four others of the crew, were purchased by two Arabs, Sidi Hamet and Seid, brothers, and belonging to a tribe of high reputation for valour. The second of these was a man of cruel and treacherous disposition, but Hamet displayed, on various occasions, both generosity and humanity. He was, it is true, a thief, but among Arabs, as with the Spartans of old, or indeed of present times, this is rather a virtue than a disgrace. Under the control of these two men, the captives proceeded on their way to Mogadore, where Mr. Riley had given Sidi Hamet to understand that he had friends who would ransom them all. The miseries of their journey will be easily conceived: the heat of the sun by day, and the piercing cold by night, visited them with extreme sufferings; their bodies were wasted and covered with sores, and their wearied limbs seemed equally unable to sustain them on their march, or to retain their hold upon the camel's back. At length they reached the ocean, and pursued their track along the shore. On the 18th of October, they observed signs of cultivation, and for the first time exchanged the

'hard-baked bosom of the Desert' for a bed of barley straw, on which they 'enjoyed a most charming, sound, and refreshing sleep.' On the following day they reached the river Nun. During the subsequent journey, they encountered various perils : in two instances they escaped with difficulty from robbers, and in another from the consequences of their own dishonesty ; the greatest danger, however, arose from the conduct of Seid, who appears to have been at all times suspicious of Riley's veracity, and who now determined on selling his division of the captives, but after a fearful quarrel between him and Hamet, which was terminated only by the high and generous feeling of the latter, the whole party went on together, until they reached a village which was, for the present, the end of their journey. Here it was determined to detain the prisoners, while Sidi Hamet should go forward to Mogadore with a letter from Riley. The anxiety of the latter will easily be conceived, when it is stated that he had entered into an implied covenant with Hamet, something in the spirit of that which bound Antonio to Shylock ; and that in the event of failure in his promises, the forfeiture was to be death. While Hamet was absent, attempts were made to convert Mr. R. and his companions into mechanics ; but aware that if they were to manifest any dexterity in this particular, they would be rated at a much higher value, they were most obstinately stupid, and were permitted to remain nearly idle. Soon after the departure of Hamet, they were visited by a very extraordinary personage, whom we shall suffer Mr. Riley to describe in his own words, which remind us exceedingly of some of Mr. Godwin's delineations of person and character.

'He was about six feet in height, and proportionably stout ; his colour was something between that of a negro and an Arab ; when he came in, he was saluted by Seid and the others in company by the name of *Sheick Ali* (or Ali the chief). This man possessed talents of that superior cast which never fail to command the greatest respect, and at the same time to inspire dread, awe, and reverence. He appeared to be only a guest or visitor. In his deportment he was grave and dignified : he raised his voice on occasions terribly, and spoke in tones almost of thunder ; yet when he wished to please by condescension and courtesy, it thrilled on the ear like sounds of softest music ; his manner and air were very commanding, and his whole aspect and demeanour bore the stamp of the most daring courage and unflinching firmness. He was the most eloquent man I had ever heard speak : persuasion dwelt upon his tongue ; while he spoke, all the company observed the most profound silence, and with open mouths seemed to inhale his honied sentences. He pronounced with the most perfect emphasis ; the elegant cadence so much admired in eastern oratory seemed to have acquired new beauties from his manner of delivery : his articulation was so clear and distinct, and his countenance and actions so intelligent and expressive, that I could un-



derstand him perfectly, though he spoke in the Arabic language. He could settle all controverted points among the disputants, when applied to, in an instant, and yet with the utmost gracefulness and dignity.' pp. 234—235.

This man proved the source of constant and inexpressible uneasiness to Mr. R., whose liberation he was continually seeking to counteract. He pronounced the Captain 'a very artful fellow,' and endeavoured to impress it on the mind of Seid, that a large ransom might be obtained by multiplying difficulties. Two days after the appearance of Sheick Ali, they were visited by another and very different personage, of whom we shall also copy the portrait.

'He was of a dark complexion, nearly six feet in height, and extremely muscular; had a long musket in his hand, a pair of horse pistols hanging in his belt, and a scimitar and two long knives slung by his sides, with the haick, or blanket for a dress, and a large white turban on his head: he had a pair of long iron spurs, which were fastened to his slippers of yellow Morocco leather; he rode a beautiful horse, which seemed fleet and vigorous, and he appeared to be about forty years of age. This was the first man I had seen harnessed in this way. Sheick Ali knew him, and shook him most cordially by the hand, and after exchanging salutations all round, hearing I was the captain, he addressed me, and told me he had seen my friend, Sidi Hamet; that he met him within one day's ride of Swearah; that he would no doubt be here on the morrow, for that God had prospered his journey on account of me, and added, that he hoped my friend in Swearah or Mogdola would be as true to me as Sidi Hamet was: he then spoke to all my men, who, though they did not understand him, yet were rejoiced to hear, through me, that there was a prospect of my master's returning soon. This man had two powder horns slung from his neck, and a pouch, in which he carried a wooden pipe and some tobacco, besides a plenty of leaden balls and slugs. My shipmates wanted some tobacco very much, and I asked him for a little, upon which he gave me a handful of very good tobacco, and seemed exceedingly pleased to have it in his power to administer comfort to such miserable beings. I imagined from his whole deportment that he resembled one of those high-spirited, heroic, and generous robbers, that are so admirably described in ancient history.' pp. 236—237.

On the eighth day of Sidi Hamet's absence, Sidi Mohammed, who had accompanied him, returned, and with him 'a well-looking Moor,' whose name was Rais bel Cossim. They were the bearers of a kind and most liberal letter from Mr. Willshire, promising to advance the amount of the stipulated ransom, and with this they brought provisions and clothing. Sidi Hamet remained at Mogadore, a kind of pledge for the safety of the party. The feelings of joy with which the captives hailed this cheering intelligence, were, however, considerably abated by the conduct of Sheick Ali, who 'stormed' loudly at the insufficiency of the redemption price, and it requi ire

all the fineness, eloquence, and address, of bel Cossim, to counteract the efforts of the Sheick. There appears, indeed, in this part of the narrative to be some little inconsistency between the depreciating language which Rais bel Cossim is represented as holding respecting *his slaves*, and the comforts, and even luxuries of which he was the bearer for their use; but this may perhaps, be capable of satisfactory solution; and if we were to notice all the difficulties of this kind which present themselves in Mr. R.'s narrative, we should occupy a very formidable portion of this article. When they set out on their journey, it was an omen of evil augury, that they were accompanied by Ali, respecting whom Mr. R. now learned that he was a powerful chief, one of whose daughters Sidi Hamet had married; but that in a subsequent quarrel with his father in law, Hamet's town had been destroyed; they were, however, now reconciled to each other.

In the early part of their progress, they passed a city of some extent, and with stone walls of considerable strength. The walls were much shattered in different parts, and opposite to a large breach in the western angle stood two battering machines, simple and rude in their construction, but sufficiently effective against such imperfect defences. Mr. R. learned that this fortress had been built by Omar Raschid towards the close of the last century; and that during his life, from the excellence and intrepidity of his character, his little state advanced in power and prosperity; but after the accession of his son, who was a sensual and arbitrary governor, the town was surprised by a neighbouring Sheick, who put to the sword every male, excepting two, and all the women and children, excepting two hundred virgins, who were reserved for the conquerors. Ali and Seid were now evidently plotting together, and were anxiously watched by Riley and bel Cossim; but the results of their schemes did not appear until they had reached a town within a short distance of the territories of the Emperor of Morocco. The prince of this place, Ibrahim, though the friend of Ali, seems to have been desirous of acting justly. All that he could be persuaded to do in favour of his ally, was to detain the five captives, until the arrival of Hamet, and further, to keep bel Cossim as an hostage for the safety of Hamet, whose liberty Ali affected to believe, was in great danger. The plea which was urged by Ali as a pretext for the detention of the prisoners, was, that his son-in-law was in his debt, and that he had a consequent right to seize any part of his property, wherever he found it; while, on the contrary, Rais alleged that he had purchased the Christians, that they were his, and no longer Hamet's, and that Ali had, therefore, no right to interfere. Sidi Mohammed, who behaved with great humanity and kindness, undertook to go forward to Swearah, and to send

back Hamet, himself remaining as a hostage for the safety of bel Cossim. In the mean time, the latter was not inactive, but exerted himself with great energy and effect. He contrived to convey a bribe to the prince's wife; he interested in his cause a man of great influence and reputed sanctity, who resided in the vicinity; and sent for a friend of some rank and power, who offered to bring down an armed force, and carry off the captives should it be necessary. All this took place during the temporary absence of Sheick Ali, who, on his return, was himself so far outwitted by the ingenuity of bel Cossim, that after an ineffectual attempt to persuade Ibrahim to suffer him to carry the prisoners off by night, he himself became the most strenuous adviser of their instant departure. At Santa Cruz, Ali made another attempt; by endeavouring to procure the governor's consent to the seizure of the prisoners, but he was again out-manceuvred by Rais, who secretly sent them forward, and thus evaded this last snare. The matter was finally settled between Ali and Sidi Hamet, by the payment of 360 dollars, the amount of an old debt due from the latter to his father-in-law. At last the ransomed five reached Mogadore, and met with the tenderest reception and treatment from Mr. Willshire, whose utmost kindness was exerted in an anxious attendance on his guest, during a delirium which seized Mr. Riley soon after his liberation, but which was at length removed, leaving him to the full enjoyment of his freedom.

While Mr. Riley was at Mogadore, having ascertained that Sidi Hamet had repeatedly crossed the desert, he obtained from that enterprising Arab an account of his travels, of which we can relate only the principal results. His first journey was with a caravan of 3000 camels and 800 men, which, after encountering the usual difficulties, reached Tombuctoo. This was a tolerably successful speculation; about 500 camels perished, and they lost by death, thirty-four men, and about eighty slaves. The next was disastrous; 4000 camels and more than 1000 men set out from Wednoon; on their journey they met the wind of the desert, and 300 of their number were suffocated in the sand. Their object was now to find a famous valley and watering-place, called Haherah:—they reached it, and not a drop of water did it yield! Subordination was at an end; a fierce quarrel arose, and in the deadly strife that ensued, the blood of the slain was drunk to quench the thirst of the survivors. Thirty of those who remained, put themselves under the guidance of Hamet and his brother, and pushed on to the southward. They were relieved by a heavy rain on the 12th day, but of the whole caravan, only twenty-one, and twelve camels, reached the border of the desert, and after resting ten days, went forward to Tombuctoo, of which place the description

has been so often repeated, that we shall not extract it here. After waiting in vain for the caravan, for it had perished in the desert, as had also the yearly caravan from Tunis and Tripoli, part of the Arabs were hired by the Shegar or king, to accompany, with two camels, the negro caravan to Wassanah, a town which, we believe, was perfectly unknown until the publication of these travels. The description of their journey is not very minute, nor very interesting, but a sufficiently complete account is given of the great commercial city to which it led. Wassanah is situated on the banks of the mighty river called there Zadi, but at Tombuctoo, Zolibib; its walls are built of stone, and are extremely strong and massive; the space within them is occupied by stone huts covered with reeds and leaves. The king's name is Oleeboo; he is tall and young, wears orange-coloured trowsers, a white vest, and over it a red cloth caftan; he wears a high hat made of coloured cane, and is covered with ornaments of silk, gold, and bright stones; he rides on a large beast with a long nose and great teeth, called *Ilfement* (Elephant); this monarch has, moreover, one hundred and fifty wives, and ten thousand slaves, and is constantly attended by a guard of archers, spearmen, and musketeers. The people are heathen.

‘The brother of the king (it is Sidi Hamet who is speaking) told one of my Moslemin companions who could understand him, (for I could not,) that he was going to set out in a few days with sixty boats, and to carry five hundred slaves down the river, first to the southward, and then to the westward, where they should come to the great water, and sell them to pale people, who came there in great boats, and brought muskets, and powder, and tobacco, and blue cloth, and knives, &c.—he said it was a great way, and would take him three moons to get there, and he should be gone twenty moons before he could get back by land, but should be very rich. I then asked him how many boats he supposed there were in the river at Wassanah? he said:—“A great many, three or four hundred, I should think; but some of them are very small: we saw a great many of these people who had been down the river to see the great water, with slaves and teeth, and came back again: they said, the pale people lived in great boats, and had guns as big as their bodies, that made a noise like thunder, and would kill all the people in a hundred negro boats, if they went too near them.” p. 377.

From the various particulars of Sidi Hamet's journey, and from other facts, Mr. Riley infers that the Congo hypothesis is the just solution of the difficulties connected with the termination of the Niger. When Sidi Hamet and his companions returned to Tombuctoo, they found there the caravans of Algiers, Tunis, Tripoli, and Fez, consisting altogether of fifteen hundred well armed men. They set out on their return together, and while at a watering-place in the desert, they were attacked at

midnight by a tribe of wandering Arabs. After a fierce conflict, the assailants fled, leaving on the field seven hundred killed and wounded. Of the caravan, two hundred and thirty were killed. With this battle, the perils of the caravan terminated, and after separating from the rest, the division to which Hamet and his friends belonged, reached home in safety.

Of Mr. Riley's subsequent adventures, we feel it unnecessary to give any abstract, since he travelled over known ground, and though his descriptions are often not without interest, yet many of them have the appearance of being somewhat highly coloured. Of the remainder of the crew of the Commerce, some were ransomed, and others, it is supposed, have sunk under their sufferings.

We have not been able to obtain from Riley's narrative any confirmation of the existence of the fine bay described by Mr. Paddock; he mentions, indeed, a very extensive hollow, which appeared to be left dry only by the recession of the tide, but whether this have any communication with the other, does not appear. It may not be improper to mention, that Mr. P. in his letter to Mr. Clinton, alludes to Captain Riley's controversy with the gentlemen of Mogadore; but on what subject, or with what particular individuals, is not stated.

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Art. VII. *Nugæ Modernæ*. Morning Thoughts and Midnight Musings: consisting of casual Reflections, Egotisms, &c. in Prose and Verse. By Thomas Park, Depositary of an Auxiliary Bible Society, Treasurer to the Sunday and National Schools, Secretary to a Benevolent Institution, Manager of a Bank for Savings, and one of the Guardians of the Poor in the parish of Hampstead. 12mo. pp. 131. price 7s. 1818.

**F**EW persons, we suppose, will recognise in the style and title by which the veteran Author of these *Nugæ* chooses to be now announced, the *quondam* Thomas Park, Esq. F.S.A. to whose Bibliographical labours as the Editor of the Harleian Miscellany, Harrington's *Nugæ Antiquæ*, Walpole's Noble Authors, and other valuable reprints, the literary world is so much indebted. But it is, indeed, the self-same individual, so far as the lapse of time, with all the moral changes which years induce, allows of our ascribing to the subject of a continuous series of experience, substantial identity. Our readers will, perhaps, smile, and the Author must have fully prepared himself for their smiling, at the above exhibition of those 'parochial distinctions' with which his modest ambition now prefers to content itself; distinctions resulting 'from the good will and kind favour of 'neighbours and friends,' of which, says the Author, 'I do not say I am proud, but I am sensibly gratified, by being thought capable of usefulness in my declining life, among the residents

'in that village where I have taken up my abode.' For those honours, (for such he confesses he reckons them) he renounces 'the uncial characters of F.S.A.' which, three lustums past, his election into the Society of Antiquaries conferred upon him.

The contents of this volume were, it is stated, 'the produce of wakeful hours, when widowed sorrows, or parental sollicitudes, became too overpowering for repose.' It is not a work for the critic's eye; and, indeed, we scarcely know whether we consult the Author's feelings, in giving further publicity to his little volume, than attaches to its circulation among the friendly list of subscribers who take off the greater part of the impression. But we were reluctant to pass over entirely a production which, though it may not add much to the Author's literary fame, is adapted to leave so pleasing an impression of his excellence of character.

About half of the volume is occupied with 'casual Reflections and sententious Remarks' in prose, with respect to which we cannot but regret that a severer selection was not exercised. From these we shall make but one short extract, and whether it arise from conscious innocence, or from professional callousness, we feel no self-reproach while we transcribe it.

'The hypercritical spirit of the present day is an anti-Christian spirit. It is the growing bane of the young, and the persecution of the aged. By detracting from the value of every thing that is ingenious and meritorious, the sphere of our rational and even social enjoyment appears to be narrowing, and so does our ingenious candour.—Critics, like young chirurgeons, often grow wantonly cruel in the exercise of professional implements.'

As a specimen of the 'Verse,' we give the following.

'A MIDNIGHT MUSING.

June 7, 1818.

'Most have some cause for midnight-moan,  
Most have some secret anguish known,  
And each most piteous deems his own,

In this wide waste of sorrow;  
Hence may it be, that mine appears  
So passing sad,—while sighs and tears  
Give hastening pace to downward years;  
Wings I from Grief do borrow.

'Yet sure *my* woe, should I impart  
Its source to any christian-heart,  
Would thrill it with a keener smart

Than it was wont to nourish:  
Ah! should it reach some rival-grief,  
May it to such yield short relief,  
To think its own is not the chief  
Of soils, where sorrows flourish.

' In one short hour (O treasur'd wife !)  
 I lost the joy of half my life,  
 The healing cure for all the strife  
 Which worldly cares could cluster.

Yes : in one brief and baleful hour  
 Death seem'd to glutton on his power,  
 And cropt my prime domestic flower,  
 Even in its loveliest lustre.

' Five years this night are past and gone  
 Since first I breathed a widower's moan,—  
 Yet I do put fresh mourning on  
 For thee, and one thou barest ;  
 A daughter, ev'n than thee more mild,  
 Our most most lov'd, most gifted child,  
 Whom we our angel-offspring styl'd,  
 Of all thy race the rarest.

' Like oil on seas, her voice could calm,  
 Her words could every passion charm,  
 Her spirit seem'd ethereal balm,  
 Her heart-pulse throb'd with love ;  
 She needed but to look, not speak,  
 It was a look so mild, so meek,  
 None would a verier surety seek,  
 Unction was given her from above.

' Pure spirit ! what to thee I owe  
 This world can never never know—  
 But that revealing day will show,  
 When every thought's laid open :  
 My more than child, my almost guide,  
 My filial boast, (I fear, my pride)  
 We were in very soul allied,—  
 And now—must it be spoken ?—

' Thou hardly know'st thy much-lov'd sire :  
 With wandering glance those eyes retire,  
 Which us'd to beam with holy fire,  
 Such as God's Spirit granted  
 To those, a heavenly-favour'd few,  
 Who from the living fountain drew  
 Sion's and Hermon's sacred dew,  
 Who for Immanuel panted.

' I do not dare to reason, Lord,  
 About thy Will—but clasp thy Word,  
 And pray Thou still may'st grace afford,  
 To give me strength to bear it !  
 I bow to earth, until be past  
 This stifling cloud, this samiel-blast,—  
 It will not, cannot always last ;

Thou, Sun of Peace ! *must* clear it.'

We cannot in justice deny insertion to the beautiful Verses on "Day-break;" which tempt us to wish that the whole contents of the volume were equally worthy of the talents of the Author.

‘ DAY-BREAK.

‘ Dawn of day ! thy twilight dress  
A mantle seems of holiness,  
Dropt by Him who fashion'd earth,  
Ere the morning stars had birth,  
Ere the womb of shapeless night  
Heav'd creation into light.

‘ Dawn of day ! how pure to me  
Is all thy fresh-born fragrancy  
Of odours that from night-fall rise,  
A yet untainted sacrifice.  
From God's footstool to his throne—  
Oh, that I so could waft mine own !

‘ Dawn of day ! how rapt thy hush  
Of stillness, ere from brake or bush  
Beast do rustle, bird take wing,  
Or noise of any earthy thing  
Break in upon that holy calm,  
Which seems to breathe a heavenly charm.

‘ Sweet, ah sweetest dawn of day !  
Like all that's sweet, how brief thy stay :  
For now the sun, in beamy spread,  
Tips eastern clouds with garish red,  
And gathering sounds the ear steal on—  
Dawn of day ! thy charm is gone.’ pp. 69, 70.

Art. VIII. *Annals of Health and Long Life*; with Observations on Regimen and Diet, so necessary to the Preservation of Life: including Records of Longevity, with Biographical Anecdotes of One Hundred and Forty remarkable persons who attained extreme old age. By Joseph Taylor, 12mo. pp. 142. London. 1818.

**I**T would have added not a little to the value of the first part of Mr. Taylor's work, if he had occasionally furnished his readers with the medical *authorities* from which he has derived his prescriptions. Some of the rules which he has laid down for the regulation of diet and regimen, are, however, undeniably accurate; for instance:

‘ There are different kinds of animal food which are very *wholesome*, particularly beef, veal, mutton, and lamb, and none of them can be with reason objected to, *unless they disagree with the stomach !*’

Again: ‘ Drink is as necessary to support health as food, for it *quenches thirst*,’ &c. . ‘ Concerning *dinner*, We recommend that such sort of food should be made use of, which affords the best nourishment, and is, at the same time, easy of digestion.’

Not quite so clear is the assertion, that ‘ sugar is, perhaps, the



'most nutritive *thing* in nature.' But the most curious direction in the work, is the following.

'It is also proper that a person should endeavour to avoid those evils which it may not be in his power easily to remove; these are melancholy, hatred, *love*, jealousy, fear, discontent, care, &c. These and other violent passions appear to have the greatest influence over our minds and bodies!'

So much for the 'Annals of Health!' The 'Records of 'Longevity' are intended to 'evince the *necessity* of a regular 'course of life.' This end, they are not, we think, by any means sufficient to answer; but they will amuse the reader, as a compilation of short biographical notices of persons who have reached a very advanced age. A very neat frontispiece is affixed to the volume: the design is copied from Lavater.

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Art. IX. *Serious Advice to a young Minister of the Gospel*, on important Subjects connected with the Christian Ministry. By Joseph Freeston, Author of an Answer to the Question, "Why are you not a Socinian," &c. 12mo. pp. 172. price 3s. 6d. 1818.

**T**HE Author of this useful little treatise wishes it 'to be distinctly understood,' that the advice contained in his pages, is offered solely to his younger brethren, and to those who contemplate engaging in the duties of the Christian Pastor, as being the result of 'the experience, the observations, and the reflections 'produced by a course of betwixt thirty and forty years in the 'ministry.' To those of the class for whom it is designed, who bring to the perusal 'upright intentions and a humble mind,' the hints and cautions which it contains on the various branches of ministerial and pastoral duty, cannot fail of being serviceable, characterized as they are by 'sanctified good sense.'

The Letter appended to the Advice, which was originally written for the benefit of an individual,

'is designed for those who have not had the advantage of an Academical Education, nor are ever likely to have. Of such there are many in this kingdom, such as are sometimes called *local preachers*, and others, who are engaged, or intending to be engaged in the great work of "winning souls to Christ:" who possess good natural talents, and an ardent piety; and whose hearts burn with zeal to be instrumental in promoting the Redeemer's kingdom. They wish to make all the improvement their circumstances will allow, but know it must be by dint of close and continued application. To such as these the Author has thought the directions may be useful. He has known those to whom, at the commencement of their studies with a view to the ministry, such directions would have been deemed a great acquisition in saving time, and expence in books, preventing desultory reading, &c. who had no friend to guide them, nor even so much as to point out to them what subjects they should study in course, nor which

were the best writers on those subjects. Those ministers whom Providence has favoured with all the advantages of a learned and liberal education, are but imperfectly aware of the difficulties and discouragements such have to surmount. Many of them have to labour hard through the day, and then devote their evenings and all intervals of leisure to the acquisition of knowledge, and the improvement of their minds: but an unconquerable zeal bears them forward. As there are many situations in the country for which such are adapted, so their usefulness is not unfrequently very considerable.'

Our readers need not be informed, that many of the most useful, some even distinguished ministers in their respective connexions, have commenced their labours under these circumstances. To persons of this description, it seems likely that no inconsiderable share will at all times be allotted by the Great Head of the Church, in administering the instruction and the consolation of the Gospel, to that large proportion of his chosen subjects — the poor.

Among the works of an historical nature, which Mr. Freeston recommends to his young friend, we noticed with surprise the omission, doubtless through inadvertence, of Campbell's Lectures on Ecclesiastical History. Harmer's Observations deserved also to have found a place in his short catalogue; and among the lives of ministers, the memoirs of Philip Henry should not have been forgotten. Butler's Analogy is a still more important omission, and the Author would have done well to name the Evidences of Christianity as a specific subject of study. The Diversions of Purley might be dispensed with. These corrections he will perhaps think proper to adopt in a future edition. We cordially recommend his work.

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Art. X. *Political and Literary Anecdotes of his own Times.* By Dr. William King, Principal of St. Mary Hall, Oxon, Cr. 8vo. pp. 352. London, 1818.

**I**T is said that our English small beer, if sent on a voyage, comes home a very potable liquor. Time will, we know, impart a mellower flavour to more generous juices, but strange, indeed, is its power of giving spirit to that which is destitute of body. And yet, if our readers will pardon a simile from Mrs. Glass, how many things of humble quality in themselves are converted into delicacies by the simple process of *bottling*. How many a manuscript, in like manner, which would have failed to attract from the author's contemporaries any extraordinary degree of attention, has, a century after, bustled into notoriety, as a most important historical document! Poor Sir Nathaniel William Wraxall! Had he but possessed the discretion to entrust the publication of his *Memoirs of his Own Times* to his grandchildren, impunity is the least advantage which he would have

gained by it : the valuable *MSS.* after the public curiosity should have been duly stimulated by successive announcements, would have been ushered into the world by some future Murray, in the imposing form of a noble quarto, and the historian, safe from contradiction or the charge of libel, would have passed with the public, for an authority, and thus have secured at once admiration and credence.

The present work does not aspire to a higher title than that of 'Anecdotes.' Anecdotes, if well told, are always amusing, and where we can implicitly rely upon the narrator, they form sometimes the most valuable supplement to history. Of the present collection, we cannot however say much as to either their interest or their value. Dr. King's opportunities for collecting secret anecdotes of the times, were, we suspect, but limited. He was evidently held in no very high estimation even by his own party, the tories. A tone of querulous egotism, repeated declarations of the honesty of his soul, and loud invectives against his enemies, betray, in several paragraphs, the doubtful character of the man. 'He was known and esteemed,' we are told, 'by the first men of his time, for wit and learning, and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer, both in Latin and English.' This was the sum of his pretensions. He was made Principal of St. Mary Hall, Oxford, in 1718, being indebted for this promotion, to having filled the office of secretary to the Duke of Ormond and the Earl of Arran, when chancellors of the university. He died in 1763, in the seventy-ninth year of his age.

The work now first given to the world, was drawn up about three years before his decease, for the Author's own amusement, but evidently with a view to its publication. Of its genuineness there appears to be no reason to doubt. No rational inducement could have prompted such a literary forgery as the present work would be, if it were the production of a more modern pen ; nor would any person, we imagine, in such a case, have thought it worth while to affix to the title-page the name of Dr. King. Such as it is, however, it was, we readily admit, more worth publishing than a great deal that issues from the press, and though it tells us nothing very new as to the times and the personages to which it refers, what it does tell us, may be admitted in confirmation of previous testimony, and the reader will not at all events grudge the time occupied with a hasty perusal.

The times, indeed, in which Dr. King lived, form neither the most brilliant nor the most interesting portion of our domestic annals. The intrigues of rival factions are the chief subject which engages the attention. Some characteristic anecdotes are given by Dr. King, of the leading men. The following good story relative to Sir R. Walpole, is introduced with a cri-

-ticism upon a passage in the beginning of the first book of the *Eneid*, where Juno is described as paying a visit to *Æolus*, and desiring him to raise a storm in order to destroy the Trojan fleet.

'Juno was conscious that she asked a god to oblige her by an act which was both unjust and cruel, and therefore she accompanied her request with the offer of *Deiopia*, the most beautiful nymph in her train: a powerful bribe, and such as she imagined *Eolus* could not resist; *Eolus* accepted her offer, and executed her commands as far as he was able. But his answer is very curious. He takes no notice of the offer of *Deiopia*, for whom upon any other occasion he would have thanked Juno upon his knees. But now, when she was given and accepted by him as a bribe, and as the wages of cruelty and injustice, he endeavoured by his answer to avoid that imputation, and pretended he had such a grateful sense of the favours which Juno had formerly conferred on him, when she introduced him to Jupiter's table, that it was his duty to obey her commands on all occasions.

Tuus, o Regina, quod optes,

Explorare labor: mihi jussa capessere fas est.

And thus insinuated even to Juno herself, that this was the sole motive of his ready compliance with her request. I am here put in mind of something similar which happened in Sir Robert Walpole's administration. He wanted to carry a question in the House of Commons, to which he knew there would be great opposition, and which was disliked by some of his own dependents. As he was passing through the Court of Requests, he met a member of the contrary party, whose avarice he imagined would not reject a large bribe. He took him aside, and said, "Such a question comes on this day; give me your vote, and here is a bank bill of 2000*l*." which he put into his hands. The member made him this answer. "Sir Robert, you have lately served some of my particular friends; and when my wife was last at court, the king was very gracious to her, which must have happened at your instance. I should therefore think myself very ungrateful (*putting the bank bill into his pocket*) if I were to refuse the favour you are now pleased to ask me."

There is a curious anecdote relative to the same minister, which only wants some good authority to rest upon, in order to be of historical value.

'Colonel Cecil, who was agent to the Chevalier St. George, and succeeded my Lord Ossory, the father of the present Earl of Cork, in that office, had a weak judgement, and was very illiterate, and in many other respects was wholly unqualified for such a delicate commission. I believe he was a man of honour, and yet he betrayed his master. For he suffered himself to be cajoled and duped by Sir Robert Walpole to such a degree, as to be fully persuaded that Sir Robert had formed a design to restore the House of Stuart; for this reason he communicated to Sir Robert all his dispatches, and there was not a scheme which the Chevalier's court, or the jacobites in England had projected during Sir Robert's long administration, of which that mi-

nister was not early informed, and was therefore able to defeat it without noise or expense. The Duchess of Buckingham, who was closely connected with Cecil, had made two or three journies to Versailles in order to persuade Cardinal Fleury. But she got nothing from the Cardinal but compliments and civil excuses, and was laught at by both courts for her pompous manner of travelling, in which she affected the state of a sovereign prince. It is no wonder that this woman, who was half mad, was induced by Cecil to entertain the same favourable opinion with himself of Sir Robert Walpole, and consequently all the letters and instructions which she received from Rome, were without reserve communicated to him. He was at last so much in her good graces, that she offered to marry him, which Sir Robert very civilly declined. However, to testify her good opinion of him, she appointed him one of her executors. After Sir Robert Walpole's resignation, the new ministry ordered Cecil, whose agency was well known, to be taken into custody, which gave Sir Robert the occasion of saying to some of his friends, that the government had taken up the man from whom he had received all his information of the jacobite measures !

‘ It is certain,’ says our Anecdotist, ‘ that all our national misfortunes since the accession of the House of Hanover, must be chiefly ascribed to Walpole’s administration. He unhinged all the principles and morals of our people, and changed the government into a system of corruption.’ This is a specimen of that generalizing style of exaggeration, which men of lively imagination, but little judgement, are apt to indulge in, when they set up for philosophical historians. There is doubtless some truth in the remark ; that is to say, the Author is right in ascribing to Walpole’s administration a very pernicious influence upon public morals ; but it is ridiculous to ascribe to an individual, or to any set of men, the power of determining by their measures the character of their contemporaries, so as to be responsible for all the venality and dereliction of principle which disgraced at that period the rival factions. Happy would it have been for the country, if the portrait, intended for Walpole, contained no resemblance in any of its features, to statesmen of other days.

‘ He openly ridiculed virtue and merit, and promoted no man to any employment of profit or honour, who had scruples of conscience, or refused implicitly to obey his commands. He was a ready speaker, understood the business of parliament, and knew how to manage an House of Commons, which however was not a very difficult task, if it be considered that a majority of the members were of his own nomination. He seemed to have great resolution ; and yet he was once so much intimidated by the clamours of the people out of doors, that he thought it expedient to give up one of his most favourite schemes. He had besides some difficulties to encounter through his whole administration, which were not known to the public. A friend of mine

who dined with him one day *tête-à-tête*, took occasion to compliment him on the great honour and power which he enjoyed as prime minister. "Doctor," says he, "I have great power, it is true : but I have two cursed drawbacks, *Hanover* and the \* \* \* [Queen Caroline's] avarice." This minister, who thought he had established himself beyond a possibility of being shaken, fell at last by his too great security : if he may be said to fall, who went out of employ with an Earldom, and a pension of 4000*l.* or 5000*l.* a year.\*

No incident in this reign astonished us so much as the conduct of my Lord Bath, who chose to receive his honours as the wages of iniquity, which he might have had as the reward of virtue. By his opposition to a mal-administration for near twenty years, he had contracted an universal esteem, and was considered as the chief bulwark and protector of the British liberties. By the fall of Walpole, he enjoyed for some days a kind of sovereign power. During this interval, it was expected that he would have formed a patriot ministry, and have put the public affairs in such a train as would necessarily in a very short time, have repaired all the breaches in our constitution. But how were we deceived ! He deserted the cause of his country : he betrayed his friends, and adherents : he ruined his character ; and from a most glorious eminence sunk down to a degree of contempt. The first time Sir Robert (who was now Earl of Orford) met him in the House of Lords, he threw out this reproach : "*My Lord Bath, you & I are now two as insignificant men as any in England.*" In which he spoke the truth of my Lord Bath, but not of himself. For my Lord Oxford was consulted by the ministers to the last day of his life.\*

It was on the occasion of this lamentable instance of instability of character, that Akenside published his Epistle to Curio, which, though it has shared in the fate that attends almost all political satires, when the circumstances to which they relate have passed into the quiet distance of history, may be pronounced one of the finest poems of the kind in the language ; it has extorted from Johnson, the praise of being 'written with great vigour and poignancy,' and is, in fact, an admirable specimen of indignant eloquence. We have extracted below, in a note, a passage from this poem, on which Dr. King's anecdote supplies a very apposite comment. The very expression 'each man has his price,' is ascribed by our anecdotist to Walpole, who, in the midst of a very warm debate in the House of Lords, is said to have turned to Mr. W. Levison, Lord Gower's brother, with this bold remark. 'You see with what zeal and vehemence these gentlemen oppose, and yet I know the price of every man in this House except three, and your brother is one of them.' Probably this exception, which the event did not justify, was made with more policy than sincerity.\*

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\* ' There are who say they viewed without amaze  
The sad reverse of all thy former praise ;

Of Lord Gower himself, Dr. King relates, that his defection was a great blow to the Tory party, and a singular disappointment to his friends, as no one had entertained the least suspicion of the firmness of his principles.

‘ He had such an honest and open countenance as would have deceived the most skilful physiognomist. He was not a lover of money, nor did he seem ambitious of any thing but true glory; and that he enjoyed. For no man within my memory was more esteemed and revered. He declared his principles very freely, and all his actions were correspondent. The Tories considered him as their chief: they placed the greatest confidence in him, and did nothing without his advice and approbation. They even persuaded themselves that he had an excellent judgment and understanding, though his parts were very moderate, and his learning superficial. But he was affable and courteous; and he had a certain plausibility, which, with a candour

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That through the pageants of a patriot's name,  
They pierced the foulness of thy secret aim;  
Or deemed thy arm exalted but to throw  
The public thunder on a private foe.

But I, whose soul consented to thy cause,  
Who felt thy genius stamp its own applause,  
Who saw the spirits of each glorious stage  
Move in thy bosom and direct thy rage;  
I scorn'd the ungenerous gloss of slavish minds,  
The owl-eyed race whom virtue's lustre blinds:  
Spite of the learned in the ways of vice,  
And all who prove that *each man has his price*,  
I still believ'd thy end was just and free;  
And yet, e'en yet believe it—spite of thee.’

\* \* \* \* \*

‘ Rise from your sad abodes, ye curst of old  
For laws subverted, and for cities sold!  
Paint all the noblest trophies of your guilt,  
The oaths you perjured and the blood you spilt;  
Yet must you one untamed vileness own,  
One dreadful palm reserved for him alone:  
With studied arts his country's praise to spurn,  
To beg the infamy he did not earn,  
To challenge hate where honour was his due,  
And plead his crimes where all his virtue knew.  
Do robes of state the guarded heart enclose  
From each fair feeling human nature knows?  
Can pompous titles stun th' enchanted ear  
To all that reason, all that sense would hear.  
Else could'st thou e'er desert thy sacred post,  
In such unthankful baseness to be lost?  
Else could'st thou wed the emptiness of vice,  
And yield thy glories at an idiot's price?’

of manners, supplied the place of superior talents. He had a large estate, and was celebrated by all his neighbours for his hospitality. And he was as much respected for his private as he was for his public virtues. He was a good husband, a good father, and a good master. When he accepted the privy seal, he used all his art to preserve the good opinion of his old friends. He assured them, that he went into employment with no other view than to serve his country, and that many articles tending to a thorough reformation were already stipulated. I had a letter from him (for I lived in some degree of intimacy with him for many years) to the purposes I have mentioned. Soon after I saw him, when he read the articles to me. If I rightly remember, they were thirteen in number: not one of which was performed, or ever intended to be performed. When this was at length discovered, he laid aside his disguise, adhering to the new system, and openly renouncing his old principles. He was then created an Earl: and this feather was the only reward of his apostacy. For all the money which he received from his place did not refund him half the sum (as he himself confessed) which he had expended to support the measures of the administration. Such was the conduct of this unhappy man, who for a shadow bartered a most respectable character, and sacrificed his honour and his country. After this he never enjoyed any peace of mind, and it is no wonder if he died of what we call a broken heart.'

'A prime minister who has a little mind, and a weak judgment,' who 'makes a hundred promises,' which it is neither within his ability, nor his intention to perform, who is 'despised by his own instruments and levee-hunters, and hated by all the rest of the nation,' is the character intended by our Author for the Duke of Newcastle. His Grace is represented as having spent half a million in order to preserve his power by a corrupt majority in the House of Commons, and made the fortunes of five hundred men, yet without having gained one real friend.

'It is the peculiar happiness of this country,' sarcastically remarks the Doctor, 'that all who have any share in the administration of public affairs, are equally fit for all employment. His grace of N. was first chamberlain, then secretary of state, and is now first commissioner of the treasury, and chancellor of Cambridge; and all these high employments he hath executed with equal capacity and judgment, without being indebted to age or experience for the least improvement; and if he had been pleased to accept the archbishopric of Canterbury, when it was lately vacant, he would have proved himself as great an orator in the pulpit as he is in the senate, and as able a divine as he is a politician. As often as I hear this nobleman named, he puts me in mind of a certain Irish baronet, a man of some interest in his country, who, when the duke of Ormonde was appointed lord lieutenant of Ireland in the beginning of queen Anne's reign, desired his grace to give him a bishopric, or a regiment of horse, or to make him lord chief justice of the King's Bench.'

Dr. King repeats a well-known anecdote of Butler, bishop of Durham, who, on receiving information from his steward that he



had five hundred pounds in the house, exclaimed, 'Five hundred pounds! what a shame for a bishop to have such a sum in his possession,' ordering the whole, at the same time, to be distributed among the poor. Our Author complains of the contrast to this spirit of beneficence which was exhibited by the avarice and ambition of the prelates of his day, some of whose names he enumerates, charging them with having died 'shamefully rich.' He laments that since the commencement of the eighteenth century, he could not recollect one right reverend who deserved to be recorded as an eminent patron of learning, or learned men. He bears, however, his testimony to one honourable exception, which, as coming from a high tory, and a man, as it should seem, of no sort of religion, must be allowed to have the more weight.

'I knew Burnett, bishop of Salisbury: he was a furious party-man, and easily imposed upon by any lying spirit of his own faction; but he was a better pastor than any man who is now seated on the bishops' bench. Although he left a large family when he died, three sons and two daughters (if I rightly remember,) yet he left them nothing more than their mother's fortune. He always declared, that he should think himself guilty of the greatest crime, if he were to raise fortunes for his children out of the revenue of his bishopric.'

Dr. King once dined at lord Burlington's with Pope, of whom he speaks rather contemptuously; the anecdote is brought in for the purpose of telling us that 'the little man' certainly hastened his death by dram-drinking. He relates an admirable repartee of Atterbury, bishop of Rochester, whom, together with Dr. Gower, provost of Worcester college, and 'Johnson, the 'author of the English Dictionary, of the Rambler, &c.' he names as the only three persons within his acquaintance, 'who spoke English with that elegance and propriety, that if all they said had been committed to writing, any judge of the English language would have pronounced it an excellent and very beautiful style.' The anecdote has, we believe, been often told. Atterbury had been accused by lord Coningsby in the House of Peers, in consequence of an expression which had fallen from him, of having set himself forth as a prophet; the peer adding that 'for his part, he did not know what prophet to liken him to, unless to that furious prophet Balaam, who was reprov'd by his own ass.' 'Since the noble lord hath discovered in our manners such a similitude,' calmly rejoined the Bishop, 'I am well content to be compared to the prophet Balaam; but, my lords, I am at a loss how to make out the other part of the parallel: I am sure that I have been reprov'd by nobody but his lordship.' There are a few other anecdotes almost equally good, though none of them are of any great importance; but we have already indulged perhaps too

freely in our extracts : they will shew that the volume is at least sufficiently entertaining. We must, however, make room for one more extract, as it comes to us more directly in the shape of original information, and relates to a personage of some historical interest.

\* September 1750, I received a note from my Lady Primrose, who desired to see me immediately. As soon as I waited on her, she led me into her dressing-room, and presented me to — [the Pretender.] If I was surprised to find him there, I was still more astonished when he acquainted me with the motives which had induced him to hazard a journey to England at this juncture. The impatience of his friends who were in exile had formed a scheme which was impracticable ; but although it had been as feasible as they had represented it to him, yet no preparation had been made, nor was any thing ready to carry it into execution. He was soon convinced that he had been deceived, and therefore after a stay in London of five days only, he returned to the place from whence he came. As I had some long conversations with him here, and for some years after held a constant correspondence with him, not indeed by letters, but by messengers,\* who were occasionally dispatched to him, and as during this intercourse I informed myself of all particulars relating to him and of his whole conduct, both in public and private life, I am perhaps as well qualified as any man in England to draw a just character of him ; and I impose this task on myself, not only for the information of posterity, but for the sake of many worthy gentlemen whom I shall leave behind me, who are at present attached to his name, and who have formed their ideas of him from public report, but more particularly from those great actions which he performed in Scotland. As to his person he is tall and well-made, but stoops a little, owing perhaps to the great fatigue which he underwent in his northern expedition. He has an handsome face and good eyes ; (I think his busts, which about this time were commonly sold in London, are more like him than any of his pictures which I have yet seen ;) but in a polite company he would not pass for a genteel man. He hath a quick apprehension, and speaks *French, Italian, and English*, the last with a little of a foreign accent. As to the rest, very little care seems to have been taken of his education. He had not made the belles lettres or any of the finer arts his study, which surprised me much, considering his preceptors, and the noble opportunities he must have always had in that nursery † of all the elegant and liberal arts and

\* These were not common couriers, but gentlemen of fortune, honour, and veracity, and on whose relations I could entirely depend

† Rome. His governor was a protestant, and I am apt to believe purposely neglected his education, of which it is surmised he made a merit to the English ministry ; for he was always supposed to be their pensioner. The Chevalier Ramsay, the author of *Cyrus*, was Prince Charles's Preceptor for about a year ; but a court faction removed him.

science. But I was still more astonished, when I found him unacquainted with the history and constitution of *England*, in which he ought to have been very early instructed. I never heard him express any noble or benevolent sentiments, the certain indications of a great soul and a good heart ; or discover any sorrow or compassion for the misfortunes of so many worthy men who had suffered in his cause.\* But the most odious part of his character is his love of money, a vice which I do not remember to have been imputed by our historians to any of his ancestors, and is the certain index of a base and little mind. I know it may be urged in his vindication, that a prince in exile ought to be an economist. And so he ought ; but nevertheless his purse should be always open, as long as there is any thing in it to relieve the necessities of his friends and adherents. King Charles the second, during his banishment, would have shared the last pistole in his pocket with his little family. But I have known this gentleman with two thousand *Louis-d'ors* in his strong-box pretend he was in great distress, and borrow money from a lady in Paris, who was not in affluent circumstances. His most faithful servants, who had closely attended him in all his difficulties, were ill-rewarded. Two Frenchmen, who had left every thing to follow his fortune, who had been sent as couriers through half Europe, and executed their commissions with great punctuality and exactness, were suddenly discharged without any faults imputed to them, or any recompense for their past service. To this spirit of avarice may be added his insolent manner of treating his immediate dependants, very unbecoming a great prince, and a sure prognostic of what might be expected from him if ever he acquired sovereign power. Sir J. Harrington, and Colonel Goring, who suffered themselves to be imprisoned with him, rather than desert him, when the rest of his family and attendants fled, were afterwards obliged to quit his service on account of his illiberal behaviour. But there is one part of his character, which I must particularly insist on, since it occasioned the defection of the most powerful of his friends and adherents in England, and by some concurring accidents totally blasted all his hopes and pretensions. When he was in Scotland, he had a mistress, whose name is Walkenshaw, and whose sister was at that time, and is still housekeeper at Leicester-House. Some years after he was released from his prison, and conducted out of France, he sent for this girl, who soon acquired such a dominion over him, that she was acquainted with all his schemes, and trusted with his most secret correspondence. As soon as this was known in England, all those persons of distinction who were attached to him, were greatly alarmed ; they imagined that this wench had been placed in his family by the English ministers ; and, considering her

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\* 'As to his religion, he is certainly free from all bigotry and superstition, and would readily conform to the religion of the country. With the catholics he is a catholic ; with the protestants he is a protestant ; and, to convince the latter of his sincerity, he often carried an English Common Prayer-book in his pocket : and sent to Gordon (whom I have mentioned before), a nonjuring clergyman, to christen the first child he had by Mrs. W.'

sister's situation, they seemed to have some ground for their suspicion; wherefore they dispatched a gentleman to *Paris*, where the Prince then was, who had instructions to insist that Mrs. Walkenshaw should be removed to a convent for a certain term; but her gallant absolutely refused to comply with this demand; and although Mr. M'Namara, the gentleman who was sent to him, who has a natural eloquence, and an excellent understanding, urged the most cogent reasons, and used all the arts of persuasion to induce him to part with his mistress, and even proceeded so far as to assure him, according to his instructions, that an immediate interruption of all correspondence with his most powerful friends in England, and in short that the ruin of his interest, which was now daily increasing, would be the infallible consequence of his refusal; yet he continued inflexible, and all M'Namara's intreaties and remonstrances were ineffectual. M'Namara staid in *Paris* some days beyond the time prescribed him, endeavouring to reason the Prince into a better temper; but finding him obstinately persevere in his first answer, he took his leave with concern and indignation, saying, as he passed out, "what has your family done, Sir, thus to draw down the vengeance of Heaven on every branch of it through so many ages?" It is worthy of remark, that in all the conferences which M'Namara had with the Prince on this occasion, the latter declared, that it was not a violent passion, or indeed any particular regard, which attached him to Mrs. Walkenshaw, and that he could see her removed from him without any concern; but he would not receive directions in respect to his private conduct from any man alive. When M'Namara returned to London, and reported the Prince's answer to the gentlemen who had employed him, they were astonished and confounded. However, they soon resolved on the measures which they were to pursue for the future, and determined no longer to serve a man who could not be persuaded to serve himself, and chose rather to endanger the lives of his best and most faithful friends, than part with an harlot, whom, as he often declared, he neither loved nor esteemed.

The Prince was made sensible of his error, when it was too late. 'From this era may truly be dated,' says Dr. K. 'the ruin of his cause.' To the same obstinacy of temper and wrong headedness, 'which appears to have been hereditary and inherent in all the Stuarts, except Charles II.' all the calamities which befel this ill-fated family may, he thinks, be chiefly ascribed. This led Charles I. to withstand all the entreaties of his queen, when he was a prisoner at Newcastle, to avail himself of the plans laid for his escape, and the same temper made the last James incredulous of Lord Granard's timely warning of the defection of Marlborough. 'How must he have been mortified,' says our Author, 'if upon his first appearance at Versailles, after his abdication, he had heard Cardinal — say to the person who stood next him, "See the man who has lost three kingdoms for an old mass!"'

## ART. XI. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

The second edition of the Memoirs of the late Mrs. Elizabeth Hamilton, with a selection from her correspondence, &c. by Miss Benger, is just ready for publication.

Mr. J. M'Phail, twenty years gardener and steward to the late Earl of Liverpool, has put to press, "The Gardener's Remembrancer," exhibiting the nature of vegetable life and of vegetation; together with the practical method of gardening in all its branches. The work contains directions for the culture of the cucumber, and the plan of a durable frame for cultivating the pine apple, the grape vine, the peach, and for forcing all sorts of choice fruits, flowers, and esculent vegetables without the influence of fire-heat.

A new Novel is preparing for the press, by the author of *Correction*.

In the course of January will appear, *Memoirs of the Life of John Wesley*, founder of the English Methodists. By R. Southey, Esq. in two vols. 8vo. illustrated by portraits of Wesley and Whitfield.

The concluding volume of Mr. Southey's *History of Brazil* is at press; and will appear shortly.

Miss Spence, author of *Letters from the Highlands*, &c. has at press, a *Traveller's Tale of the last century*, in three volumes.

The *Poetical Remains and Memoirs* of the late John Leyden, M.D. author of a historical account of discoveries in Africa, will appear in January.

A new edition, corrected and enlarged, is just ready for publication, of Mr. Murray's historical account of discoveries and travels in Africa, from the earliest ages to the present time, including the substance of the late Dr. Leyden's work on that subject.

Early in January will be published the *Annual Biography and Obituary*

for 1819; being the third volume, which will contain, among other interesting articles, *Memoirs of the private life of her late Majesty*, with an historical dissertation on the family of Mecklenburgh Strelitz; the *Eloge of Sir Samuel Romilly*, illustrated by authentic notes concerning his family; a *Memoir of the late Mr. Dempster*, with some original letters to a member of his majesty's privy council; a life of, and analysis of the impeachment of Mr. Hastings; *Biographical Notices of Dr. Burney*, Sir Thomas Bernard, Sir R. Croft, Mr. Rose, Dr. Cozan, founder of the Royal Humane Society, Dr. Adams, Rev. W. Beloe, with an analytical account of their works, &c. &c.

The *Transactions of the Literary Society of Bombay*, are nearly ready for publication, in one vol. 4to. with numerous engravings.

A new edition of *Mortimer's Commercial Dictionary*, edited by several gentlemen, is preparing for the press.

The second volume of the *Transactions of the Association of Fellows and Licentiates of the King's and Queen's College of Physicians in Ireland*, is just ready.

A second volume of the *Dublin Hospital Reports* will appear shortly.

Mr. Montgomery, author of the *World before the Flood*, &c. is preparing a new volume for the press, to be entitled, *Greenland*, and other poems.

The third volume of *Archdeacon Coxe's Memoirs of John Duke of Marlborough*, will appear in January.

In the press, *A complete Treatise on the Nature, Symptoms, Effects, and Treatment of Syphilitic Diseases*. By F. Swediaur, M.D. A new edition corrected and augmented, in 2 vols. 8vo.

The third Edition is just ready of *Miss Lucy Aikin's Memoirs of the Court of Queen Elizabeth*.

Volume 9, Part 2. of the Transactions of the Medical and Chirurgical Society of London will be published early in the ensuing year.

In the press and shortly will be published, Biblical Criticism on the Books of the Old Testament, and Translation of Sacred Songs, with Notes, Critical and Explanatory. By Samuel Horsley, LL.D. late Lord Bishop of St. Asaph.

Early in January will appear the first number of the General History of the county of York. By Thomas Dunham Whittaker, LL.D. F.S.A. Illustrated by Engravings from Drawings, by J. M. W. Turner, Esq. R. A. and M. Buckler.

The fourth volume is nearly ready for publication, of the Personal Narrative of M. De Humboldt's Travels to the Equinoctial Regions of the New Continent; during the years 1799—1804. Translated by Helen Maria Williams.

Mr. Hazlitt's Lectures on the Comic Genius and Writers of Great Britain, now delivering at the Surry Institution, will be published early in January.

The Rev. Harvey Marriott, Rector of Claverton, and Chaplain to Lord Kenyon, has in the press, a second volume of a course of Practical Sermons, expressly adapted to be read in Families.

Letters on the Importance, Duty, and Advantages of Early Rising, will appear in a few days.

The Authoress, by the Author of Rachel, will be published in January.

A prospectus has been some time in circulation, of a new weekly paper, to be entitled the Caledonian or Scottish Historical and Political Investigator, which will appear early in January 1819, at the cheap rate of fourpence each number, for the purpose of diffusing more extensively a knowledge of the progress, so remarkable and so universally interesting of Literature, Agriculture, Arts, Science, Manners, Poetry, Music, and Political Opinions in Scotland.

A second volume of the Letters of Horace Walpole, in royal quarto, will soon appear.

Mr. Roscoe has in the press, a work on Penal Jurisprudence and the Reformation of Criminals, which will include an inquiry into the motives, ends, and limits of human punishments.

Mr. Pocock, architect, will soon publish, a Series of Designs for Churches and Chapels of various dimensions and styles, with plans, sections, &c.

Mr. Parkinson is preparing for the press, a Familiar Introduction to the Study of Fossils.

The Rev. M. D. Duffield is making Collections for a History of the Town and County of Cambridge.

The African Association will soon publish, the late Mr. Buckhardt's Travels in Nubia, performed in 1813, with a life of the author, and a portrait.

Dr. H. D. Hill has in the press, Essays on the Institutions, Governments, and Manners, of the States of Greece.

Dr. Watts, of Glasgow, is printing, in two quarto volumes, Bibliotheca Britannica, or a general Index to the Literature of Great Britain and Ireland; with such foreign works as have been translated into English, or printed in the British dominions.

Mr. Edward Percival will soon publish, Practical Observations on the Pathology, Treatment, and Prevention of Typhus Fever.

Mr. Alois Senefelder (the inventor of the art) will soon publish a History of Lithography, from its origin to the present time; including instructions in all its branches, and illustrative specimens.

Wm. Berry, Esq. late of the College of Arms, is preparing for publication, the Heraklic Cyclopaedia, or Dictionary of Heraldry.

The Author of Lessons for Young Persons in Humble Life, is preparing for publication, a little work entitled "Arithmetic for Children."

Dr. Baron, of Gloucester, formerly President of the Royal Medical Society of Edinburgh, has in the press, An Enquiry respecting some of the diseases of the Serous Membranes of the Abdomen and Thorax, together with Observations illustrative of Diseases of the Mucous Surface of the Alimentary Canal, with five engravings.

On the 1st of May next will be published No. 1. (to be comprised in 36 Nos.) of Excursions through the counties of Surry, Kent, and Sussex, on the same plan as the Excursions through Essex, Suffolk, and Norfolk, being a continuation of the Excursions through England; comprising descriptions of the residences of the nobility and gentry, remains of antiquity, and every other most interesting object of curiosity in the three counties, and illustrated with three hundred engravings.

At the same time will commence the publication of Excursions through Ireland, on the same plan as the Excursions

serves to be well received by general readers, whom it will put into possession of more correct information relating to those times, than they could obtain from any other single work. Miss Aikin has evidently spared no pains to render it as complete an account as possible of the domestic transactions and leading persons of that memorable reign; nor is it to be imputed to her as a failure, that her utmost diligence has not sufficed to supply the want of some contemporary annalist like Froissart, or to impart to a series of historical notices the sustained interest which attaches to the pages of Hume.

The first three chapters of the work may be considered as introductory. They embrace the period from the birth of Elizabeth, in 1533, to the death of Henry the Eighth, in 1547, and are occupied almost entirely with a rapid sketch of the events which disgraced the close of that arbitrary despot's reign. Some of the circumstances referred to, have an obvious bearing upon the state of court-parties in the reign of Elizabeth; but a better introduction to the memoirs of her court, would have been supplied by a general review of the manners and opinions of the age, which, without entering so minutely into the detail of events, would have tended to throw more light upon the national character. One principal source of erroneous judgment in estimating the actions and characters of a remote period, is the difficulty of placing ourselves in the situation of persons whose habits of association, and whose educational prejudices, were formed under the disadvantageous influence of customs and institutions inherited from a semi-barbarous state of society. It is only by being brought into comparison with the immediately preceding state of things, that the character of any period can fairly be appreciated. Thus, in order to form an impartial view of the conduct and policy of the Stuarts, it is absolutely necessary to compare their reign with that of the Tudors. In this way Hume has succeeded in shewing that many of the arbitrary and oppressive measures of the less popular reigns, are not insusceptible of palliation. In like manner, Elizabeth appears clemency and moderation itself, when viewed as coming after her sister and her father. The distinguished popularity of her government, is a satisfactory evidence that her conduct offered no violence to established opinions. Her mind was perfectly equal to her circumstances, and fully kept pace with the progress of the age. It was the capital fault of her successors, that they disregarded the revolutions which were taking place in the political and religious opinions of mankind; that they fell behind in the march of society; that in the prosecution of measures less violent than had been frequently had recourse to by former asserters of the royal prerogative, they in reality were guilty of greater outrages,

they were doing more violence to society, and were provoking a conflict which shook the throne to its very base.

Elizabeth may be considered as the last absolute monarch that swayed the English sceptre. Her successor had, indeed, quite as high notions of his Divine prerogative, but he had been more accustomed to submit to its practical limitation, and he felt less strong in the exercise of his newly acquired rights. He condescended to argue with his subjects upon his claims as a king, thus tacitly admitting in some degree the sovereignty of opinion. The charm which had so long bound up the minds of men of all ranks and parties, in a sentiment of romantic loyalty to their illustrious queen, making every subject a courtier, and every courtier, in profession at least, a suitor and a slave, was now at once dissolved; the inheritor of all that dutious fealty was by far too repulsive an object for idolatry. When matters came to be fairly reasoned upon, King James found among his subjects men who were quite his equals in logic, and not less deeply versed in his favourite science—theology. As the Commons rose into importance, the spirit of freedom more and more developed itself, as the offspring of enlightened opinion, till at length, in the reign of his unfortunate son, that spirit acquired the force of an efficient principle of resistance, and laid the foundation of our present constitutional rights.

The character of Elizabeth has never as yet been done full justice to, as a subject of philosophical biography. The same may be said of some of the more extraordinary of the personages composing her court. The Author of these Memoirs does not attempt to supply this deficiency, and it is due to her to add that her work is free from all affectation of philosophizing. Sometimes a sentence escapes her, which goes beyond the cautious statement of fact, to which she for the most part confines herself; as, for instance, when she takes occasion of the bequest made of the crown by Edward VI. to his cousin Lady Jane Grey, to insinuate an opinion, that this act indicated in the youthful monarch, 'a character equally cold and feeble.' But in general she is sparing of reflections, and avoids as much as possible all sorts of discussion.

There is no part of the life of Elizabeth, which excites so romantic an interest, as that period during which she continued with such admirable fortitude and discretion, to sustain the persecution of her jealous and sanguinary sister. The firmness of mind and strength of judgement by which she was afterwards so highly distinguished, were very remarkably displayed at a still earlier period. When overtures were repeatedly made by foreign princes, to obtain the honour of her hand, she could never be prevailed upon to afford the smallest encouragement to their addresses, aware, apparently, that to accept of an alliance which



would carry her out of the kingdom, would hazard the loss of her succession to the English crown, 'a splendid reversion,' which, we are told, was 'never absent from her thoughts.' We are led by many traits of conduct, to give the young Princess credit for being a politician much above her years; and although this compliment to her sagacity involves some slight diminution of the tender interest we are disposed to feel for her as a helpless, unprotected maiden, and leaves room for suspicion as to her perfect artlessness of motive in some of her recorded exclamations and her very politic conduct on all occasions, it quite consists with the indications which she gave of a character in every respect extraordinary, and especially extra-feminine. If her intercourse with the lord-admiral had really any secret culpability attached to it, it would not be one of the least surprising proofs of her address and caution; that, young as she was, she could succeed so perfectly in baffling the utmost dexterity of those who examined her, and that not a single circumstance could be laid hold of to verify the suspicions of his enemies. There seems no reason to doubt that she had conceived for Seymour sentiments of tender attachment; but whether, in listening to his addresses, she was influenced most by passion, or by policy, is, we think, very doubtful. His fall, while it may be considered as extricating her from a perilous connexion, served, together with the disgrace and danger in which she had found herself involved, to afford Elizabeth a lesson which was evidently not lost upon her.

'The almost total silence of history respecting her during the remainder of her brother's reign, affords satisfactory indication of the extreme caution with which she now conducted herself.'

She seems now to have devoted herself chiefly to classical studies. The following account of her proficiency is given by her preceptor, Roger Ascham, in a letter to his friend Sturmius.

'Never was the nobility of England more lettered than at present. Our illustrious King Edward, in talent, industry, perseverance, and erudition, surpasses both his own years, and the belief of men.—Numberless honourable ladies of the present time surpass the daughters of Sir Thomas More in every kind of learning. But amongst them all, my illustrious mistress, the lady Elizabeth, shines like a star, excelling them more by the splendor of her virtues and her learning, than by the glory of her royal birth. In the variety of her commendable qualities, I am less perplexed to find matter for the highest panegyric, than to circumscribe that panegyric within just bounds. Yet I shall mention nothing respecting her but what has come under my own observation.

'For two years she pursued the study of Greek and Latin under my tuition; but the foundations of her knowledge in both languages were laid by the diligent instruction of William Grindal, my late be-

loved friend, and seven years my pupil in classical learning at Cambridge. From this university he was summoned by John Cheke, to court, where he soon received the appointment of tutor to this lady. After some years, when through her native genius, aided by the efforts of so excellent a master, she had made a great progress in learning, and Grindal, by his merit and the favor of his mistress, might have aspired to high dignities, he was snatched away by a sudden illness, leaving a greater loss of himself in the court than I remember any other to have done there many years.

'I was appointed to succeed him in his office; and the work which he had so happily begun, without my assistance indeed, but not without some counsels of mine, I diligently laboured to complete.

'The lady Elizabeth has accomplished her sixteenth year; and so much solidity of understanding, such courtesy united with dignity, have never been observed at so early an age. She has the most ardent love of true religion, and of the best kind of literature. The constitution of her mind is exempt from female weakness, and she is endued with a masculine power of application. No apprehension can be quicker than her's, no memory more retentive. French and Italian she speaks like English; Latin, with fluency, propriety, and judgement; she also spoke Greek with me, frequently, willingly, and moderately well. Nothing can be more elegant than her hand-writing, whether in the Greek or Roman character. In music she is very skilful, but does not greatly delight. With respect to personal decoration, she greatly prefers a simple elegance to shew and splendor, so despising the outward adorning of plaiting the hair and of wearing of gold, that in the whole manner of her life she rather resembles Hippolyta than Phædra.

'She read with me almost the whole of Cicero, and a great part of Livy: from these two authors, indeed, her knowledge of the Latin language has been almost exclusively derived. The beginning of the day was always devoted by her to the New Testament in Greek, after which she read select orations of Isocrates and the tragedies of Sophocles, which I judged best adapted to supply her tongue with the purest diction, her mind with the most excellent precepts, and her exalted station with a defence against the utmost power of fortune. For her religious instruction, she drew first from the fountains of Scripture, and afterwards from St. Cyprian, the "Common-places" of Melancthon, and similar works which convey pure doctrine in elegant language. In every kind of writing, she readily detected any ill-adapted or far-fetched expression. She could not bear those feeble imitators of Erasmus who bind the Latin language in the fetters of miserable proverbs; on the other hand, she approved a style chaste in its propriety, and beautiful by perspicuity, and she greatly admired metaphors, when not too violent, and antitheses when just, and happily opposed. By a diligent attention to these particulars, her ears became so practised and so nice, that there was nothing in Greek, Latin, or English, prose or verse, which, according to its merits or defects, she did not either reject with disgust, or receive with the highest delight.'

Ascham's remarks on the modest simplicity of Elizabeth's dress and appearance at this period, are confirmed by the testimony of lady Jane's tutor, Aylmer, afterwards Bishop of London. In his work entitled "*A Harbour for Faithful Subjects*," he thus speaks of her :

'The king left her rich cloaths and jewels; and I know it to be true that in seven years after her father's death, she never in all that time looked upon that rich attire and precious jewels but once, and that against her will. And that there never came gold or stone upon her head, till her sister forced her to lay off her former soberness, and bear her company in her glittering gayness. And then she so wore it, as every man might see that her body carried that which her heart disliked. I am sure that her maidenly apparel, which she used in king Edward's time, made the noblemen's daughters and wives to be ashamed to be dressed and painted like peacocks; being more moved with her most virtuous example than with all that ever Paul or Peter wrote touching that matter. Yea, this I know, that a great man's daughter (lady Jane Grey) receiving from lady Mary before she was queen, good apparel of tinsel, cloth of gold and velvet, laid on with parchment lace of gold, when she saw it, said, "What shall I do with it?" "Marry," said a gentlewoman, "wear it." "Nay," quoth she, "that were a shame, to follow my lady Mary against God's word, and leave my lady Elizabeth which followeth God's word." And when all the ladies at the coming of the Scot's queen dowager, Mary of Guise, (she who visited England in Edward's time,) went with their hair frowned, curled, and double curled, she altered nothing, but kept her old maidenly shamefacedness.'

Miss Aikin states, that there exists a print from a portrait of her when young, in which the hair is without a single ornament, and the whole dress remarkably simple. The fact is rather curious, when taken in connexion with the inordinate love of dress which she afterwards displayed; yet both the simple style by which she charmed her grave preceptors in the bloom and freshness of youth, and the more splendid attire by which she sought to set off her person in the eyes of her courtiers, when her natural charms were fading, might equally consist with womanly vanity and with policy. Or if we give her credit for being actuated by any deference to St. Paul in the severity of her maidenly attire, it would be far from extraordinary that a young recluse, intent upon studies in which she took an enthusiastic delight, should feel no wish to indulge in her dress, in a useless display, ill accordant with the scholastic character she had assumed.

It appears that Elizabeth, as the king's sister, attained, towards the close of the short reign of Edward, a high degree of consideration, and began to assume a great state in her public appearances. On the death of the king, having eluded the stra-

tagem by which the persons of both the royal sisters were meant to be secured, she was waited upon by messengers from Northumberland, who apprized her of the accession of the lady Jane, and proposed to her to resign her own title to the crown in consideration of a sum of money and certain lands.

'Elizabeth wisely and courageously replied, that her elder sister was first to be agreed with, during whose life-time she, for her part, could claim no right at all. And, determined to make common cause with Mary against their common enemies, she equipped with all speed a body of a thousand horse, at the head of which she went forth to meet her sister on her approach to London. The event quickly proved that she had taken the right part.'

The universal detestation in which Northumberland was held by the still powerful nobility, as well as by the people at large, can alone account for the unanimity with which the accession of Mary, agreeably to the testamentary provision of king Henry, was assented to by all parties. Elizabeth for some days continued to receive from the queen, marks of either well-feigned affection, or of a temporary sense of gratitude.

'In the splendid procession which attended her majesty from the Tower to Whitehall previously to her coronation on October 1st, 1553, the royal chariot, sumptuously covered with cloth of tissue, and drawn by six horses with trappings of the same material, was immediately followed by another, likewise drawn by six horses and covered with cloth of silver, in which sat the princess Elizabeth, and the lady Anne of Cleves, who took place in the ceremony as the adopted sister of Henry VIII.'

But it was not long before the rancorous jealousy with which the daughter of Anne Boleyn was naturally regarded by a woman of Mary's intolerant creed and cruel temper, was revived in all its force. The first occasion of its breaking out into open animosity, was sufficient to have tried the temper of a princess of real magnanimity. In the marked preference for her sister, manifested by the accomplished Courtney, earl of Devonshire, her kinsman, whom the voice of the nation recommended to her as the partner of her throne, Mary experienced a severe disappointment, both of her pride and her affections, which needed not Elizabeth's firm adherence to the reformed religion, to exasperate it to the pitch of a malignant resentment. Nor was this the only instance in which she was doomed to behold in her sister a dreaded rival. The manners and accomplishments of Elizabeth had begun to attract the admiration of the young nobility, and to conciliate the favour of the nation, while the sovereign was soon made to feel her own unpopularity. Before the end of the year, Elizabeth was glad to obtain leave of absence from court, upon the condition of submitting to the superintendence of Sir Thomas Pope and

Sir John Gage, as officers of her household; and thus under guard she retired to her house at Ashridge, in Buckinghamshire. She did not long enjoy her seclusion. In consequence of Wyatt's rebellion, she again became the object of suspicion and jealousy, and was peremptorily summoned from a sick chamber in the night, to undergo an examination before the privy council.

' So extreme was her sickness, aggravated doubtless by terror and dejection, that her stern conductors found themselves obliged to allow her no less than four night's rest in a journey of only twenty-nine miles. Between Highgate and London her spirits were cheered by the appearance of a number of gentlemen who rode out to meet her, as a public testimony of their sympathy and attachment; and as she proceeded, the general feeling was further manifested by crowds of people lining the waysides, who flocked anxiously about her litter, weeping and bewailing her aloud. A manuscript chronicle of the time describes her passage on this occasion through Smithfield and Fleet-street, in a litter open on both sides, with a hundred "velvet coats" after her, and a hundred others "in coats of fine red guarded with velvet;" and with this train she passed through the queen's garden to the court.'

As no charge against the royal prisoner could be substantiated, she was in about a fortnight permitted to return to her own mansion, but was again taken into custody, shortly after, in consequence of a fabricated report, and privately committed to the Tower. The following characteristic anecdotes must not be passed over.

' On reaching her melancholy place of destination, she long refused to land at Traitor's gate; and when the uncourteous nobleman declared "that she should not choose," offering her, however, at the same time, his cloak to protect her from the rain, she retained enough of her high spirit to put it from her with "a good dash." As she set her foot on the ill-omened stairs, she said, "Here landeth as true a subject, being a prisoner, as ever landed at these stairs; and before thee, O God! I speak it, having no other friends but Thee alone."

' On seeing a number of warders and other attendants drawn out in order, she asked, "What meaneth this?" Some one answered, that it was customary on receiving a prisoner. "If it be," said she, "I beseech you that for my cause they may be dismissed." Immediately the poor men kneeled down and prayed God to preserve her; for which action they all lost their places the next day.

' Going a little further, she sat down on a stone to rest herself; and the lieutenant urging her to rise and come in out of the cold and wet, she answered, "Better sitting here than in a worse place, for God knoweth whither you bring me." On hearing these words her gentleman usher wept, for which she reproved him; telling him he ought rather to be her comforter, especially since she knew her own truth to be such, that no man should have cause to weep for her. Then rising, she entered the prison, and its gloomy doors were locked and bolted

on her. Shocked and dismayed, but still resisting the weakness of unavailing lamentation, she called for her book, and devoutly prayed that she might build her house upon the rock.

The Catholic party, at the head of which was Gardiner, then chancellor and prime minister, tried every art in order to keep up the opinion that the Princess was implicated in the recent disturbances, as a pretext for detaining her a close prisoner, while her confinement was rendered as irksome and comfortless as possible. She was not allowed to take exercise in the royal apartments till her health had visibly begun to decline, and then only under the inspection of the constable of the Tower and the lord-chamberlain. Mass was regularly performed in her apartment, to which she submitted without complaining. At length, after a close imprisonment for three months, she was removed, still as a captive, under the conduct of Sir Henry Beddingfield and his troop, to the queen's palace at Richmond, where she was surprised by an offer of immediate liberty, on condition of her accepting the hand of the duke of Savoy. It certainly displayed no ordinary courage and firmness to refuse such an opportunity of escaping from thralldom, and a persecution which threatened even her life; but Elizabeth had the penetration to detect the object of the insidious proposal, which held out to her only an honourable banishment under the name of marriage, and she met the overture with a modest but decided negative. Orders were given for her immediate removal to Beddingfield's house at Woodstock, where she remained in strict custody till the close of the year 1554, when, together with the earl of Devonshire, and all the surviving prisoners committed on the account either of the proclamation of Lady Jane Grey, or of the insurrection of Wyatt, she was liberated at the intercession of king Philip; but she was not suffered to reside in a house of her own, to the end of the reign, without an inspector of her conduct. A sort of reconciliation, however, took place between the Queen and her sister, at an interview to which she was unexpectedly summoned by torch light, at the close of which Mary put upon her finger, as a pledge of amity, a ring worth seven hundred crowns. After this, she was no longer treated as a prisoner, except that her place of residence was prescribed, and that Sir Thomas Pope continued to reside with her by royal appointment. She permanently established herself at the palace of Hatfield in Hertfordshire, where she resumed, under Ascham, her application to classical literature. Here, in the spring of 1557, she was honoured by a royal visit, circumstances having produced a cordiality of feeling and a frequency of intercourse between the sisters which had never before existed. The death of Gardiner had favoured this change; and Philip's neglect and coldness, while it presented a new object of resentment to the insulted

Queen, seemed to reduce her to repose for consolation in Elizabeth, as almost the only being to whom whatsoever remained of the instinct of affection could attach itself. Deserted by her husband, hated by her subjects, her treasury exhausted by unsuccessful wars, the unhappy daughter of Catherine of Arragon was seen drooping in premature old age, and after a lingering illness sunk unlamented into the grave, in her forty-fourth year. Yet, if strict justice were done to Mary, if proper allowances were made for the influence of her religious tenets, endeared and sanctified to her by the wrongs of her mother as well as by her own early mortifications and sufferings on account of her resolute adherence to the ancient faith; if priestly ascendancy be admitted to form some extenuation of her entrusting the administration of her government to such fiends as Gardiner, her prime minister, and the still more brutal Bonner; if these circumstances, together with the influence long exerted over her by Philip, be taken into account, her conduct would not perhaps appear to entitle her more deservedly than her sister to the appellation of a tyrant and a persecutor. Elizabeth had in her character not less of the Tudor than Mary; the difference lay chiefly in the superior strength of her intellect and her wiser councils. Her notions, and her behaviour on many occasions, were to the full as arbitrary; and towards the Puritans she discovered an intolerance and a cruelty which have furnished a very fair subject of retort to Roman Catholic historians. If fewer victims were brought to the stake, it was only because oppression had become more politic; the prisons were filled with conscientious sufferers doomed to a more lingering martyrdom, and thousands were ruined in place of the hundreds who in Mary's time met at once a fiery death. A further aggravation also distinguished the acts of Elizabeth. Mary's object was doubtless to establish what she considered as the only true religion, the ancient faith of the country, and to extirpate a modern heresy; hers was the fury of a priest-led bigot: but Elizabeth had no such pretence for persecuting Protestants who differed from the newly established church only on matters of discipline; her object was not so much to defend the faith, as her own supremacy; hers was the pure intolerance of a tyrant.

It is now that we properly enter upon the *Memoirs* of the Court of Elizabeth, but our notice of the remaining portion of the work must be more brief. Elizabeth received the news of her own accession without any unbecoming signs of exultation. It was an event which she had long steadily contemplated, and for which she was fully prepared. The following anecdote is given from the *Fragmenta Regalia*.

'Falling on her knees, after a good time of respiration, she uttered this verse of the Psalms; *A Domino factum est istud, et est mirabile*

*oculis nostris*: which to this day we find on the stamp of her gold; with this on her silver, *Possit Deum adiutorem meum.*

On the third day after her accession, she held at Hatfield her first privy council, at which she declared Sir William Cecil her principal secretary of state, 'a happy omen for the Protestant cause.' During the time of Elizabeth's adversity, he had maintained with her a secret and intimate correspondence, and had frequently assisted her with his salutary counsels; counsels from which his royal mistress had the good fortune during forty years to reap the most essential advantages, and to which may be attributed, in a great measure, the distinguished wisdom of her policy, and the splendour of her reign. A less judicious and far less fortunate appointment was that of lord Robert Dudley to the office of master of the horse. Her public entry into London was one of the most gorgeous spectacles that had ever been exhibited. The good citizens had scarcely known how to contain their joy at the news of her accession; the bells were set ringing, bonfires were kindled, and on the following Sunday *Te Deum* was sung in the churches. Busy now were the preparations made against the solemn day of her coronation.

'Her majesty was first to be conducted from her palace in Westminster to the royal apartments in the Tower; and a splendid water procession was appointed for the purpose. At this period, when the streets were narrow and ill-paved, the roads bad, and the luxury of close carriages unknown, the Thames was the great thoroughfare of the metropolis. The old palace of Westminster, as well as those of Richmond and Greenwich, the favorite summer residences of the Tudor princes, stood on its banks, and the court passed from one to the other in barges. The nobility were beginning to occupy with their mansions and gardens the space between the Strand and the water, and it had become a reigning folly amongst them to vie with each other in the splendor of their barges and of the liveries of the rowers, who were all distinguished by the crests or badges of their lords.

'The corporation and trading companies of London possessed, as now, their state-barges enriched with carved and gilded figures and "decked and trimmed with targets and banners of their misteries."

'On the 12th of January, 1559, these were all drawn forth in grand array; and to enliven the pomp, "the bachelor's barge of the lord-mayor's company, to wit the mercers, had their barge with a *foist* trimmed with three tops and artillery a-board. gallantly appointed to wait upon them, shooting off lustily as they went, with great and pleasant melody of instruments, which played in most sweet and heavenly manner." In this state they rowed up to Westminster and attended her majesty with the royal barges back to the Tower.

'Her passage through the city took place two days after.

'She issued forth drawn in a sumptuous ehariot, preceded by trumpeters and heralds in their coat-armour and "most honorably accompanied as well with gentlemen, barons, and other the nobility of this



realm, as also with a notable train of goodly and beautiful ladies, richly appointed." The ladies were on horseback, and both they and the lords were habited in crimson velvet, with which their horses were also trapped. Let it be remarked by the way, that the retinue of fair equestrians constantly attendant on the person of the maiden queen in all her public appearances, was a circumstance of prodigious effect; the gorgeousness of royal pomp was thus heightened, and at the same time rendered more amiable and attractive by the alliance of grace and beauty; and a romantic kind of charm, comparable to that which seizes the imagination in the splendid fictions of chivalry, was cast over the heartless parade of courtly ceremonial.

"It was a very different spirit, however, from that of romance or of knight-errantry, which inspired the bosoms of the citizens whose acclamations now rent the air on her approach. They beheld in the princess whom they welcomed the daughter of that Henry who had redeemed the land from papal tyranny and extortion; the sister of that young and godly Edward,—the Josiah of English story,—whose pious hand had reared again the altars of pure and primitive religion; and they had bodied forth for her instruction and admonition, in a series of solemn pageants, the maxims by which they hoped to see her equal or surpass these deep-felt merits of her predecessors.

"These pageants were erections placed across the principal streets in the manner of triumphal arches: illustrative sentences in English and Latin were inscribed upon them; and a child was stationed in each, who explained to the queen in English verse the meaning of the whole. The first was of three stories, and represented by living figures: first, Henry VII. and his royal spouse Elizabeth of York, from whom her majesty derived her name; secondly, Henry VIII. and Anne Boleyn; and lastly, her majesty in person; all in royal robes. The verses described the felicity of that union of the houses to which she owed her existence, and of concord in general. The second pageant was styled "The seat of worthy governance," on the summit of which sat another representative of the queen; beneath were the cardinal virtues trampling under their feet the opposite vices, among whom Ignorance and Superstition were not forgotten. The third exhibited the eight Beatitudes, all ascribed with some ingenuity of application to her majesty. The fourth ventured upon a more trying topic: its opposite sides represented in lively contrast the images of a decayed and of a flourishing commonwealth; and from a cave below issued Time leading forth his daughter Truth, who held in her hand an English bible, which she offered to the queen's acceptance. Elizabeth received the volume, and reverently pressing it with both hands to her heart and to her lips, declared aloud, amid the tears and grateful benedictions of her people, that she thanked the city more for that gift than for all the cost they had bestowed upon her, and that she would often read over that book. The last pageant exhibited "a seemly and mete personage, richly apparelled in parliament robes, with a sceptre in her hand, over whose head was written "Deborah, the judge and restorer of the house of Israel."

"To render more palatable these grave moralities, the recorder of London, approaching her majesty's chariot near the further end of

Cheapside, where ended the long array of the city companies, which had lined the streets all the way from Fenchurch, presented her with a splendid and ample purse, containing one thousand marks in gold. The queen graciously received it with both hands, and answered his harangue "marvellous pithily."

' To crown the whole, those two grisely personages vulgarly called Gog and Magog, but described by the learned as Gogmagog the Albion and Corineus the Briton, deserted on this memorable day that accustomed station in Guildhall where they appear as the tutelary genii of the city, and were seen rearing up their stately height on each side of Temple-bar. With joined hands they supported above the gate a copy of Latin verses, in which they obligingly expounded to her majesty the sense of all the pageants which had been offered to her view, concluding with compliments and felicitations suitable to the happy occasion. The queen, in few but cordial words, thanked the citizens for all their cost and pains, assured them that she would "stand their good queen," and passed the gate amid a thunder of applause.

' Elizabeth possessed in a higher degree than any other English prince who ever reigned, the innocent and honest arts of popularity; and the following traits of her behaviour on this day are recorded by our chroniclers with affectionate delight. "Yonder is an ancient citizen," said one of the knights attending on her person, "which weepeth and turneth his face backward: How may it be interpreted? that he doth so for sorrow or for gladness? With a just and pleasing confidence, the queen replied, "I warrant you it is for gladness." "How many nosegays did her grace receive at poor women's hands! How many times staid she her chariot when she saw any simple body offer to speak to her grace! A branch of rosemary given her grace with a supplication by a poor woman about Fleet-bridge was seen in her chariot till her grace came to Westminster." pp. 246—251.

' The hearts of the common people, as this wise princess well knew, were easily and cheaply to be won by gratifying their eyes with the frequent view of her royal person, and she neglected no opportunity of offering herself, all smiles and affability, to their ready acclamations.

' On one occasion she passed publicly through the city to visit the mint and inspect the new coinage, which she had the great merit of restoring to its just standard from the extremely depreciated state to which it had been brought by the successive encroachments of her immediate predecessors. Another time she visited the dissolved priory of St. Mary Spittle in Bishopsgate-street, which was noted for its pulpit-cross, where, on set days, the lord-mayor and aldermen attended to hear sermons. It is conjectured that the queen went thither for the same purpose; but if this were the case, her equipage was somewhat whimsical. She was attended, as Stow informs us, by a thousand men in harness, with shirts of mail and corselets and morice-pikes, and ten great pieces carried through the city unto the court, with drums and trumpets sounding, and two morice dancers, and in a cart two white bears.

' Having supped one afternoon with the earl of Pembroke at Bay-

hard's castle in Thames street, she afterwards took boat and was rowed up and down the river, "hundreds of boats and barges rowing about her, and thousands of people thronging at the water-side to look upon her majesty; rejoicing to see her, and partaking of the music and sights upon the Thames" ' pp. 267, 268.

The royal progresses which form so striking a feature in the domestic history of her reign, were undertaken in pursuance of the same policy, and with the same view to the gratification of her taste for pageantry, and her love of popular admiration. We wish Miss Aikin had taken the pains to describe more in detail the entertainments which took place on these occasions. The establishment of a band of gentlemen pensioners, that 'boast and ornament of the court of Elizabeth,' may be traced to a similar turn of mind. This band

'was entirely composed of the flower of the nobility and gentry, and to be admitted to serve in its ranks was during the whole of the reign regarded as a distinction worthy the ambition of young men of the highest families and most brilliant prospects. Sir John Holles, afterwards earl of Clare, was accustomed to say, that while he was a pensioner to queen Elizabeth, he did not know *a worse man* in the whole band than himself; yet he was then in possession of an inheritance of four thousand a year. "It was the constant custom of that queen," pursues the earl's biographer, "to call out of all counties of the kingdom, the gentlemen of the greatest hopes and the best fortunes and families, and wish them to fill the more honourable rooms of her household servants, by which she honored them, obliged their kindred and alliance, and fortified herself.

'On this point of policy it deserves to be remarked, that however it might strengthen the personal influence of the sovereign to enroll amongst the menial servants of the crown gentlemen of influence and property, it is chiefly perhaps to this practice that we ought to impute that baseness of servility which infected, with scarcely one honorable exception, the public characters of the reign of Elizabeth.' pp. 274, 275.

The circumstance of this singular institution, tends to confirm the opinion, that whatever share feminine vanity might have in prompting her to exact from her courtiers the language of passion, and to coquet with those who aspired to the highest place in their royal lady's favour, the love of power was still her ruling motive, and forms the true key to her character. She well knew the advantage to which she could turn the circumstance of her sex, by securing to herself the chivalrous homage of her courtiers, and by investing herself with a sort of romantic character in the eyes of the nation. Probably her jealousy respecting certain 'ill-favoured likenesses of her gracious countenance which had obtained a general circulation 'among her loving subjects,' proceeded less from the mere weakness of the woman, than from the policy of the sovereign.

The proclamation which Cecil was directed to draw up on this occasion, is a curious document. It sets forth that

' forasmuch as through the natural desire that all sorts of subjects had to procure the portrait and likeness of the queen's majesty, great numbers of painters, and some printers and gravers, had and did daily attempt in divers manners to make portraitures of her, wherein none hitherto had sufficiently expressed the natural representation of her majesty's person, favor, or grace; but had for the most part erred therein, whereof daily complaints were made amongst her loving subjects,—that for the redress hereof her majesty had been so importunately sued unto by the lords of her council and other of her nobility, not only to be content that some special cunning painter might be permitted by access to her majesty to take the natural representation of her, whereof she had been always of her own right disposition very unwilling, but also to prohibit all manner of other persons to draw, paint, grave, or portrait her personage or visage for a time, until there were some perfect pattern or example to be followed :

' Therefore her majesty, being herein as it were overcome with the continual requests of so many of her nobility and lords, whom she could not well deny, was pleased that some cunning person should shortly make a portrait of her person or visage to be participated to others for the comfort of her loving subjects; and furthermore commanded, that till this should be finished, all other persons should abstain from making any representations of her; that afterwards her majesty would be content that all other painters, printers, or gravers, that should be known men of understanding, and so therein licensed by the head officers of the places where they should dwell (as reason it was that every person should not without consideration attempt the same,) might at their pleasure follow the said pattern or first portraiture. And for that her majesty perceived a great number of her loving subjects to be much grieved with the errors and deformities herein committed, she straitly charged her officers and ministers to see to the observation of this proclamation, and in the meantime to forbid the showing or publication of such as were apparently deformed, until they should be reformed which were re-formable.' pp. 362, 363.

Elizabeth's sensibility on the score of personal charms must, however, be considered as a trait of feminine weakness. Her insatiable pride could not brook to own even in beauty a superior. When, on inquiring of Melvil, which was of the highest stature, his sovereign, or herself, she was told, the queen of Scotland, her reply was: ' Then she is too high, for I myself ' am neither too high nor too low.' The envoy was, it is said, detained two days longer than he intended, in order that he might see her dance; and he was on this subject again plied with the embarrassing appeal, ' whether she or his queen danced ' best.' It should seem that this was an accomplishment on which Elizabeth particularly prided herself. The story of her

Chancellor Hatton is well known, who is said to have been indebted for his promotion to having attracted her attention as an elegant dancer. The Queen's own fondness for the exercise, is implied in the sarcasm of an ambassador from one of the Catholic courts, who is said to have exclaimed : ' I have seen the head of the English church dancing !'

Elizabeth is not chargeable, however, with frivolity of character. Her desire of shining in every graceful art and every personal accomplishment, was not an indication of greater vanity than has been displayed by many persons of the lordly sex, who have had the reputation of greatness. It was a statesman of no ordinary talent for negotiation and government, who discovered more jealousy respecting his fame as a versifier, than in matters of political rivalry. It would have been well if Elizabeth's vanity had taken as harmless a direction ; but she is now to be viewed as sustaining ' the grave and awful character of the Governess of the English Church.'

Miss Aikin has devoted a chapter to her conduct in this capacity, in which she has given a brief sketch of the progress of the Reformation in England. The Author has done well, perhaps, to confine herself chiefly to short biographical notices of the leading actors in these affairs, and they are drawn up with unexceptionable impartiality. She inclines to speak rather too favourably than otherwise, of Elizabeth's ' negative intolerance,' as contrasted with ' the genuine bigotry' of her sister ; but it is admitted that the conduct of the Queen gave deserved offence to all the real friends of the reformed religion, and that it afforded proof of her being at heart little more of a Protestant than her father. Elizabeth's antipathy to preaching vented itself in a general prohibition, which was strictly enforced during the first months of her reign, and was evidently levelled more against the Puritans than the Papists. On one occasion she expressed to Archbishop Grindal her extreme displeasure at the number of preachers licensed in his province, ' urging that it was good for the world to have few preachers, that three or four might suffice for a county, and that the reading of the homilies to the people was enough.' It is more than probable that the Puritans would have been still more severely dealt with, had they not obtained an almost avowed patron in Leicester, and been secretly favoured by several of the council. The Queen's dread and hatred of them, increased with the severities of which she was guilty, and she found in Archbishop Parker a willing instrument of her intolerance. That haughty prelate, however, proceeded in the warmth of his zeal, so far beyond all legal and prudent bounds, that the Queen found herself compelled to interfere, and to reverse some of his arbitrary proceedings.

'On the whole,' says our Author, 'it must be admitted that the personal conduct of Elizabeth in this momentous business exhibited neither enlargement of mind nor elevation of soul. Considerably attached to ceremonial observances, and superior to none of the superstitions which she might have imbibed in her childhood, she was however more attached to her own power and authority than to these. Little under the influence of any individual amongst her clergy, and somewhat inclined to treat that order in general with harshness, if not cruelty,—as in the article of their marriages, in the unmitigated rigor with which she exacted from them her first fruits, and in the rapacity which she permitted her courtiers to exercise upon the temporalities of the bishoprics,—the only view which she took of the subject was that of the sovereign and the politician. Aware on one hand of the manner in which her title to the crown was connected with the renunciation of papal authority, of the irreconcilable enmity borne her by the catholic powers, and of the general attachment of her subjects to the cause of the reformation, she felt herself called upon to assume the protection of the protestant interest of Europe, and to re-establish that worship in her own dominions. On the other hand, she remarked with secret dread and aversion the popular spirit and republican tendency of the institutions of Calvin, and she resolved at all hazards to check the growth of his opinions in England. Accordingly, it was the scope of every alteration made by her in the service-book of Edward, to give it more of a Lutheran aspect, and it was for some time apprehended that she would cause the entire Confession of Augsburg to be received into it.

'Of toleration, of the rights of conscience, she had as little feeling or understanding as any prince or polemic of her age. Her establishment was formed throughout in the spirit of compromise and political expediency: she took no pains to ascertain, either by the assembling of a national synod or by the submission of the articles to free discussion in parliament, whether or not they were likely to prove agreeable to the opinions of the majority; it sufficed that she had decreed their reception, and she prepared, by means of penal statutes strictly executed, to prevent the propagation of any doctrines, or the observance of any rites, capable of interfering with the exact uniformity in religion then regarded as essential to the peace and stability of every well constituted state.' 318—320.

We cannot stay to dwell upon even the leading events of the reign, as they would involve us in lengthened discussions. The conduct of Elizabeth to the Queen of Scots, will form a separate subject of investigation, in a future article. Her behaviour on receiving intelligence of the massacre of Paris, affords a striking illustration of her wary, calculating, unfeeling character. All her affected sensibility did not prevent her, immediately after that atrocious transaction, from complying with the request of Charles IX, to stand sponsor to his new born daughter, although 'in her heart,' we are told, 'she was as hostile to the French court, as the most zealous of her Protestant subjects.' Her

dread of the Spaniards led her to keep up the farce of empty professions with France, while the Hugonots received from her such secret aids as enabled them to persevere in a formidable resistance. By this means she furnished such occupation at home to her dangerous neighbour, as left him no leisure for projects of offensive policy ; the revolt of the Dutch provinces from Spain requiring at the same time all the attention of her other formidable enemy. Only three years subsequent to the Parisian massacre, however, Elizabeth discovered so strong an inclination to receive the proposals of marriage tendered by the young Duke of Anjou, the favourite son of the infamous Catherine de Medici, and carried so far either her profound dissimulation or her earnest intention of accepting him, that the articles of the marriage-treaty were actually concluded, and the whole nation was thrown into dismay. It is impossible satisfactorily to account for her conduct on this occasion, by which even her favourite counsellors seemed perplexed. Probably there might be some struggle in her mind, which led to such apparent fickleness ; but it is remarkable that the only instance in which her disinclination to marriage appeared really to give way, so as to promise a compliance with the reiterated request of her Commons to take a partner to her throne, was one in which she seemed bent upon pleasing her own fancy in opposition to the voice of her most valued counsellors, and in defiance of the murmurs of her Protestant subjects.

It seemed however as if the strong passions of this extraordinary woman now began, for want of some adequate object on which they might expend their energy, to prey upon her own mind. Sated with flattery, although it had become the more necessary to her from long habit and from the consciousness of her decaying charms, wearied, perhaps, with the undivided burden of a sovereign's cares and solitudes, and incapable of receiving the vivid delight she once experienced from the heartless pageantries of royalty and popular admiration, she betrayed by her increasing irritability of temper, and by occasional indications of malignant envy towards the young, those especially who were looking forward to marriage, that she was a prey to secret unhappiness. Whatever was the real cause of her remaining a maiden queen, whether it arose from the love of supreme power, from a haughty aversion to the thought of marriage, from a difficulty of choice, or, as has been imagined, from some secret reason which deterred her from ever seriously intending it, on any supposition it is impossible but she must have felt the want of some object on which she could rest her affections, and lavish, in her softer moments, that tenderness which visits the harshest natures. To what degree of intimacy her successive favourites, Leicester and Essex, were admitted, is, after all, very questionable.

The attentions of Leicester were gratifying to her vanity, and she probably repaid them by admitting him to a degree of familiarity which was designed to retain him as a suitor for an unattainable prize. Her fondness for Essex bordered upon dotage. But to whatever extent her passions were captivated by either, her conduct manifested how little capable she was of genuine affection. Perhaps there is no circumstance on record, which reflects so much discredit upon her intellect and her heart, as her conduct to the Countess of Hertford and to Lady Mary Grey, the sisters of the unfortunate Lady Jane. For presuming to marry without previously obtaining the royal consent, they were both, by an act of unprovoked despotic cruelty, consigned to a long imprisonment. Her rage at Leicester's marriage was more natural, yet it was of short duration; but on many occasions she discovered herself to be the foe of matrimony.

The jealousy and even hatred with which she regarded her heir, (for as such, although she pertinaciously refused publicly to declare her successor, she considered the young king of Scotland,) is another trait of narrowness and meanness of temper unworthy of a great princess. This sentiment was observed to gain ground upon her daily, in proportion as the infirmities of age admonished her of 'her approach towards the destined limits of her long and splendid course.' But she continued in the epistolary correspondence which she maintained with him, to assure James of the tenderness of her affection and her disinterested zeal for his welfare, in that tone of hypocrisy which was too congenial to her disposition.' Her habitual dissimulation would form one of the worst features of her character, were not her individual culpability in this respect somewhat relieved by its being the universal practice of the age. The extent to which political intrigue was carried on, necessitated a recourse to the arts of deception, and seemed to destroy among public men, all sense of moral obligation. Lord Bacon has an essay in apology for this needful accomplishment of a courtier. Deceit and artifice were indeed the system universally pursued, and fidelity to the sovereign constituted almost the only virtue of the court of Elizabeth. A few noble exceptions occur in some of the subordinate personages, but Elizabeth was scarcely a more gross dissembler than her ministers.

Her last days exhibit a pitiable spectacle. There is no doubt that her peace of mind received, by the death of her rash and unhappy favourite, Essex, an incurable wound. The death of Burleigh she also felt to be an irreparable loss: it is said that to the end of her life she could never hear or pronounce his name without tears. Ireland continued to be a source of the greatest anxiety and mortification, as well as financial embarrassment, which, more than any other political circumstance, soured her temper and tried



her utmost fortitude. The state of her mind at this period, is thus depicted in a letter from Sir John Harrington, dated October 9, 1601.

"..... For six weeks I left my oxen and sheep and ventured to court. .... Much was my comfort in being well received, notwithstanding it is an ill hour for seeing the queen. The madcaps are all in riot, and much evil threatened. In good sooth I feared her majesty more than the rebel Tyrone, and wished I had never received my lord of Essex's honor of knighthood. She is quite *disfavored* and unattired, and these troubles waste her much. She disregardeth every costly cover that cometh to the table, and taketh little but manchets and succory pottage. Every new message from the city doth disturb her, and she frowns on all the ladies. I had a sharp message from her, brought by my lord Buckhurst, namely thus: "Go tell that witty fellow my godson to get home; it is no season now to fool it here." I liked this as little as she doth my knighthood, so took to my boots, and returned to the plough in bad weather. I must not say much even by this trusty and sure messenger, but the many evil plots and designs hath overcome all her highness' sweet temper. She walks much in her privy chamber, and stamps with her feet at ill news, and thrusts her rusty sword at times into the arras in great rage. My lord Buckhurst is much with her, and few else since the city business; but the dangers are over, and yet she always keeps a sword by her table. I obtained a short audience at my first coming to court, when her highness told me, if ill counsel had brought me so far from home, she wished heaven might mar that fortune which she had mended. I made my peace in this point, and will not leave my poor castle of Kelston, for fear of finding a worse elsewhere, as others have done. I will eat Aldborne rabbits, and get fish as you recommend from the man at Curry-Rival; and get partridge and hares when I can; and my venison where I can; and leave all great matters to those that like them better than myself. .... I could not move in any suit to serve your neighbour B. such was the face of things: and so disordered is all order that her highness hath worn but one change of raiment for many days, and swears much at those that cause her griefs in such wise, to the no small discomfiture of all about her, more especially our sweet lady Arundel, that *Venus plus quam venusta*." pp. 483—485.

About the beginning of June, in the following year, in a conversation with M. de Beaumont, the French ambassador, she owned herself to be weary of life; 'then sighing, whilst her eyes were filled with tears, she adverted to the death of Essex,' and entered upon an earnest justification of her conduct towards him. A settled melancholy now began to gain upon her. Harrington, at a familiar conference to which he was admitted, in order to feed the humour of her Majesty, read to her some verses which he had composed; 'whereat she smiled once, and was pleased to say, "When thou dost feel creeping time at thy gate, "these fooleries will please thee less; I am past my relish for such

“ matters; thou seest my bodily meat doth not suit me well; I have eaten but one ill-tasted cake since yesternight.” The Queen continued some time after this to persist in taking her usual exercises of riding and hunting, but in the beginning of March, her illness suddenly increased.

After labouring for nearly three weeks under a morbid melancholy, during which period she refused all medicine, and was with difficulty persuaded to take any nourishment, she became at length speechless, but retained the full vigour of her intellect till she expired, on the 24th of March, 1603. Miss Aikin relates the extraordinary anecdote, given also by Hume, of an interview between the Queen and the dying Countess of Nottingham, in which her Majesty was made acquainted with the fact of Essex's having sent to her, as a token by which he implored her mercy, the ring which was to procure him, at any extremity, his Sovereign's pardon. A number of concurring testimonies establish the truth of the general opinion that grief or compunction for the death of Essex, completed the overthrow of her powers.

“ Our queen,” writes an English correspondent to a Scotch nobleman in the service of James, “ is troubled with a rheum in her arm, which vexeth her very much, besides the grief she hath conceived for my lord of Essex's death. She sleepeth not so much by day as she used, neither taketh rest by night. Her delight is to sit in the dark, and sometimes, with shedding tears, to bewail Essex.”

The following particulars of her last moments are taken from Robert Cary's Memoirs.

“ On Wednesday the 23rd of March she grew speechless. That afternoon by signs she called for her council, and by putting her hand to her head when the king of Scots was named to succeed her, they all knew he was the man she desired should reign after her.

“ About six at night she made signs for the archbishop and her chaplains to come to her; at which time I went in with them and sat upon my knees full of tears to see that heavy sight. Her majesty lay upon her back with one hand in the bed and the other without. The bishop kneeled down by her and examined her first of her faith; and she so punctually answered all his several questions, by lifting up her eyes and holding up her hand, as it was a comfort to all the beholders. . . . After he had continued long in prayer, till the old man's knees were weary, he blessed her; and meant to rise and leave her. The queen made a sign with her hand. My sister Scrope, knowing her meaning, told the bishop the queen desired he would pray still. He did so for a long half hour after, and then thought to leave her. The second time she made sign to have him continue in prayer. He did so for half an hour more, with earnest cries to God for her soul's health, which he uttered with that fervency of spirit, as the queen to all our sight much rejoiced thereat, and gave testimony to us all of her christian and comfortable end. By this

time it grew late, and every one departed, all but her women that attended her. . . . Between one and two o'clock of the Thursday morning, he that I left in the cofferer's chamber brought me word that the queen was dead."

The reader, on closing these interesting volumes, will find himself, we think, more than ever disposed to acquiesce in the estimate which Hume has given of Elizabeth's intellectual qualities, but he will not have obtained any very elevated ideas of her moral character. In vain shall we look through the incidents of her chequered and splendid career for one action prompted by generous feeling, for one deed of self-denying virtue. It is difficult to be strictly just. When we reflect on the barbarous and unsettled state of society at the period of her birth, as well as upon the circumstances of her early history, when we bear in mind that cast motherless, and worse than fatherless, upon life, she was doomed to be a stranger to the glow of filial affection, the first source of virtuous emotion, and to claim kindred with society by no nearer tie than that of subject, in which the relation of sister was wholly merged, or that of sovereign,—that from her childhood she heard, except from political enemies, scarcely any other than the language of passion and adulation,—and that at length she found herself the irresponsible possessor of the kingly prerogative, in all the dangerous plenitude of arbitrary power, we cannot wonder that under such circumstances the Daughter of Henry the Eighth should have grown into a tyrant, that she should have exhibited a character selfish, stern, and unfeeling. Does she not rather seem to claim, in addition to our admiration of her splendid talents and her undaunted courage, the praise of a moderation which approached towards virtue? Yet, great as she was, the greatest perhaps of English sovereigns, there is no reason to regret that she was the last of the Tudors.

It might seem unnecessary to say any thing more in commendation of these Memoirs, as a literary performance, but we must return our thanks to Miss Aikin for having led us so agreeably through this interesting period of English history. We have no doubt that her work will obtain a deserved popularity, and retain a permanent place among the most respectable productions of modern literature.

Art. II. *Discourses on the Millennium*, by David Bogue. 8vo. pp. viii. 654. London. 1818.

**T**O the mind of a person at all familiar with prophetic accounts of the yet unaccomplished purposes of God to man on earth, the thought of the future is fraught with delightful associations. Taught to look with confidence for the approach of that season for which the whole creation groaneth and travaileth together in pain, he turns with emotion to the promised Millennium, and waits for its appearance, as for the day of redemption. The idea of the Millennium has a magnificence so undefined, that it affords ample range for the stimulated powers of imagination. It exists in our hopes somewhat as the notion of the Isles of the West existed in the minds of the ancients; as indeterminate with regard to its place in futurity, as those regions of romance were in point of geographical position, and equally surpassing our conceptions in the nature of its enjoyments. Under such circumstances it is not surprising that curiosity should prompt inquiries which reflection does not warrant, and which it might be impossible to answer.

What is the Millennium? Will it ever be, or is it a mere fiction? If it have an existence in futurity, at what age will it commence? How long will it continue? How wide will be the extent of its influence? Of what nature precisely are the changes which it will introduce and consummate? Will those changes affect the natural as well as the moral world? To what degree will they advance? By what events are they to be preceded and accompanied? By what means wrought out? What mysteries and miracles will attend them? What will be the effect upon political, what upon religious institutions? How far will things sacred and things secular be united? Will uniformity prevail? What outward splendour will adorn the Church? Will the Messiah bring down the throne of his glory into the midst of it, and model it into a visible kingdom? Will the saints rise from their graves, and reign with him? If so, what purpose is to be answered by such a temporary heaven upon earth? After all, is it matter of sober expectation, or do the statements on which the notion is founded, refer to a future condition of being, and to another world? These and a nameless multitude of other inquiries might be proposed, and probably will suggest themselves to many readers, respecting the subject of the book before us. Others, however, will be ready to regard the expectation of such an age of the world as this book anticipates, as an effect of that species of weakness mingled with passion, which in their esteem is the most despicable of all folly,—a weakness resulting from religious

feeling, and from belief in Scripture prophecy. Yet it must be confessed that the expectation of a new era, when the race of mankind shall put on an appearance of moral excellence hitherto unknown, has been widely extended. And recently, some general anticipation, similar to that which preceded the advent of the Messiah, of a wondrous change in the state of the world, has been gaining ground, even among those who place no reliance on any declaration from the Creator and Ruler of the world.

Philosophic poets, elegant writers of romance, and instructors of mankind, who rose like suns on the age in which they lived, and were adored as gods, have looked to a future period to redeem the credit of our species, to illustrate the reign of reason, to raise it to true dignity, and to exemplify the innate perfectibility of mind. There have been persons of no small name among their tribe, who, trusting to nature and despising faith, idolaters of reason but impugners of grace, have assured us that the family of man shall yet appear in the world almost divine in intellect and complete in virtue; that the ethereal principle, hidden so deeply, and working for centuries with a toil seemingly so vain, shall at last, by its essential vigour, purge off all grossness, and shine in its own pure lustre.

Whence this philosophic tribe could derive these notions, and on what ground they build their theories, it were vain to inquire; it is certain that they would disclaim any obligation to the Bible. Like their Pagan predecessors, they would prefer the authority of the Sibyls, or of the Mantuan bard, though these their teachers might be indebted to the hated oracles. There can be little doubt that the stream of knowledge of which they drink with so much pride and pleasure, proceeds from the very fountain which they despise. It is He alone who knows the end from the beginning, that has originated the idea of a future golden age, wherever that idea is found, and by what means soever it may have been conveyed.

It is not a little remarkable, however, that not only our modern Epicureans and sentimentalists, men who have passions for every thing but religion, and whose severity of reason can be discovered in nothing but in their rejection of Christianity, should indulge in these pleasing speculations,—but that even those cold rationalists who embrace a system that has been aptly termed the arctic region of Christianity, men whose belief seems to consist in believing nothing, and whose intellects, when exercised about religion, are acute in the detection of flaws in evidence,—even these persons are not behind the rest of mankind in the expectation of a new age of virtue and happiness. One of their leading writers remarks: ‘ There seems to be a plausible presumption in favour of that pleasing hypo-

' thesis which some benevolent speculatists have advanced, that the earth may in process of time revert to its paradisiacal state, and that as the comforts of human life are multiplied and its evils diminished, the limits of it will be proportionably extended, so that they have even ventured to express some faint expectation that death itself will be annihilated. Nor would it be difficult to shew, if this were a proper time and place, that the Scriptures themselves are not unfavourable to this amiable speculation.\* It seems somewhat anomalous that a writer, after adopting such an opinion as this, should find so little besides which he can believe. It would seem to shew that the expectation of an improved state of the world is deeply seated in the human mind, that it is not attributable exclusively to the seducements of strong feeling, but has a cause of more general operation. But deeply as the idea is implanted, it exists in the minds of many as quite an ineffectual supposition. It calls forth no exertions, stimulates to no sacrifices, awakens into activity no sentiment of duty; but whether it shall ever be realized or not, is left wholly to Providence, or chance, or fate. It is a state of things which, it is inferred, will unfold itself like the ramifications of a plant, or the beauties of a flower; it will ask but the favourable influences of heaven, and appear in its season, without the care or culture of man.

There is, besides, a class of persons, who seem very well contented with the world as it is. Destitute of moral taste, they are neither shocked at the crimes which are committed, nor grieved at the abounding neglect of truth and virtue. Little concerned at the miseries which prevail, what they consider, is, how they may best convert to the furtherance of their own purposes, the disorders and false opinions which they find around them. The new heavens and the new earth in which shall dwell only righteousness, would be to them an inconvenient, unattractive, and a lifeless scene. A state of the world in which nation should not rise against nation,—from which craft, and cunning, and fraud, would be exploded,—in which honour could not be won by obsequiousness, nor riches by monopoly and oppression,—and from which also the gaiety of the revel and the interest of intrigue would be excluded, would possess in their estimation not an element of enjoyment. What these people want, is a stage on which to display their passions,—a condition of the world adapted to their propensities. The soldier, amid the sweetest scenes of natural beauty, would sigh for the exciting uproar of the battle field, for the hardly earned laurel, for the applauses which wait on heroism; the merchant, for the chances of lucrative speculation; the states-

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\* Mr. Belsham.

down leisurely to enjoy the fruits of his reading and meditation as a personal luxury, but exhibits an ardour to do good, so restless and so vigorous, that it seems as if all he had seen and read, was at once operating upon his mind with accumulated and concentrated force. The human race almost exclusively, in its history, present state, future prospects, and final destinies, seems to have been the constant object of his study, and of that object he has confined his regard chiefly to one aspect—its moral relations. The accidental circumstance of place, or time, or scene, of habit, tribe, or language, of outward embellishment or social compact, of genius or taste, of colour, caste, or wealth, are matters of but little interest: the causes of corruption and misery, and the means of virtue and happiness, are the things which secure his unbending regard. He has no taste for pictures or statues; for temples, robes, and processions; for rituals and anthems; but simply for holiness and happiness; for virtue with regard to man, and piety, to God; for the enjoyment of unfettered reason, and the comforts of a peaceful conscience. Severe in his habits of thought, he adopts principles of duty in place of sentimentality; allows to princes and patriots no politics but candour, integrity, and an undivided aim to secure the rights and promote the happiness of society; and concedes to the lovers of pleasure, no other indulgences than those of sharing in the honourable and delightful work of improving the state of the world. About to leave the Church on earth, he seems anxious to leave it in full activity under the impulses of hope and duty, seeking by all right means the universal diffusion of truth.

These traits of mind are every where predominant in the volume before us, and render the discourses directly and constantly practical. The reader is not invited to behold a grand spectacle, but to perform a great work. An important duty to be done, means by which it is to be accomplished, and motives to exertion, constitute the summary of the whole volume. The man of mere contemplation and profession, will find himself uncomfortable in the presence of the Author, who is by no means a fit companion for him. Those who are inclined to make the Millennium merely a theme for conversation, or the subject of idle thought, must seek materials elsewhere; the present work is suited to those who would hasten the actual enjoyment of it, and by them it will not be read in vain.

In stating the method pursued in the discussion, we must remark, that many things which are commonly associated with the idea of its subject, are not so much as mentioned. The Author every where takes Scripture for a guide, making no pretensions to know any thing but what may be known. Two maxims, the reverse of what seem often to be adopted, are his

rule; *first*, that God *does* know the future; and *secondly*, that *no one else* knows it. What is revealed he uniformly speaks of as certain to come to pass, and concerning what is not revealed, he thinks it wise to be silent. He proceeds in the direct path of indubitable knowledge: on what really shall be, he finds ample store of argument and persuasion, without seeking the aid of what possibly may never be.

The subjects discussed in this volume, are thus exhibited in the table of contents: Discourse I. Introductory Remarks, Rev. i. 3.—II. On the superior Degree of Knowledge in the Millennium, Isa. ii. 9.—III. Eminent Holiness of Christians in the Millennium, Isa. lx. 21.—IV. On the Constitution and Attributes of the Millennial Church, Isa. xxxiii. 20.—V. The External Prosperity of the Church in the Millennium, Ps. lxxvii. 5, 6, 7.—VI. Universal Peace during the Millennium, Micah, iv. 1—4.—VII. Happiness of Mankind in the Millennium, Isa. lxxv. 18, 19.—VIII. Moral Means by which the Millennium will be introduced, Rev. xiv. 6.—IX. Moral Means continued, Jerem. xxxi. 34.—X. Judgments of God on the Kingdoms of the World, introductory to the Millennium, Isa. xi. 4. XI. A most abundant Effusion of the Holy Spirit will precede and produce the Millennium, Isa. xxxii. 15.—XII. Progress of the Protestant Churches to the Millennial Purity and Glory, Ps. lxxxvii. 4.—XIII. On the Downfall of Antichrist, Rev. xviii. 20, 21.—XIV. On the Annihilation of Infidelity, Ps. cxxxii. 18.—XV. On the Destruction of Mahometanism, 1 Cor. xv. 25.—XVI. On the Conversion of the Heathen to Christ, Mal. i. 11.—XVII. On the calling of the Jews into the Christian Church, Rom. xi. 25, 26, 27.—XVIII. The same continued.—XIX. Time of the Commencement and of the Duration of the Millennium, Rev. xx. 1, 2, 3.—XX. Concluding Remarks, Hosea, xiv. 9.

A slight survey of this list will enable the reader to compress the whole in his memory under six topics. 1. Introduction. 2. (from II to VII inclusive,) The general Glory and Happiness of the Millennial State. 3. (VIII to XI inclusive,) General means by which the Millennial State is to be effected. 4. (XII to XVIII inclusive,) Changes to be accomplished in each of the moral Divisions of Mankind respectively. 5. (XIX.) Epoch of the Introduction of the Millennial State. 6. (XX.) Conclusion.

This arrangement is sufficiently comprehensive to include every thing which it is desirable to attempt in the discussion, but it is not free from the charge of redundancy. The same thoughts and trains of reflection which occur first in the consideration of the whole subject at large, necessarily require to be introduced again, when the respective parts of that subject



come successively under review. We are called upon to mark the changes which are to arise in the mass of mankind universally; then to contemplate the same changes, as they transpire in each division of the human race separately,—in the Pagan—the infidel—the Mahometan—the antichristian—the reformed—the Jewish portions of the world. We also survey the means and instruments by which the effects are produced, *first*, as those means and instruments relate to the whole, and then over and over again, as they refer to each part separately. This inconvenience arises from the form of the work not being a connected treatise, but a set of distinct sermons. It was necessary that each discourse should have a separate entireness, and therefore the subject required not only to be broken up into fragments, but so to be managed, that each fragment should seem to be a whole. The hearer of these sermons would feel no disadvantage from the tautology, but the reader of them cannot be insensible to it. It is true, every part has something peculiar, but the diversity is not always sufficient to excite new interest in the mind, and to impart freshness to successive reviews of a similar object, following so closely as they do, the one upon the other. We anticipate the writer, and then deem it somewhat impertinent in him to tell us what we already know. Finding also in two or three instances, that we have either gone over the same ground, or at least surveyed the same scenery, we begin to imagine that we need not continue our journey, and are tempted to leave a considerable portion unexplored. This evil in the form, is the more to be regretted, as no one could yield to the temptation without loss to himself, for there is not one discourse in the volume, which does not contain much interesting and important matter. But how fully soever the reiterated portion is compensated by the part which is original, and how small soever that portion may be, yet, by deepening each time impressions already received, it is the more easily remembered, and leaves a prevailing bias on the mind, as if the sermons respectively were characterized by it, and tautology were a preponderating quality. This however is an incorrect, though we fear it will be a common feeling. The repetitions are frequent though they are not extensive. Independently of these inconveniences, the almost unavoidable result of the sermonizing mode of discussion, the work is by no means likely to drag heavily on the mind of the reader. It is written with a vigour not at all common even in authors who are still in the prime of their energy. The style is throughout forcible and impressive. Without affectation of ornament, it is not deficient in imagination, and without dryness of reasoning, it is not destitute of sound argument. The attention of the writer, and therefore of the reader, is directed not to the

language, but to the sentiment; not to the illustration, but to the object illustrated. Principles of prime importance are every where inculcated, and mistaken maxims are exposed with considerable strength of effect. The vigour sometimes borders on violence, and the sarcasm on coarseness, but they are well applied, and promise to be salutary.

The opinions which are inculcated, are too well entrenched and guarded to afford much room for criticism. The Author has exhibited his qualification for the discussion, in nothing more than in his severe discretion. He has scarcely any where, if at all, passed the boundaries which inclose incontestable truth and practical utility. His object is to shew to believers in holy writ, their own principles, and to rouse them to correspondent conduct. The picture of the Millennial state is indeed lovely to behold, and it is the more enchanting, as it is not sketched by fancy, nor tinted according to arbitrary taste; it is delineated by the steady hand of the prophets, and coloured by Inspiration itself. When the scattered notices of Scripture are brought together and arranged, they give us a representation of that blessed period which the thought of man cannot surpass. We must have lived in other worlds, and have been familiar with brighter scenes than earth contains, before we could conceive of higher beauty than the imagery of the sacred penmen, when referring to that future age, unfolds; and we must have been habituated to nobler kinds of conception and consciousness than are known even by the best of men in the present state, to understand descriptions of knowledge, excellence, and happiness, which should exceed those which are there contained. We cannot too often have the sacred delineations of these bright days before our eyes, of which the contemplation not only affords the most pure delight, but greatly refines and elevates the character. To him who possesses a benevolent mind, there is nothing, either in the history of the past state of the world, or in the view of the present, which can give satisfaction. Inanimate nature, indeed, though labouring under the curse, retains precious and abundant relics of her original beauty; and amid her thorns and thistles, opens upon us, at each successive spring, with scenes so imposing, with such an array of herb, and leaf, and flower, of singing birds, and glittering lakes, and murmuring brooks, that we still seem to have paradise around us: but when we turn from the natural to the moral world, the gloom is awful, and the sound of the sentence, "In the day thou eatest thereof thou shalt surely die," is still every where heard. What are the records of the race of man, as he has been in ages past, but registers of crime and suffering; and what do we see in the mass of humanity at this moment, but appalling displays of degraded intellect and depraved habit?

of idolatry, corruption, oppression, and misery? The blight is still resting upon the noblest part of creation, and the rancour of rebellion against his Maker, is still working in man with unabated activity. There is every where the fatal strife, and the two pressing hard after it. He that has a heart to feel the horrors of sin, and to anticipate its approaching punishment, can find no repose in contemplating the condition of man either as he has been, or as he is; but when by the aid of Divine prediction, we look at the future, our souls find peace and joy. The thought that the earth is yet to be the residence of righteousness, that the crimes which defile it are to be washed away, and the miseries which turn it into a vale of tears banished, gives a more vivid freshness to the scene. Connected with such expectations respecting the moral world, we can enjoy without reserve the beauty of the material creation. The pilgrim is soothed under his sorrows, and comforted in the midst of his toil, by the warm impulses of hope which cheer him, and he rejoices "that God hath not made man in vain." As meditation on the Millennium thus heightens our enjoyments, so it mightily stimulates our zeal. It has a powerful tendency to work on our own minds, and to raise the tone of our own Christianity. The maxim of Pliny, *Stultissimum credo, ad imitandum non optima quæque proponere*, may with much advantage be transferred to attainments in religion; and he who, by contemplating descriptions of the Millennial age, becomes a Millennial Christian, will understand the wisdom of it. There is an excellent remark in the closing sermon of this volume, which we will transcribe.

‘ I wish you to consider that *the whole spiritual part of the Millennium is nothing more than the principles of the Gospel operating with their full force upon the heart and life and character of the Christian, in his personal and social capacity.* By many it must be confessed an idea is formed of the Millennium; as a supernatural state in which wonders without number will exist; and in which ordinary means of improvement will, because unnecessary, be superseded. The change in mankind I acknowledge will be great;—but let it be remembered that it will consist only and wholly—in Christians being entirely under the influence of the Gospel. Superior degrees of knowledge, and superior degrees of holiness, will mark the character of the Millennial believers. In some persons at the present time, do we not perceive an ample measure of religious knowledge? They delight in reading the sacred Scriptures; they are earnestly desirous to understand them; and from the vigorous application of their minds, they have attained a full and clear view of every essential part of the system of divine truth. Religion is in their apprehension a holy spiritual thing—and it is entirely separated from all connection and concord with ambition, the pomp of the world, and the pride of life: the trammels of bigotry they have shaken off, and

the pacific spirit of citizens of the world and universal philanthropists they have thoroughly imbibed. From the prevalence of unfeigned piety at that time, there is every reason to conclude that the minds of the people will have a peculiar relish for this branch of study, and where an object is pursued with delight, the progress will be both rapid and great.—With respect to holiness too, are there not now in the Church of Christ, persons both in public and private stations, eminent for devotedness to God, for sanctity of life, for benevolence to men, and for active zeal to promote the Redeemer's cause over the face of the whole earth? They are in an exalted degree patterns of every thing good, and shine as lights in the world. Is there any difficulty in supposing this spirit of piety to become general, wherever Christianity is known? If one out of fifty now exhibits this lovely character, why may not forty-nine out of fifty be brought to possess the same devout feeling, the same purity of conduct, the same ardent philanthropy? And what would be the result? A society of holy beings, habitually under the influence of religion; in their thoughts, their affections, their dispositions,—in their words and in their actions—in their personal capacity and in all the relations of life. Here then is the millennial sanctity which may be justly called the crown of its glory. To the spiritual happiness of the latter days the same reasoning will apply. Are there not even now many Christians who experience unspeakable pleasure from the power of the principles of the gospel on their hearts? The dread of the divine wrath no longer distresses their souls: they are filled with joy and peace in believing. From an unshaken reliance on the atonement and righteousness of Christ, they derive the persuasion that their sins are pardoned and their persons accepted of God: and from the influence of the truth upon their souls, they are inspired with the hope of eternal blessedness in the world to come. They possess also a lively trust in the providence of God, as ordering every dispensation towards them in the most gracious manner. Nor must it be forgotten that they at the same time maintain daily communion with their Father in heaven in the ordinances of the gospel. From the united operations of these principles, their enjoyments are exceedingly great. We have but to suppose knowledge and holiness to be diffused through society, and this happiness will be general too. Thus all the spiritual part of the Millennium will be produced. You have only to add the extraordinary effusion of the grace of the Holy Ghost which is promised in the latter days,—and the whole of the noblest portion of the Millennium I plead for, is obtained.' pp. 628—632.

Were all professing Christians, then, to imbibe those ideas which will prevail respecting human institutions and practices, and those tempers and dispositions on which the universal peace, and charity, and happiness of that future time will be founded, how lovely would be the state of Christian churches, and how efficient towards the improvement of mankind around, and the reformation of the world at large, would be Christian endeavours to do good! Yet what would this be, but the expansion of principles already professed by them? May we not hope, that

this consideration will stimulate some to endeavour thus to ante-date the blessed era which is approaching, by becoming themselves what may be termed Millennial Christians, diffusing around them a Millennial influence, and forming here and there a Millennial microcosm. No one of proper feeling can think on such a state of things as Holy Scripture places in prospect, without ardent desire for its arrival, and no one can have that eager wish, without being excited to some strenuous effort. The view, therefore, of the Millennium, first presented to his readers, naturally leads our Author to an inquiry respecting the means to be adopted towards the hastening of its approach. These are ably unfolded, and impressively urged upon attention, in the eighth and ninth discourses. Preliminary to a detailed discussion of them, the Author remarks :

‘ Let this sentiment be deeply fixed in the minds of all, that the grand instrument of changing the state of the moral-world is—*divine truth*. Those on whom the change is to be wrought are intelligent beings, endued with understanding and will and affections : on them compulsion can have no salutary influence, and mere physical power can have no effect. These cannot enlighten the understanding ; they cannot draw forth the affections ; and therefore they cannot bend the will. But divine truth can do all these things. It presents a new world for the understanding to behold ; it brings forward to the full blaze of the intellectual day, objects which enkindle the affections and fix them with delight ; and by the influence of these the will cheerfully bows to the authority of God. In short, divine truth is a vast engine, which, resting upon the faithfulness of God, becomes more powerful than that for which Archimedes sighed ;—for it will move the whole moral world from its centre of rebellion against the divine government, and place it in a new circle of obedience to God’s commands. But in order to produce the effect, divine truth must be communicated to the soul of man. Before it was an instrument at rest, and was inert : it now becomes an instrument in action, operating on the soul with energy, and forming it into the image of God in knowledge, in righteousness and in true holiness. It was before at a distance ; it is now brought near to the soul, nay introduced into its inmost recesses.’ pp. 219—220.

Nothing can be more certain or obvious, than the principle here laid down, yet the human mind is slow, one might almost say miraculously slow, either in learning it, or in understanding its various bearings upon conduct. For ages upon ages has the world been proceeding with comparatively small improvement, and suffering under oppressions and miseries indescribable, for want of faithfully adopting it. Long, very long, it seems to have remained undiscovered, hidden deep from human thought, like the art of printing, the polar attraction, or the power of the telescope ; and like the latter, when brought to light, it has been opposed and rejected through the corrupt cruelty and sor-

did interests of the upholders of ancient institutions and practices. At this moment, and even in this country, by far the greater portion of the wealthy and powerful, as well as by far the larger mass of the vulgar population, are either ignorant of it, or determined against its adoption. It would be curious to trace the revolution which would pervade all classes of society, working beneficially upon social intercourse, and changing the very tempers and characters of men in general, were this one maxim to be fully embraced and carried out into its proper influence upon the human mind. Interesting as this theme would be, we must not enter upon it, but we cannot help looking forward with delight to the time when principles of obvious correctness will be suffered to effect their appropriate changes in mankind. O when will it be that we shall see them acknowledged as the sources of action and the rules of conduct? Then, and not till then, shall we behold the world of mankind in direct march towards virtue and happiness.

It is an error into which we are prone to fall, to imagine that the state of the world cannot be changed, without the operation of some unknown events; that if men are to be employed as instruments at all, they are to be roused to their duty, and encouraged in their exertions, by some such visible and wondrous interpositions of heaven, as will silence every doubt, and make even sloth herself arise and shake off her dust. There is no countenance given either in Holy Scripture, or in the dictates of reason, for such a notion; we are doubtless in possession already of every means and of every encouragement necessary for the great undertaking.

‘Fix it in your minds,’ says our Author, ‘as an important truth, that it is by the ordinary means of divine appointment, that the Gospel is to be propagated in the world. Methods of an extraordinary kind and unknown before, some imagine will be employed to produce the glorious change. Hence they either consider the period as remote and lying beyond the limits of their existence on earth, and leave the succeeding generation to pursue the object: or if they conceive it will take place in their own days, their eyes fail with looking for those wonderful appearances which are to precede the event. Unhappily their false ideas do such persons the greatest injury, by leading them to neglect the ordinary means, from a supposition that they are inadequate to the end. In consequence of this error their own souls sustain a serious loss;—they do no good to those around them; and they lend no aid to promote the cause of Christ in the world. Whereas had they just views of the means by which mankind shall be regenerated, they would then exert themselves to the utmost to hasten on the glorious era.—To convert the whole race of man, the preaching of the gospel, and the reading of the scriptures, are the only instruments that are necessary. What wonders have they already performed! All the religion which has been in the world since

the first,—or at most, since the second century of the Christian era, has been owing to them under the influence of the Holy Spirit, to whom indeed they are indebted for all their efficacy. During that period, how many nations have been converted from paganism to the faith of Christ! Reformations from superstition and ignorance have taken place, and eminent measures of true piety have been maintained in the hearts of millions of the disciples of Christ. The same virtue remains in them still, and they are still fully sufficient for bringing about the glory of the latter days, by diffusing the knowledge of the Saviour over the face of the whole earth.' pp. 232—234.

These two discourses abound with convincing elucidation and powerful appeal, which we are persuaded cannot be read without advantage even by those who in the general are very well acquainted with all they profess to teach. We certainly stand in need of being more affected by what we do know. One passage in these sermons is however exposed to meet the sneers of not a few who will deem it a proof of no small presumption in the preacher. It is addressed to the *Kings* of the earth, and the *Author* supposes it possible that his humble performance may come within their notice. By many this will doubtless be interpreted as a mark of vanity, and his apology for the counsel offered will be regarded as mere affectation. Such an interpretation of the *Author's* procedure, however, we should deem uncandid. How improbable soever it may be that Monarchs will trouble themselves about such things as the Millennium, or the writings of one comparatively so undignified by human distinctions as the *Author*, yet it is certain that Providence can bring this book before some of them, and it is quite a conceivable thing that He may have important designs to fulfil by so doing. Our own King, it is known, has read, and distinguished by particular marks of approbation, the productions of one as little accustomed to be in palaces. We can also easily believe that an aged Christian, who has long had his mind fixed on the purposes and interpositions of the Governor of the world, who is in the practice of contemplating man in his relation to eternity, who views this life in its true character, as merely preparatory to future destinies, and who feels himself to be on the verge of another world, may really be impressed on the one hand by the insignificance of temporary distinctions, and on the other, by the high authority and obligations of a Christian minister, so as to feel himself called upon to warn and admonish without reserve all classes of men to whom he may in any way, and by any remote contingency, hope for access. Indeed, we know not how an aged and spiritually-minded servant of God can feel otherwise. All differences of rank, how important soever in the economy of this world, sink into inconceivable littleness, when viewed in relation to another. From such a man, therefore, we see nothing in the paragraph but what is simple and natural; and really

suppose that to him there would be nothing in the thought of his work being read by Princes, which could produce the smallest elation of mind. He certainly is competent to speak of God's testimonies before Kings, and it would be happy for the world were the principles which he inculcates understood, embraced, and heartily held fast by them. For our own parts, we think it not unlikely that were the volume presented to one at least of the mighty men who rule in the earth, he would find sufficient attraction in the subject, and feel reverence enough for the authority by which the discussions are supported, to read and to study its contents.

The sermon 'On the Judgements of God, introductory to the 'Millennium,' ought to be regarded as a warning voice, and its solemn annunciations felt in every heart, with a mixture of awe and hope. We are justly taught to expect that by terrible things in righteousness will the God of our salvation yet answer us. The bold, dreadful, and well supported truths which this discourse utters, ought to make the loftiest spirit cower, and the humblest abase itself still lower in the dust. The admonitory cry, however, will we fear be raised in vain, for the saying of the prophet has eminently come to pass in our days, "When thine hand, O God, is lifted up, they will not see;" and there is no doubt that the other declaration will be equally fulfilled—that such judgements will yet come upon the earth, that they *shall* see. Certainly men regard not the work of the Lord, neither consider the operations of his hands; nor will they, till he arise to shake terribly the earth. Many of the causes of these judgements are in full operation at this moment; and among them one particularly which had been suspended, is restored again to pestilential activity. It is thus stated by the Author.

'The last cause which I shall mention, and the greatest of all, is the chaining down of the consciences of people to the faith of their rulers, and refusing them liberty of sentiment and of worship. Of all the crimes committed against God and his Christ, this is the blackest—the most heinous in its nature, and the most destructive in its effects. By this intolerance hundreds of millions of the human race have fallen short of the knowledge and love of God and the Redeemer. Such has, with some exceptions, been the universal spirit of the governments of what is called the *Christian world*, almost to the present day. In rulers who have only the dim light of nature for their guide, we need not therefore wonder to see a similar disposition. With grief it must be mentioned, that the ink is scarcely dry in one edict of the greatest pagan potentate in the world, which forbids the sacred Scriptures to be printed and circulated in his empire:—the banishment of preachers had been ordered by a former decree. For the man to shut up his dominions against the knowledge of the true God and the only Saviour of sinners, and forbid its entrance under



pain of death, is making a hell of China; it is committing a crime which no words of human language can express.' pp. 293, 294.

The Author wrote this discourse before the issue of the late contests were known, and therefore he indulged in an idea somewhat too sanguine of their nature, as connected with the desire of all nations—the promised period of universal peace; but yet he spoke with prudent caution, and mingled with his hope an apprehension, which now that it is realized, becomes the more impressive.

'What renders it still more probable that the present awful dispensations of heaven are connected with that joyful era is—that they unite a complication of judgments. Not only are there wars, but earthquakes, that is, civil convulsions, revolutions in society, new systems of government, the overthrow of ecclesiastical constitutions, and the annihilation of priestly authority, and the introduction into various countries of an entirely new order of things. These are not the changes of ordinary times of the world; but portend something in the mind or soul of society, which may lead to still greater alterations. Amidst the shakings of the kingdoms of the world, a principle has sprung up, "that liberty of conscience and of worship is the unalienable birth-right of man as a member of the social body," a principle not paid for too dear (dearly) by all the temporal misery which has been endured, because it lies as the grand foundation of the propagation of the gospel among mankind. Amidst these convulsions too, it cannot be said that the general cause of true religion has sustained a loss; however much worldly corporations of ecclesiastical polity may have been shattered and broken. As to this country it would be difficult to mention a period of the same length of time for two centuries past, when religion has made a more rapid and extensive progress, or has displayed its energies with greater activity and increase of power. From these considerations it appears almost certain that the dispensations of Providence for the last twenty-five years, form a part of those awful events which are connected with the introduction of the Millennium. But how large, or how small a part, who can say! Should the doctrine of the rights of conscience and the liberty of worship, be adopted as the fundamental principle of the system of government in Christendom;—and exertions made for diffusing divine knowledge far and wide among the people;—and the happiness of the whole community be thus the grand object of those who exercise authority, there would be reason to hope, that a considerable part of the storm of judgment, is past. But the proceedings of the divine government are far above our ken. Frequently the vast machine, fitly represented by the wheels in Ezekiel's vision, takes a retrograde motion; and after having advanced with rapidity, moves back again with equal speed to the station from which it originally set out; all that was done seems to be undone, and things present a more unfavourable aspect than when the first movement took place. Should this be the issue of the convulsions which have shaken Europe

to its very centre, it needs not the wisdom of a prophet to foretel, that what we have seen of calamity is but the beginning of sorrows; and that much more misery must be endured by mankind, before the tempest of divine wrath has spent its force; and the strong nations have suffered all the rebuke of God, which is necessary to humble their pride, to teach them that they are but men, and to influence them to listen with meekness and gratitude to the gospel of Jesus Christ.' pp. 305—307.

It is indeed we fear but too obvious, that as the Author supposes, we have suffered these things in vain, and that the utmost we can now say of miseries unparalleled in any former age, is, that one wo is past. Judgements, we have seen, of themselves avail not. They are adapted to humble the pride of man, and to bring him to acknowledge his Maker, but yet of themselves they are ineffectual. "When Pharaoh saw that the rain, and the hail, and the thunder had ceased, he sinned yet more, and hardened his heart, he and his servants." We are therefore directed to another object of contemplation, as an event, together with Divine Judgements, introductory to the Millennium. This event is the effusion of the Holy Spirit. Nothing is more distinctly foretold than this; nothing is so essential in order to success, and nothing ought to be more an object of believing prayer and humble expectation. The discourse on this subject is judicious and consolatory. We shall adduce one passage.

"See here on what foundation the Christian's hope of the Millennium rests. When I view the ignorance and wickedness in what are called Christian lands; when I think of the universal delusion in Mahometan countries; and know that the greater part of the earth is overspread with pagan idolatry, it may be conceived by many the very height of presumption even to imagine, that all these descriptions of mankind will be brought to embrace the gospel, and that knowledge and piety shall reign triumphant over the face of the globe. Of the immense difficulty of the change you cannot be more sensible than I am: to create a world is in my view an easier task. But I believe it, because God has declared it shall come to pass. Nor am I reduced to the necessity of taking up with this as my only support. God has promised it shall be, and come to pass it will, though I were unable to say how. But I can clearly trace the path which leads to it, through its whole course. All the instruments which are to be employed are piled up before me; and I contemplate with admiration their fitness and their excellence. I behold also the mighty Agent in the work, who is to use these instruments; and I am fully satisfied of his ability for the performance of the work, arduous as it is. The change in the state of the world is not to be produced by the power of man—not by the might of angels—not by the energy of the most exalted creatures—if there were any such beings superior to angels. The great efficient cause in this almost impossible work, is the Holy Spirit. He is God, and his work is what God alone could do. His wisdom is infinite; his love and mercy have no bounds;

and his power is almighty : cannot such a person perform it? He has engaged his word, and his faithfulness is irresistible. On this foundation the Christian rests his hope of the millennial glory, and he justly considers it to be built upon a rock.' pp. 338, 339.

The successive sermons, 'which apply the principles of that change to which the world is destined, to the different portions into which it is morally distributed, and which trace the progress and the effects of those principles on each, contain brief sketches of the present state and past history of the separate divisions of the human race, a concise delineation of what is peculiar in each, and many just and instructive observations respecting their renovation, which will be read with interest and profit. On the preaching of the Gospel, Dr. Bogue remarks :—

'Three things appear to be included as the means of Antichrist's ruin first, the diffusion of divine knowledge, especially by the preaching of the Gospel. Should any one express his astonishment that in the system of prophecy this is not more fully and more distinctly mentioned, it is only necessary for him to consider, that where things are in their nature plain and obvious to reflecting minds, a few brief hints and significant figures are judged sufficient to convey the truth. What is the kingdom here which is to be subdued? It is a spiritual kingdom, a vast extended mass of error and superstition. What is the strong hold in which Antichrist dwells? The materials of the mighty fabric consist of imaginations and high thoughts, which exalt themselves against the knowledge of God and the obedience of Christ. What can conquer a spiritual kingdom but a spiritual army? What can cast down a spiritual strong hold, but weapons which are not carnal—but artillery which is wholly spiritual? But if any one still insist upon more exact proof, I request him to read Rev. xiv. 6, 7, 8, where he will find the gospel proclaimed extensively through the world, and immediately after, the fall of Babylon announced. If the connexion between the two be sought for, it will evidently appear that the preaching of the gospel is the means and cause of Babylon's destruction. Never, my brethren, lose sight of this axiom, for it is of prime importance—that it is the pure gospel of Christ made known to men. which must destroy and consume the wicked one. The wide diffusion of the Sacred Scriptures will doubtless be one way in which ignorance and superstition will be banished from the minds of the slaves of Antichrist. By treatises on religious subjects, delineating the principles of pure Christianity, confuting the errors of popery, and confirming and establishing the doctrines of the gospel, the glorious work will be every where advanced. But the preaching of the everlasting Gospel, which is the power of God unto salvation to every one that believeth, is the first, the chief, the most effectual means of destroying the Antichristian tyranny, and thus introducing the glory of the latter days. Let none say that this is mere theory, for I am supported by facts to which I appeal. The reformation in the sixteenth century, an event second only in splendour and power to the propagation of the Gospel by the twelve Apostles of the Lamb;

furnishes us though with a faint, yet in its outlines with a distinct image of the destruction of mystical Babylon. But by what means was that reformation accomplished? The reading of the Sacred Scriptures did wonders, especially in more enlightened minds: books of controversy overcame the prejudices of multitudes, by convincing them of the folly of their prejudices, and the absurdity of their errors. Volumes of pure Christian theology instructed them in the doctrines of the Gospel; but by *preaching* the chief work was done, and twenty were converted from popery and sin by this means for one by the others: this is the work of God before which Dagon fell. Men qualified for this service in an eminent degree, will God in his infinite mercy raise up to blow the trumpet in Zion, and sound an alarm in the midst of the Antichristian church. Who knows but a second Luther is learning a Romish catechism in a village school; and another Calvin sucking his mother's breasts, and playing with the crucifix which superstition has fastened round his neck—who will both in due time stand forth as the champions of the pure Gospel, make Antichrist tremble upon his throne, and be the mighty instruments of Jehovah in casting him down from it to the ground?" pp. 404—407.

In the sermon, 'On the injury sustained by the Christian religion from infidelity,' he remarks:

'On a fair computation, Deism does not rank among the formidable enemies of the gospel of Christ. In comparison of Antichrist, it deserves not to be named; nor does it bear any proportion to Mahometanism or Heathenism, either in number, or in power.—The influence which Infidelity has been able to obtain, cannot be said to be very considerable. History presents not an instance of a regular government being or acting under the influence of the principles of Infidelity, in any one country of Christendom for a single week of years. The mania for Infidelity in France, during the domination of Robespierre, and for some time afterwards, when foreign enemies were pressing upon it from without, and cruel dissension tearing to pieces from within, I leave out of the account: it was a season of anarchy, not of social order: it was the reign of terror, when intellect and reason were chained down by dread of the instrument of death. That kings have been infidels we have their own authority to declare. Frederick the Great, as he was called, of Prussia, in his writings gives repeatedly to Christ's religion the appellation of "*The infamous*," and expresses his eager wishes for its destruction. Alphonso, King of Spain, said, "That if he had been present with the Creator when he made the world, he would have taught him to do it better." Both, I conceive, were Atheists: nor were they the only Infidels of their order. But the jurisprudence of the countries in which these men ruled, the code of the laws, and the administration of the government, all were founded on what were considered to be the principles of Christianity, and carried into execution by persons professing Christianity. History furnishes no example of the persecution of Christianity as such, by an Infidel king or by an Infidel government. No sword of an Infidel magistrate was ever wet with

the blood of the saints : in no fires kindled by the wrath of Infidels were the disciples of Jesus ever consumed for his name's sake. Nor could Infidelity ever boast of a hierarchy of mitred heads, or a convocation of shaven crowns, or princely revenues, or even the most moderate stipend drawn from the sweat of the people's brows. No priests and monks, no bishops and arch-bishops, no patriarchs and popes have been hired to defend her cause. Never has there been found any one to whom a person could present a petition with this request : " Put me, I pray thee, into one of the Infidel priest's offices, that I may eat a piece of bread." Nor is there any class of secular individuals which depends on Deism for its livelihood.—Deism is a poor religion—it feeds none—it clothes none ;—it has neither a palace for its hierophants, nor an alms-house for its beggars. When a false system has none of these things to recommend it to acceptance ; when it is unendowed alike by Church and State, the danger arising from it to Christianity cannot be great.' pp. 444—448.

In the sermon ' On the calling of the Jews,' the Author, who is in general sparing of remark on matters of great doubtfulness, seems to us to depart in some degree from his sounder discretion, in the unqualified adoption of the opinion that the Jews will return again to their own land. The passages, Isa. xi. 13, Jer. iii. 18, Ezek. xxviii. 16 to 26, and Hosea i. 2, which are among the most express on this subject, are susceptible of a higher meaning, and might seem almost to demand it. They describe, in figurative and typical allusions, the union of the pious under the spiritual guidance of their great Leader, Christ, the happiness they shall enjoy under his government, and their final settlement in the blessed land of promise, the rest which " remaineth for the people of God." The land of Canaan, the journeying of the Israelites, and their establishment as a nation, were all figures belonging to a dispensation of types which has passed away. The minds of Christians, from what race of men soever converted, are rather to be directed to a higher state than any to be found on earth. Nor must it be forgotten that all true believers are spoken of as of the seed of David, all are the Israel of God, all are Jews without distinction, who embrace the true doctrine of eternal life. In Christ there is neither circumcision nor uncircumcision, neither Jew nor Gentile. The same land of promise shall be the abode of all ; all alike shall return to it as their own land. There is indeed one passage which appears strongly to discountenance the commonly entertained doctrine to which we advert. " In those days, saith the " Lord, they shall say no more, The ark of the covenant of the " Lord, neither shall it come to mind, neither shall they remem- " ber it, neither shall they visit it, neither shall that be done any " more ; the throne of the Lord shall they call Jerusalem, AND " ALL THE NATIONS shall be gathered unto it, to the name of the

"Lord, to JERUSALEM." The subject is, at any rate, one of acknowledged difficulty, respecting which a difference of opinion is inevitable.

In the sermon which considers the time of the commencement of the Millennium, the Author's mind rises again to its natural height, and brings the same powerful grasp of thought to the determination of that difficult but deeply engaging inquiry. This rise to the majesty of his theme is indicated by the just exposure of the petty idea which regards the Pope's becoming possessed of a small earthly state, as a grand era marked by prophecy. It is the secularizing of religion itself, and the making of that which ought to be merely moral authority, the instrument of tyrannic power, which constitutes the *virus* of the Romish Superstition. As a bishop, the Pope has certainly no claim to be regarded as a temporal Prince, but in this capacity he is quite harmless. It is in his spiritual capacity that he exerts that fearful despotism to which have been sacrificed the souls of millions of immortal creatures, the victims of his unhallowed usurpation.

The concluding discourse is occupied by a number of practical observations flowing from the subject. The remarks are appropriate and worthy of attention, as designed to bring into immediate operation, and to render subservient to present advantage, a series of contemplations which refer chiefly to a future age. Indeed, the whole volume is distinguished by a direct bearing upon the duties and privileges of Christians of the present time. Though written upon the Millennium, we are continually reminded that it is designed not for the Millennial age, but for the age that now is. The Author "fights not uncertainly, "as one that beats the air," but he has a direct aim, and he pursues it with vigour. It is an animated treatise, adapted to work powerfully upon the public mind, to enlighten it with just principles, to excite it to benevolent activity, and to elevate it by sublime contemplations. That man must have a cold heart, who can rise from the perusal of this treatise, without stimulated sensibilities, brightened hopes, and strenuous purposes; without seeing distinctly placed before him a magnificent object to be accomplished, and feeling a *necessity laid upon him* to engage in the pursuit of it without delay. The work is well adapted to add momentum to the force of benevolent institutions, to refresh with new strength the hearts of those who are already engaged in the holy labours of the times, and to excite the benumbed sympathies of others, who amid the mighty and restless operations of philanthropy, still yield to disgraceful supineness. It is a judicious, pious, and seasonable work,—a work for which there is reason to believe that mankind will be the better, and with which a good man may honourably finish the toils of authorship.

We cannot close this Article, extended as it already is, without a remark or two upon some illiberal strictures which have recently appeared in a religious Journal. After admitting many excellences in the Author's manner of treating the subject he undertakes to discuss, it is alleged against him, either directly, or by unequivocal insinuation, that in his descriptions of the Millennial age, there is *implied* a censure of the present state of things, that 'Deism itself seems to lose all its evil complexion in his view, when placed by the side of Christian establishments,' and that there are parts of his work tending to inflame the populace to rise up against their governors, and hasten, by violence, the happy days to which their regard is invited.

As to the first of these accusations, it might be asked, Could those Reviewers justly describe that happy age foretold in God's word, without such implied censure? Do not the accounts given by Holy Scripture itself, forcibly include it? Are there no customs and institutions in England, or, if our country is immaculate, are there none in the world, (for it is of the world that the Author speaks,) which ought to be censured? Will they all stand the fire of those judgements which are to introduce the important era described? Are they all so pure that they may not be touched even by implication? Are these critics prepared to defend them all? or if they are admitted to be faulty, are not those faults to be exposed and condemned? Is not this especially to be done in a practical treatise? Does the system then to which these Reviewers are attached, oblige them to profess that *whatever is, is right*? Or does it so inspire them with reverence for the wrong, as to seal up their own mouths in silence, and lead them to regard as blameworthy in others the attempt to produce reformation and amendment? Can such a system be right? Can it promise to do much towards furthering the cause of truth and happiness? In a practical discussion, it was indispensable that the Author should mark clearly the evils to be reformed: it is as a practical treatise especially, that the critics praise the work; how therefore can they shew, that their praise and blame do not both alight upon the same thing?

As to the second charge, we can only express our unfeigned surprise at the boldness of it. Can these writers forget that a reviewer is as sacredly bound to veracity, as an historian? Or is it possible that party feeling could so blind the eyes, that this assertion should include no violation of it. The Author exposes the mischief and malignity of Deism in just terms of reprobation and abhorrence; nor does he compare it at all with Christian establishments, but with Antichrist. It is that malignant superstition which towers with so much pride, that he considers in relation to Deism, and for reasons which he states with equal

force and clearness, he regards the latter when viewed as an enemy of the Gospel, as far inferior to the former in *power and influence*. But is the thing itself the less condemned because it is regarded as comparatively *weak*? Is it shewing any extenuation of its evil in its own nature, to represent it as very limited in its effects upon the public mind? In inferring that because the Author feared it less, he approved it more, the critic argues with that inconclusiveness which a trembling anxiety for a cause, and a morbid sensibility to any thing which approximates towards it, naturally induces. It is not Deism then as opposed to an imperfect system of Christianity, but in the first place, Deism as contrasted with superstition, and chiefly the defenceless state of the one, compared with the panoply of the other, which the Author regards as less formidable. Had infidelity been armed as much with power, and as active in the use of it, then, from its unmingled mischief, it would have doubtless been represented as an object of greater dread.

The last charge, however, is still more remarkable. The Author has, throughout these discourses, again and again, not only shewn that the changes he contemplates, are to be effected, not by physical, but by moral means, but, as our extracts will partly shew, he has exposed the absurdity of the former with a keenness seldom exceeded, and established the exclusive efficacy of the latter with an impressiveness which might work lasting conviction. He is also a decided and open enemy to all *war* and *bloodshed* whatever, and for this very thing no favourite of these Reviewers. How then his writings should bring danger to the State, and excite to that violence which he uniformly and zealously condemns, is to us a mystery. The apprehension is a curious instance of the power of association and habit prevailing over reason. Dissenters, who are taught from infancy that religion is a thing of conviction and of conscience solely, would never have thought of so preposterous a notion as that of hastening the Millennium, by taking up the arms of rebellion, of abolishing war by rushing into its utmost horrors. Not a member of Dr. Bogue's church, or as we believe, a stated hearer of his discourses, could even by accident have had such a juxta-position of notions as that of brute force and millennial purity and happiness. We can in no way account for the alarm of the Reviewer, but by considering his habits, by supposing an association of the notions of physical influence with moral results so strong and fixed in his mind, that even all which the reasonings of this book to the contrary could effect was but a momentary impression; a disturbance instantly subsiding again into established trains of thought.



Art. III. *Sermons by the late Rev. Charles Wesley, A. M.* Student of Christ Church, Oxford. With a Memoir of the Author, by the Editor. cr. 8vo. pp. xxxiv. 214. Price 7s.

**M**OST of these Sermons,' the Editor informs us, 'were delivered in his early youth, when the Author was in America. They are presented to the public by his widow.' They will afford considerable pleasure to many who may read them, and they are not without interest, considered as documents illustrative of the history of the great modern revival of the spirit and the power of Christianity. We know not, indeed, whether the manuscripts offered any option to the Editor. The Pulpit compositions of Charles Wesley's later years, we are inclined to think, were of a character materially different from those which make up the volume before us. The Author of some of the most exquisite pieces of sacred poetry which our language contains, advanced, it cannot be doubted, much nearer to the character of a preacher of the Gospel, than these sermons would seem to indicate; they display, however, the eminent seriousness of spirit and singleness of intention which distinguished the hooted members of the Oxford 'Godly Club.'

The courageousness of the fearful furnishes the most striking evidence that can be imagined of the power of principle. The men who, in the last century, turned the ecclesiastical world upside down, were remarkable, many of them, to the end of their course, for the infirm scrupulousness of their attachment to church order, and their really decrepit reverence for prescribed forms.

No one of 'the Methodists' more sincerely trembled at the feet of the "Great Image," than Charles Wesley. He seems, indeed, to have possessed a larger share of the timidity which ordinarily attaches to refinement of sentiment, than any of his associates. It is interesting to imagine a young man of this character, thus addressing the University of Oxford.

'He who is with us has counsel and strength for the war, and his power is sufficient for us! Never will that power forsake the duly prepared and commissioned labourers in his harvest, but as their day so shall their strength be; they shall reap if they faint not.

'I would not here be understood to exclude all but those from having any share in this glorious work; no! God forbid! How shall I curse whom God hath not cursed, by denying them the blessing of joining with us in converting some from the error of their ways. Far be it from us, the ministers of mercy, to be guilty of such arrogant cruelty as to condemn all who have not a part in our ministry as reprobate from God and from the benefits of it; which we must do if we forbid this work of God, so far as he hath given us ability; since our Lord himself declares, "He that gathereth not with me scattereth: he that gathers not, as he is able, subjects to my king-

dom, scattereth them away from it :” he that is not, according to his power, an agent for God, is a factor for the devil !

‘ Several acts of our blessed offices indeed there are which may not be performed unless by commissioned officers ; but here a general commission is given to all the servants of Christ to tread in his steps, to do what in them lies in their several stations to save the souls for which Christ died. We are, it is true, ambassadors of Christ, and as such, are entrusted with many powers, which those who are not his appointed ministers, are not entrusted with : but what scripture denies any man the power of beseeching others for Christ’s sake to be reconciled to God ? God forbid that we should thus outrage the feelings of our fellow Christians, that we should thus magnify our office, by speaking as from God what God hath not spoken, so as to exclude any who go not beyond their measure, from the wisdom of winning souls.

‘ Indeed, if Solomon had only said, “ the priest who winneth souls is wise,” they would have had some colour for saying to all who are not invested with the sacerdotal office, “ Ye have neither part nor lot in this wisdom ; even with such sacrifices God is not pleased when they are offered by unhallowed hands ;” but Solomon’s words are universal, “ He that winneth souls is wise.”

‘ And who is he that is wiser and inspired with a better judgment ? let him stand forth and make the restriction.’

This quotation is from the first sermon, ‘ On the Work of the Christian Ministry.’ The second is on the Angelic Charge. The third, from Luke xvi. 10., is very characteristic, and might be perused with advantage by the liberal compounders with consistency in our times, whose chief anxiety seems to be, to give no offence by the rigidity of their conversation. We subjoin a few paragraphs.

‘ We know there is but one rule for the Christian’s behaviour in the world ; and that is, that he should have a constant view to the great end of his creation in every action of his life. Now the end for which man was created and sent forth to be an inhabitant of this lower world was, the glory of God and the salvation of his own soul. Accordingly we find St. Paul exhorting his Corinthians to look constantly, with a simple heart and single eye, to this great end of their being ; and “ whether they eat or drink, or whatever they do, to do all to the glory of God.” ’

‘ That we may not think that we shall escape unpunished in the great and terrible day of the Lord, merely for the innocence, or rather the insignificance of our actions, our blessed Saviour has told us, that we shall give an account at the day of judgment even for every idle word. Now, if our idle words will not escape censure, where shall he appear who has a whole train of idle actions ?

‘ Now every word and action is idle which is not done with a view proposed by our Creator in our very existence here. This interpretation is corroborated by St. Paul’s well known passage in his epistle to the Ephesians, iv. 29, 30 : “ Let no corrupt communication proceed out of your mouth, but such as is good to the use of edifying,

that it may minister grace to the hearers:" and "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption."

'If any ask what we mean by idle words, my answer is, the same that the apostle means by "corrupt communication;" words that are not edifying or beneficial, such as minister no grace to the hearers. In this manner, then, we must not converse or speak, but preserve an invariable view to the great end of our being, the glory of God, and the good of others.

'Now if no conversation can be vindicated, which is not sanctified, consecrated, if I may so say; if no subject, however light, be exempted from some moral tendency; I ask whether it doth not hold equally true, that no action or business we can undertake is too despicable to have a reference to religion, or to be made an offering holy and acceptable to the Most High?'

'He that can trifle himself into a *spirit of carelessness* and want of thought, deceives his own heart if he fancies he is safe; and the man who suffers himself at any time, or in any degree, to relax in circumspection, exposes himself at that time, and in that degree, to all the assaults of a vigilant and subtle adversary, who seeks to destroy his immortal soul.'

'Away with all jeering scoffs against this religious scrupulosity which I have been inculcating: and if any men there be that still continue to laugh at any such little singularities of the true disciples of Christ, let them remember it is written, "Woe unto you that laugh now, for ye shall mourn and weep."'

This is, indeed, unquestionable *Methodism*. It is, in truth, the expression of *over-righteousness*, as it is called by the world and by well-bred professors, which has ever accompanied remarkable effusions of the Divine Spirit in different ages of the Church. This is that singularity, full of reproof, which has ever drawn down upon the eminent renovators of Christianity, the hatred and curses of an ungodly world and an unholy Church. This is that preciseness which, in the shape of certain abstinences and observances, at the distance of the third or fourth generation from the founders of sects, has rested upon the heads of the party, as an intolerable legacy of acknowledged hypocrisy, and which, under the influence of worldly good sense, sincerity, and religious indifference, has at length been quietly deposited with the fading memory of the worthies with whom it originated.

The fourth sermon is from Matthew, v. 20. It exhibits the Author's indistinct apprehension of some important doctrines, when he commenced his ministerial work.

The following quotation is from the fifth sermon, 'On the *'one Thing needful.'* The exhortation it contains can never be inappropriate.

'One thing we have to do, to press forward to this mark of the prize of the high calling; to emerge out of chains, diseases, death,

into liberty, health, and life immortal ! Let us well observe that our Lord doth not call this our *chief*, but the one thing, all others being connected with, or quite foreign to the end of life : on this let us fix our single view, our pure unmixed intention; regarding nothing, small or great, but as it has reference to this. We must use many means, but ever let us remember we have but one end; for as while our eye is single our whole body will be full of light, so, should it ever cease to be single, in that moment our whole body would be full of darkness.

' Be we then continually watchful over our souls, that there be no duplicity in our intention ; be it our one view in all our thoughts and words, and actions, to be partakers of the divine nature, to regain the highest measure possible of faith which works by love, that faith which unites us to God ! I say, to regain the *highest measure* possible for us: for whoever will plead for any abatement of health, life, and glory ? Let us then labour to be perfectly whole, to burst asunder every chain of sin and misery, to attain the fullest conquest over this body of death, the most entire renovation of our natures ; knowing this, that when the Son of Man shall send forth his angels to cast the double-minded into outer darkness, then shall the single of heart receive the one thing they sought, even the salvation purchased by the Redeemer, and shine forth as the sun in the kingdom of their Father ! ' pp. 93, 94.

The subjects of the remaining Sermons are, the Imperfection of our present Knowledge—the true Joy of the Christian—Singleness of Intention in Religion—the Supreme Love of God—the Obligation of the Sabbath—Christian Perfection (upon the doctrine of which, it is not needful for us here to remark.)—the Folly and Danger of halting between two Opinions. There is added, an early sermon of John Wesley's, preached at Oxford. It exhibits much of the vigour of style, the ardent temper, and the energy of character, which distinguished that good and great man.

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Art. IV. *Sketches of America* ; a Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America ; contained in Eight Reports addressed to the Thirty-nine English Families, by whom the Author was deputed, in June 1817, to ascertain whether any, and what Part of the United States would be suitable for their Residence. With Remarks on Mr. Birkbeck's " Notes " and " Letters. " By Henry Bradshaw Fearon. Second Edition. 8vo. pp. 454. Price 10s. 6d. London, 1818.

**I**N our notice of Mr. Birkbeck's " Notes," we expressed our opinion that his admissions with regard both to the country and the people of America, were sufficient to put any but the most dauntless adventurer out of love with Emigration. We are not a little surprised to find that upon some of Mr. Fearon's friends, the effect had been on the contrary so ' very favourable,'

as to make them 'begin to feel the conveniences and establishments of civilized life a source of misery instead of an advantage.' It is impossible, however, that such a delusion should survive the perusal of this very full, impartial, and highly interesting series of Reports. The Author has rendered an important service to the public: for the salutary information which he has been at the pains to collect, hundreds of respectable individuals will lie under the most lasting obligations to him, as it will be the means of saving them from those vain but agonizing regrets, to which a rash self-inflicted banishment from the land of their fathers would have consigned them and their families. Mr. Fearon set out in the prosecution of his commission with no prejudices hostile to the American character, but on the contrary, with expectations somewhat sanguine, founded on the popular constitution of the government of the United States. 'That the state of things in the American Republic should be so opposite to what the advocates of enlightened opinions in Great Britain imagine, is a fact,' he says, 'which none can deplore with greater sincerity than myself.' It is deeply to be deplored, not as the fact may be supposed to bear upon any pre-conceived opinions to which the supposition of a contrary state of things might seem to afford a necessary support, (for those theories must be utterly baseless, and visionary must be the speculations which would be dissipated by the discovery of the identical character of human nature under every social or geographical modification,) but the fact, as regards the interests of mankind, is in itself deplorable, the more so, certainly, on account of the political advantages which, as to any moral result, seem to be thrown away upon the selfish, indolent population of the New World. The fear, however, entertained by some 'friends of general liberty,' that these disclosures would have a tendency to injure the principles which the Author, in common with them, deeply reveres, we consider as proceeding from an unworthy timidity with respect to the cause of freedom and political happiness. The slightest attention to the details furnished by Mr. Fearon, which are confirmed by other respectable travellers, relative to the moral habits and domestic policy of the people of America, precludes any embarrassment of opinion, as to the causes of so unfavourable a result; and ingenious must be the determined partisan who should succeed in establishing a connexion between those habits or that policy, and the democratical form of their government. The truth is, that, as Mr. Fearon expresses it, '*American theory is at least two centuries in advance of American practice;*' whereas, in this country, theory is that which last yields to the progress of opinion. Long after the spirit of the age has introduced a meliorated tone into practice, the prejudices in favour of the established form

or tenet, will survive and dispute the day. The advantage is manifest. Our institutions are the result and produce of the national character; they are the forms in which the plastic spirit of liberty has imbodyed itself; they indicate the existence of the principles which they as a means serve to perpetuate. Not so where, as in the case of a new country, the political institutions have been modelled without reference to the national character, upon abstract principles of government, recognised indeed as true, but having no alliance with the experimental convictions of the mass of the people. The following remarks are very judicious.

‘ We have usually connected with our ideas of republicanism and unpolished manners, a simplicity and an honesty of mind which more than compensate for all minor defects. That we should not meet with even an approach to these characteristics in America is by no means extraordinary, when we reflect upon their origin, and the materials from which their present character is derived. They were not originally a new people, who have gradually advanced from barbarism to a knowledge of enlightened political principles; on the contrary, they formed not even the best portion of an old stock, and they have been placed in novel circumstances, and occupied in pursuits little calculated to increase political virtue, or advance mental acquirements. Their constitution itself is not an original production; it is modelled in fact, upon that of England, partaking of most of its forms, intermixed with many peculiarities of the colonial *régime*. In the instance of Rhode Island, the original charter of Charles the Second is its present form of government.’

A country in which slavery is tolerated, to the disgraceful and demoralizing extent that it is in America, may boast of its having a free and popular government,—the principle of liberty may be acknowledged there, but such a people are unworthy of the name of freemen; they are not morally free. He alone can be regarded as actuated by the genuine love of liberty, who would wish the enjoyment of the blessing to be co-extensive with human existence. In a lower sense we may adopt Cowper's words :

‘ He is the freeman whom the truth makes free,  
‘ And all are slaves beside.’

*America is not the land of liberty.* Even Mr. Birkbeck started back at the prevalence of the degrading practice of slave-keeping, and consistently resolved to avoid that portion of the United States, over which is spread this broadest, foulest blot, as no country for a man who could forego the well earned comforts of an English home, for the sake of political freedom. Mr. Fearon adverts more than once to ‘ the exclusion of blacks from the places of public worship where whites attend.’ ‘ In perfect conformity with this spirit,’ he adds,

'is the fact, that the most degraded white will not walk or eat with a negro.'

'Although New York is a free state, it is such only on parchment: the black Americans are in it *practically* and politically slaves; the laws of the mind being, after all, infinitely more strong and more effective than those of the statute book; and it is these *mental* legislative enactments, operating in too many cases besides this of the poor negroes, which excite but little respect for the American character.'

There are no slaves in New England. The Author noticed with much pleasure the absence of negroes, after witnessing the illiberal and barbarous treatment of Americans of colour by their white countrymen in the States of New York and Jersey. But the prejudice against them as an inferior order in creation, appears to know no exception. In Philadelphia 'the negroes are sorely oppressed.' Here also are three 'African churches,' for the use of the native Americans, whether black, or 'of any shade of colour darker than white.' Although many of these persons are *possessed of the rights of citizenship*, yet they cannot be admitted into the churches visited by whites.

'There exists a penal law, deeply written in the *minds* of the whole white population, which subjects their coloured fellow citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestionable,—no property, however large,—no character, however unblemished,—will gain a man whose body is (in American estimation) *curst* with even a twentieth portion of the blood of his African ancestry, admission into society!!! They are considered as mere Pariahs—as outcasts and vagrants upon the face of the earth! I make no reflection upon these things, but leave the facts for your consideration.'

And is this the land of refuge for the idolaters of liberty? We recollect meeting with an anecdote, which at the time we thought simply amusing, of a young American gentleman of the *first class*, who visited this country, and was taken one evening to Covent Garden theatre. His attention was constantly diverted from the performance by some object in a remote part of the house, which appeared to agitate him exceedingly. At last his emotion became so visible, that his friend inquired of him the cause, when to his surprise he found it arose from no other circumstance than the insupportable presence of a man of colour as a spectator in one of the boxes. So invincible was his antipathy, that he could no longer endure to remain under the same roof. But that this wretched imbecility of prejudice should dare overtake the persecuted negro at the very horns of the altar, and thrust him out as unfit to join in the same act of worship with fellow-Christians of a lighter tint of skin, is a circumstance which can excite only the deepest indignation. The institutes of Brahma must yield to the laws of American society.

In the New York papers, advertisements for the sale or hire of slaves are frequently inserted. Mr. Fearon presents to us two specimens. The following anecdote will illustrate the general sentiment with regard to this degraded race.

‘Soon after landing, I called at a hair-dresser’s in Broadway, nearly opposite the city-hall : the man in the shop was a negro. He had nearly finished with me, when a black man, very respectably dressed, came into the shop and sat down. The barber enquired if he wanted the proprietor or his boss, as he termed him, who was also a black : the answer was in the negative ; but that he wished to have his hair cut. My man turned upon his heel, and with the greatest contempt, muttered in a tone of proud importance, “ We do not cut coloured men here, Sir.” The poor fellow walked out without replying, exhibiting in his countenance confusion, humiliation, and mortification. I immediately requested, that if the refusal was on account of my being present, he might be called back. The hair-dresser was astonished : “ You cannot be in earnest, Sir,” he said. I assured him that I was so, and that I was much concerned in witnessing the refusal from no other cause than that his skin was of a darker tinge than my own. He stopped the motion of his scissors ; and after a pause of some seconds, in which his eyes were fixed upon my face, he said, “ Why, I guess as how, Sir, what you say is mighty elegant, and you’re an elegant man ; but I guess you are not of these parts.”—“ I am from England,” said I, “ where we have neither so cheap nor so enlightened a government as yours, but we have no slaves.”—“ Ay, I guessed you were not raised here ; you salt-water people are mighty grand to coloured people ; you are not so proud, and I guess you have more to be proud of ; now I reckon you do not know that my boss would not have a single ugly or clever gentleman come to his store, if he cut coloured men ; now my boss, I guess, ordered me to turn out every coloured man from the store right away, and if I did not, he would send me off slick ; for the slimmest gentleman in York would not come to his store if coloured men were let in ; but you know all that, Sir, I guess, without my telling you ; you are an elegant gentleman too, Sir.” I assured him that I was ignorant of the fact which he stated ; but which, from the earnestness of his manner, I concluded must be true. “ And you come all the way right away from England. Well ! I would not have supposed, I guess, that you come from there from your tongue ; you have no hardness like, I guess, in your speaking ; you talk almost as well as we do, and that is what I never see, I guess, in a gentleman so lately from England. I guess your talk is within a grade as good as ours. You are a mighty elegant gentleman, and if you will tell me where you keep, I will bring some of my coloured friends to visit you. Well, you must be a smart man to come from England, and talk English as well as we do that were raised in this country.” At the dinner-table I commenced a relation of this occurrence to three American gentlemen, one of whom was a doctor, the others were in the law : they were men of education and of liberal opinions. When I arrived at the point of the black being turned out, they exclaimed, “ Ay right,



perfectly right, I would never go to a barber's where a coloured man was cut!" Observe, these gentlemen were not from the south; they are residents of New York, and I believe were born there.'

pp. 58—60.

The State of Virginia, we are informed, has supplied four of the five presidents of the United States, and 'also a liberal number of occupants of every government office.'

'The Virginians very modestly assert, that this monopoly does not proceed from corrupt influence, but is a consequence of the buoyancy and vigour of their natural talent. Without entering into the controversy, whether or not seventeen States can supply a degree of ability equal to that of Virginia single-handed, I must express my want of respect for a State in which every man is either a slave-holder, or a defender of slavery—a State in which landed property is not attached to debt—a State in which human beings are sold in the streets by the public auctioneer, are flogged without trial at the mercy of their owner or his agents, and are killed almost without punishment;—yet these men dare to call themselves democrats, and friends of liberty! from such democrats, and such friends of liberty, Good Lord, deliver us!' p. 290.

Mr. Birkbeck seemed to flatter himself that he had escaped beyond the prevalence of the slave-system; but Mr. F. gives us reason to fear that the state of society in the newly settled country does not promise to be free from this wide-spreading leprosy.

'I should hope,' (he says) 'that Illinois-State constitution will not, when formed, authorize and legalize slavery; yet the Ohio practice will, I have no doubt, continue as it now is in Illinois,—*indenturing negroes for a term of from 10 to 15 years*. This baleful practice promises a perpetuation of *practical slavery* throughout America.'

'What a foul stain upon the republic, professing, as it does, the principles of liberty and equal rights, that, out of twenty States, there should be eleven in which slavery is an avowed part of their political constitution; and that in those *called free* (New England excepted) the condition of blacks should *practically* amount to slavery! Like the Greeks of old, they talk of freedom, while the degraded Helot is within their doors.' p. 266.

But we must now proceed to give our readers an account of the general nature of the contents of Mr. Fearon's Volume, first, as they relate specifically to the question of Emigration, and secondly, as they contain further illustrations of the national character.

The Author's conclusions on many points, do not very widely differ from those of Mr. Birkbeck. He coincides with that gentleman in representing the prospect as by no means encouraging to any but capitalists, and to them only in particular branches. There is no great scope, he says, for mercantile

speculation; the ground is pre-occupied. 'Lawyers, doctors, clerks, shopmen, literary men, artists, and schoolmasters, would come to a bad market.' 'Professional men literally swarm in the United States.' Mr. F. refers to an anecdote told at New York, of a gentleman who was walking in Broadway, and on seeing a friend passing, called, "Doctor:" 'immediately sixteen persons turned round to answer to the name.' The mechanic who is not earning more than a guinea a week, would find, he thinks, his *pecuniary* affairs improved by becoming a citizen of the Republic. 'Weavers, stocking-makers and others, acquainted *only* with the cotton, woollen, hardware, and linen manufactures, would find employment very difficult to obtain.' An instance is given of the successful issue of the adventure of a fellow-countryman, which may be taken as a fair exemplification of the sweets of Emigration.

'A few evenings since I saw a carpenter and his wife, who have been here but one month, from Hull, in Yorkshire. The husband stated, that in England he earned 21s. per week; that he now obtains 31s. 6d.; that he finds great difficulty in getting his money from his employer; that, "taking one thing with another," the expense of living is as nearly like that in England as possible; that had he been acquainted with every thing which he at present knows, he would not have left home; but that, having done so, he is well satisfied; and has now saved some money—a thing which he had hardly ever before effected. I state this man's information, because I consider it deserving of your confidence. It is equally free from the wild rhapsodies of some persons, and the deplorable pictures which several Englishmen in this city, and in other parts of the Union, have given me of their disappointments, and of America in general. The carpenter's success is just what would attend any other industrious man of the same business, or of several others previously enumerated. His ideas of the difficulties which he had encountered are natural, as he has not been engaged sufficiently long in other pursuits to obliterate these impressions. Could I see him in twelve months from the present time, I think his condition would be, if I may judge from others, something like the following:—saved fourteen guineas; living in two small rooms; independent of his master, and his master of him; thinks the Americans a very dirty and disagreeable people, and hates them from his soul; would be delighted to see Old England again, and smoke his pipe and drink his pint, and talk politics with the cobbler, and abuse the taxes; and then he remembers that he is in America, where he cannot endure the thoughts of having his bones buried; thinks of returning to England, where his wife is also anxious to go, in order that she may drink tea and gossip with her old neighbours; then they both conjure up their former sea sickness, their fear of being drowned, the money that their passage would cost, and that when they got to Hull, his most laborious application would not more than provide them with a bare existence. He then determines to remain in America, keep the money which he has saved, add as

much more to it as he can, and make himself as contented and happy as lies in his power.' pp. 175—177.

Mr. Fearon went to Long Island for the purpose of visiting the celebrated Mr. Cobbett, at Hyde Park Farm, with whom he was soon familiar, although he had no previous acquaintance with him. He found the *great man* quite out of temper with his adopted country.

'Mr. C. thinks meanly of the American people, but spoke highly of the economy of their government. He does not advise persons in respectable circumstances to emigrate, *even in the present state of England!* In his opinion, a family who can but barely live upon their property, will more consult their happiness by not removing to the United States. *He almost laughs at Mr. Birkbeck's settling in the Western country.* He complained of the difficulty of obtaining labourers at a price by which the agriculturist could realize a profit: so much so, that he conceives that a farmer in America cannot support himself unless he has sons who, with himself, will labour with their own hands. He had contracted with a man to do his mowing: the terms were, *an equal division* of the produce. The contractor complained that even half the hay, for merely his labour, was a hard bargain.'

The Author's 'impressions of Mr. Cobbett were, that those who know him would like him, if they can be content to submit unconditionally to his dictation!'

"Obey me and I will treat you kindly; if you do not, I will trample on you," seemed visible in every word and feature. He appears to feel, in its fullest force, the sentiment,

"I have no brother, am like no brother,  
I am myself alone."

Mr. C. had for an inmate, a sprightly, capering little Frenchman, who had been in the suite of Napoleon, and spoke of his late master with great affection. It must have been amusing to witness the contrast presented by personages of so opposite a character, but doubtless brothers in patriotism, and having one sentiment in common,—admiration of the *ex-emperor*.

To return from this digression. Mr. Birkbeck, besides coming in for his friend Cobbett's ridicule, is mildly censured by our Author for having, in his too obvious eagerness to advance his own settlement, pressed not only Great Britain, but also every part of America into the service of extolling Illinois. It is intimated that his "Letters" are 'less impartial, less philosophic, and less *disinterested*' than his "Notes." In particular, the 'marvellous profits' of capital, which he speaks of in his latter publication, are shewn to exist only in *anticipation* as probable results. 'These miraculous schemes,' remarks Mr. Fearon, 'belong more to the age of Sir Walter Raleigh, than to the sober character of the nineteenth century.' Other mis-

representations or over-coloured statements are pointed out, and the Author adverts to the consideration that the *mass* of those who read his book, unaware of the objections to the country concerning which he writes, 'can really have no conception of the entire change of life which is required—of the *extreme* difference which exists between an English residence and one in the back-woods of America.'

The following may be considered as a sort of summing up of the Author's opinion on the subject of emigration to America.

'In going to America then, I would say generally, the emigrant must expect to find—not an economical or cleanly people; not a social or generous people; not a people of enlarged ideas; not a people of liberal opinions, or towards whom you can express your thoughts "free as air;" not a people friendly to the advocates of liberty in Europe; not a people who understand liberty from investigation and from principle; not a people who comprehend the meaning of the words "honour" and "generosity." On the other hand he will find a country possessed of the most enlightened civil and political advantages; a people reaping the full reward of their own labours, a people not paying tythes, and not subjected to heavy taxation without representation; a people with a small national debt; a people without spies and informers; a people without an enormous standing army; a people in possession of an extent of territory capable of sustaining an increase of millions and tens of millions of population; and a people rapidly advancing towards national wealth and greatness.

'The classes of British society who would be benefited by an exchange of country, are, I conceive, first, that large and much injured body of men, who are here chained to the country and the political system, which oppresses and grinds them to the earth,—I mean *our extreme poor*. They would not be in America a week, before they would experience a rapid advance in the scale of being. Instead of depending for subsistence upon charity soup, occasional parochial relief, and bowing with slavish submission to the tyrant of the poor-house; they would, if industrious and willing to labour, earn 4s. 6d. to 6s. 9d. a day, have meat at least seven times in the week, and know "no one who could make them afraid." The second class would be the mechanics, in branches of first necessity, with the general exclusion, however, of those acquainted with the British staple manufactures of cotton and woollen only; but for others, whose earnings here are under 30s. a week, or whose employment is of that precarious nature, that they cannot reasonably calculate, by the exercise of prudence and economy, on laying by any thing for what is called "a rainy day," or on making a provision for old age—for such persons as these, *particularly if they have, or anticipate the having a family*, emigration to America will certainly advance their pecuniary interests, though it may not enlarge their mental sphere of enjoyments. To these two classes, I would further add that of the small farmer who has a family, for whom he can now barely provide the necessaries of life, and concerning a provision for whom, when

his own grey hairs are approaching to the grave, he can look forward with but little confidence or satisfaction; to such a man, if he should have one hundred pounds clear, that is, after paying all his expenses of removal, &c. America decidedly offers inducements very superior to those afforded by this country. Such a father would there feel himself relieved from a load of anxiety, the weight of which upon his spirits, and its influence in repressing his exertions, he is perhaps himself scarcely aware of, till he feels the difference by comparison when he has shaken it off in the New World;—but still to every proposed emigrant, even of these classes, I would say, that he must not expect to find either the country full of gold, or its inhabitants as agreeable or as sociable as the perhaps unequalled people of England. He must prepare too for very many privations, and should previously have the *mind* of his family, particularly that of the mother of his children, so entirely in unison with his own, that they can all have the fortitude and good sense necessary to bear under the numerous privations they will certainly be subjected to, keeping in mind the substantial advantages they will enjoy, and setting off present evil against their future and increasing prosperity, which, in such a country, with a soil yet uncultivated, and in the infancy of its resources, may be considered as almost insured to them.

‘The man of small fortune, who cares little about politics, to whom the *comforts* of England are perhaps in some degree essential, but who wishes to curtail his expenditure, would not act wisely by emigrating to America. Indeed, should such a man make the attempt, he would return as expeditiously as did a family who arrived at New York in the Pacific, on the 25th March, with the intention of continuing, but who took a passage back in the same vessel the following week;—they went to America in the cabin, they departed from it in the steerage.’ pp. 437—440.

It would be a narrow policy that should altogether discourage emigration from a full peopled country; and it would be as unfeeling as it would be unwise, to overlook the circumstances which, pressing with the force of necessity upon the lower classes, have induced so many of them to migrate. ‘Aye, aye, Bob,’ said a fellow-Englishman at Pittsburgh to one of the *grumblers*, ‘you forget that you were starving in England. Say what you will, this after all, is the poor man’s country—’ ‘it is the poor man’s country, Bob.’ ‘Yes,’ was the reply, ‘it may be well enough for getting pork, and whiskey, and wages, and all that,—it would be a good country enough if it was free from dirty, cheating Yankies.’ The reasoning is irresistible, that to emigrate is better than to starve at home; and numbers, we believe, have had no other alternative. Whether, under such circumstances, colonization might not with advantage to the mother country, obtain the assistance and direction of its Government, is a question too wide for us at present to enter upon. But we cannot but advert to the fact, as deeply to be lamented, that the only vent of the kind which is afforded to

our own population, is of a penal and compulsory nature. What purpose can it answer to transport unreformed culprits to a foreign settlement, where their vicious habits may expand and luxuriate? If we are to colonize with convicts, rather let their removal at so great an expense be the reward of amendment, and let the scheme include the means, attended with sufficient inducements, of their returning to habits of industry, and becoming useful members of the new society.

Mr. Fearon proposes to his correspondents four important questions for their deliberate reconsideration. We shall transcribe only the first: '*Is it essential to your prosperity and happiness, that you should leave England?*' If this had been duly pondered by some sanguine adventurers, there are some painful domestic separations which would never have taken place; some speculations too late repented of, which would never have been ventured upon, at the sacrifice of home comforts, and peace of mind, and enlightened society.

We must very briefly gather up the notices which we have collected from the present volume, illustrative of the national character of the Americans. The effect of bringing into one view the traits scattered through the several reports, would be to exhibit a portrait so dark and so disgusting, that we feel reluctant to hold it up as a fair representation of any people; and yet there is no room to question Mr. Fearon's fidelity. It is true, he saw for the most part little beyond the exterior of society. A walk in Bond-street would not impress a foreigner with more favourable ideas of the English character, than a saunter through the Broadway, would of that of the citizens of New York. The 'tall, thin, and solemn' precocious youths of the trans-atlantic metropolis, might possibly stand well enough a comparison with our native *dandies*. But the demoralizing influence of slavery throughout the southern and western states, is too visible in the destruction of liberal and humane feelings; the love of gain, the actuating motive of the universal mass of the population, is a poison at the very springs of character; while the yawning indolence which prevails, (the only vice chargeable upon their political liberty,) completes the prostration of all that is dignified or estimable in social man.

'Americans,' says Mr. Fearon, 'whatever may be their excellencies or their defects, are certainly not chargeable with possessing a superabundance of warm blood: they are on the contrary, most remarkable for complete and general coldness of character and disposition.'

Again: the character of the mountain inhabitants is stated to be 'cold, friendless, unfeeling, callous, and selfish.' With what qualification or reserve soever we might be disposed to receive

such general and sweeping statements, there are facts adduced which seem to bear them out almost to their full extent. The degree to which corruption prevails in all the branches of the political institutions of the United States, exceeds even the abuses which have grown up in the old country. Mr. Cobbett declared that 'during the several years which he resided near the Treasury in London, he did not witness so much bribery, corruption, and place-hunting, as he had seen in one week in Pennsylvania; that the members of the legislature were engaged in little except smoking, drinking, and gambling; and that he could certainly have carried his point had he condescended to bribe.'

'Although,' adds Mr. F. 'I cannot go the length of Mr. H. and Mr. C. in their wholesale censures, perhaps from not having had the same opportunities with them of forming a judgement, yet I have become acquainted with facts in Washington which no man could have induced me to believe without personal observation.

One single fact will place in its full light the degraded state of at least their public character.

'I have been highly interested upon several occasions, by being in company with some of the veterans of the revolution. There is something in the associations connected with that immortal cause, which attracts insensibly towards those who were engaged in it feelings of respect—almost of reverence. The attention of the government has lately been directed towards these men in consequence of discussions which have taken place in congress relative to what is called "Revolutionary Claims:" these claims are for monies advanced, or services rendered, which have never been repaid or recompensed. The leader of this poor but sacred band of national creditors, is General St. Clair. This respectable veteran is now 80 years of age; he was the companion of Washington, engaged in his country's service at the gloomiest periods of the revolution, fought and bled in the cause of liberty; when the national finances were bankrupt he advanced 1800 dollars of his private property for the common defence: this sum has never been repaid; and in consequence of the scanty amount of his annual income, he has been compelled to take up his abode in the wilderness. This aged patriot, with clothes which might seem from their appearance to have felt the effects of all the seasons for the last ten years, with flaxen hair, tottering limbs, a care-worn countenance, deeply dejected from supposing his country ungrateful, and with one foot in the grave, is now a petitioner to that people in whose service he spent his youth, his treasure, and his blood, aiding them in their emancipation from external dominion, and in raising them into a great and an independent nation.'

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'General St. Clair's claim was the topic when I first entered this assembly (the House of Representatives). The fact of his having advanced 1800 dollars of his private property for national purposes,

was proved by a receipt, attesting it at the time, given by the next in command. I was surprised to find the question of repayment of this sum could be made a subject of debate, naturally concluding that this powerful nation would not have suffered itself, even for a moment, to remain debtor to poor individuals; and that the mere fact of a revolutionary general having fallen into distress, only required to be known in order that he should be relieved. To my extreme surprise and regret, however, I was speedily undeceived. General St. Clair's claim was so strongly opposed, that I concluded it would necessarily be lost. The arguments advanced by its advocates were, first, that the money was due to him, and if not paid, the country were neither more nor less than swindlers; and, secondly, that having been one of their political saviours, they ought to go hand and heart to pour oil and wine into his wounds, and not to suffer his grey hairs to descend with sorrow to the grave. These reasons met with the following mercenary, cold-blooded arguments, in the way of reply:—"General St. Clair certainly has claims upon our gratitude; and if we could be directed by our wishes, we should assent to the bill: but we were not sent here by our constituents to be governed by, or to legislate according to our feelings. The obtainment of our liberties, also, was certainly a valuable acquisition: but those are arguments foreign to the present discussion. We have now *got* our constitution, and *how it was obtained* is, at this time, a matter of little moment. We are not eternally to be looking at the past: we *are now free*: that is our main consideration: our duty and true policy is to look at the future." The prominent leader of this side of the question was a man gifted with great volubility of speech, much self-importance in delivery, considerable occasional violence of manner, and who seemed to command much attention, rather from the strength of his lungs, however, than the solidity of his reasoning. This gentleman I found to be Mr. Henry Clay, speaker of the House of Representatives, an active man of business. He is said to understand the forms of the house better than any other member. His manners are not exactly gentlemanly. His natural talent I should suspect to be good, though but little cultivated, at least by present application. His mode of speaking possesses strength, but is totally destitute either of pathos or of logical arrangement. His arguments against Gen. St. Clair I thought ably refuted. It was proved to demonstration, that, although gratitude ought not to be overlooked, this claim was not of that class. It was a demand upon their *justice*; and if they did not pay the money, principal and interest, they were actually robbing their creditor. Upon a division the original motion was lost, and an amendment carried, allowing him, *on the ground of national gratitude*, 13l. 10s. per month. I believe there is not a man in Washington who would insure the General's life for a year and a half." pp. 307—314.

After this, it would be superfluous to comment on the fact, that this people have not yet raised a monument to Washington! It is now talked of.



In their domestic habits, the intemperate and disgusting use of spirits and tobacco, with all the uncleanly concomitants of the latter practice, is another striking and unfavourable trait, the effects of which are visible in the countenances of the people. There are two things but rarely seen in the cities of the United States, 'good teeth and green old age.' 'A Philadelphian female,' says Mr. F. 'is as old at 27, as a Londoner at 40.' 'Neither sex possesses the English standard of health—a rosy cheek.' Even among the society of friends, the junior branches of the family *rouge*! No one will be surprised to find in connexion with such practices, a lamentable neglect of cleanliness, and an absence of any thing answering to English ideas of sociality and comfort. 'Spitting-boxes' are placed at the feet of each member of the House of Representatives, a circumstance which will give our readers at once an idea of what takes place where there is no such elegant nuisance for the accommodation of the company. The affectation of splendour and style which pervades society, ill accords with the disregard of neatness and order so generally chargeable upon American families.

The character of insubordination forced itself repeatedly upon the observation of our Author,—an independence of each other among the members of families extending 'from the boy of six years of age, up to the owner (I was going to say master) of the house.' The neglect of domestic education must be assigned as the only adequate cause of this uncivilized state of things; a neglect arising out of the general contempt for order, and the prevailing indolence of mind. The frequency of early marriages has doubtless a decided tendency to *dwarf* the character, and to give a premature independence to the calculating spirit of the boy. Things must in domestic life have reached a fearful height of immorality, before 'a respectable inhabitant of New York' could feel himself justified in saying, 'There is not a father in this city, but who is sorry he has got a son!'

We shall notice but one more feature of the American character, and that is, the ridiculous excess of their *nationality*. When General Moreau, at the commencement of the American war, was told that his talents would be of essential service to the Republic, his reply was: 'Sir, there is not a drummer in the American army, who does not consider himself equal to General Moreau.'

'There are, perhaps, no people, not even excepting the French, who are so vain as the Americans: their self-estimation and cool-headed bombast, when speaking of themselves or their country, are quite ludicrous. Every man here thinks he has arrived at the acme of perfection; the mechanics themselves possess the same feeling.'

Mr. Birkbeck, in vindicating the Americans from what he is pleased to term an absurd and groundless charge, affirms that 'national antipathies are the result of bad political institutions, not of human nature.' Mr. Fearon is at issue with him as to both the fact and its origin.

'From what I have seen of this country, I have no hesitation in saying, that an Englishman who had candidly surveyed it *as a whole*, and observed the feelings of its inhabitants, particularly in the old settled parts, and where the population is dense, would declare that national antipathies exist here to an extent exceeding any thing which he had ever seen, or could have conceived, when in England. I have already stated many facts which tend to support this assertion. Let me now observe, that the state of Pennsylvania presents a further illustration of this subject. Between the Americans of Irish and of German extraction, there exists the most deadly animosity even to the third and fourth generation. In the mind of a German American, the term Irishman is one of the most foul reproaches with which his range of ideas supplies him. Throughout America (the parts at least which are populated) Irishmen are despised, and Englishmen are viewed with cool malignant jealousy and hatred.'

Few of our readers can be unacquainted with the name of the much lamented General Hamilton, the friend and companion of Washington. The following remarks which will further illustrate the singular force of national prejudice, are given from a New York publication.

'General Hamilton was born in one of the English West India islands; he came to the American colonies *when a lad*; entered into the revolutionary war with zeal; became early in the war one of the aids of General Washington; gallantly commanded a regiment at the capture of Cornwallis; fought through the revolution; was a member of the convention from which our national constitution originated; was the first secretary of the treasury, or chancellor of the exchequer, under the national government; he formed the department, and brought order out of chaos; he was, perhaps, the ablest writer, and most eloquent man in America. Even Hamilton, one of the most ingenuous and disinterested of mankind, was called and considered and treated as a *foreigner*. His early distinctions are to be ascribed to the circumstances of the times, to a poverty of talents. The late President Adams says, in his recent publications, that *Hamilton being a FOREIGNER*, it could not be supposed that he could have American feelings, or be well informed on American affairs! !' pp. 77, 78.

But it is not against foreigners only that these illiberal prejudices exist: they are entertained reciprocally by the citizens of different states and towns. 'Indeed,' says Mr. F. 'I find, almost universally, that *sectional* prejudices are as strong among themselves, as those which exist generally against England; for there seems to be no *reasoning* in the likes and dislikes of this people.'

We have no room left for any remarks on the state of parties : they may properly come under consideration in our review of Mr. Bristed's work on "America and her Resources," referred to by Mr. Fearon, which now lies on our table.

Let it be remembered, in conclusion, that unfavourable as this picture is, when viewed in contrast with the state of things in our own country, (which, after all, we cannot help regarding as the best existing specimen of human society,) doubly unfavourable as the impression is coming as it does in the shape and with the force of disappointment,—America fully comes up to the standard of morals and of manners in the continent of the Old World. The surprise which we feel at the painful survey, is itself a tribute to the superior political advantages which the people enjoy in the popular nature of their government. But these, unhappily, would seem to be more than counterbalanced by moral disadvantages connected with their uneducated character and *colonial* origin. We think there is much good sense in the following remarks.

' National, like individual character, must be in a great measure formed or controlled by the circumstances in which men are situated. For the creation of a valuable standard of character, Americans are disadvantageously placed : they are far removed from that mass of floating intelligence which pervades Europe, but more especially England ; and in addition to this, as a people, and in their political capacity, they have nothing to contend for—nothing to call forth their energies, and but little of external excitement beyond the pursuits of gain, and merely animal gratification. In their civil condition, all obtain a living with ease. For religion, their priests think for them ; they have neither persecution to excite zeal, opposition or controversy to awaken them to enquiry, nor yet virtue or knowledge sufficient to show them its advantages ; whilst, in their political capacity, they have the cheapest, the easiest and the most *reasonable* form of government in the world. To illustrate nations by individuals is an old, and by no means inappropriate mode of estimating political character ; and, for myself, I never knew an individual who was freed from strong external excitement, or who possessed every thing which he desired without personal exertion, that did not sink into indolence, indifference, selfishness, and actual vice. This seems to be usual, and wisely so, one of the terms and conditions of our nature.—" Whom the Lord loveth he chastiseth," is a sacred maxim ; that chastisement is, I believe, as valuable as it is necessary. I have not indeed seen the character whom I could call excellent, that had not undergone trials, privations, and sufferings. To become intellectual, energetic, and virtuous, in the present state of our existence, seems to require that we should first know sorrow, and have been acquainted with grief ; not that I am the advocate for political oppression in order to produce those consequences, or that I wish to see transplanted into this free and hitherto unoppressed country, enormous taxation—iniquity in high places—civil disabilities—reli-

gious exclusions—standing armies—and hired spies and informers; but that a something *must* occur, before this people can be roused from their present lethargy,—made, even in a limited degree, deserving of their unparalleled natural and political advantages—that something of this nature, among the wise dispensations of Providence, *will* occur, I have no doubt; for I cannot allow myself to draw the melancholy conclusion of Moors, that what we now see of the character of the people, bad as it may appear, “represses every sanguine hope of the future energy and greatness of America.” pp. 351—3.

We shall resume the general subject in a future Number. Upon the whole, while there is much, we think, in the present volume, to induce in Mr. Fearon’s readers a well founded and intelligent preference for their native land, it is adapted at the same time to confirm, rather than to diminish their regard for those principles of liberty, which are the foundation of national greatness. With all that is bad in the social system of the Americans, Pennsylvania is not Paris, nor New York, Naples. They are centuries in advance of the *Christian* countries which despotism and superstition have so long involved in impenetrable darkness.

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Art. V. *Narrative of the Mission to Otaheite and other Islands in the South Seas*; commenced by the London Missionary Society, in the Year 1797: with a Map and Geographical Description of the Islands. Published by order of the Directors. 8vo. pp. 86. Price 2s. 6d. 1818.

OF the discretion which directed the first proceedings of the London Missionary Society, the public will probably continue to have but an unfavourable estimate; but it must be in the highest degree consolatory to every friend of humanity, to learn from this Narrative that the perseverance of their Missionaries under discouragements the most trying and disheartening, have at length issued in producing a very extensive renunciation of idolatry among the islanders of the Southern Ocean. The intelligence contained in this pamphlet, comes down as late as the 22d of September 1817, at which period ‘peace continued ‘in all the islands, Pomare to maintain his authority, the ‘mission to prosper, and Christianity to spread.’ The Missionaries had begun to print the Taheitean spelling-book on the 30th of June; ‘on which occasion the king was present and worked ‘off the first three sheets:’ this edition, consisting of 2600 copies, was now completed, and between 7 and 800 had been distributed in Otaheite and Eimeo. ‘An edition of the Catechism’ (query, what Catechism?) ‘to which it was proposed to ‘add some chapters of Genesis and Exodus, consisting of 2300

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‘ copies, was nearly finished, after which the Missionaries proposed to print an edition of 1000 copies of St. Luke’s Gospel, a new and much improved translation of which had been executed by Mr. Nott.’ Translations of other parts of the Holy Scriptures were going forward.

‘ The number of the natives in the Georgian Islands only, who were able to read and spell, was increased to between *four and five thousand*, and Pomare had issued orders, that in every district of the islands a school-house should be erected, separate from the places of worship, and that the best instructed of his people should teach others. Several schools had already been erected in Otaheite, where the elementary books and the catechism are taught, and since the establishment of the printing-press, the natives of that island pass over in crowds to Afareaitu, to obtain books from the Missionaries there. At this station a school had been erected, which was well attended; and of the natives who had been taught in the school at Papetoai there were few who could not both read and spell well.

‘ The attendance on the public worship at each of the missionary stations, continued on an average to be from 4 to 500.’ pp. 63.

Subsequent letters from Eimeo, of the date of December, give equally satisfactory accounts. The first sheet of St. Luke’s Gospel was then printed off, and some thousands were eagerly waiting for its completion. ‘ Canoes are frequently arriving from various parts, with persons whose business it is to inquire when the books will be ready, and an increasing desire to become acquainted with the word of God, powerfully pervades the minds of the people.’ The Christian religion is now professedly received by the inhabitants of Otaheite, Eimeo, and six other islands, in all of which the Lord’s day is devoutly observed. The intelligent nature of this change may be concluded from the deliberation with which it has been adopted.

‘ The Otaheiteans, for twelve years, had opportunity of closely observing the nature of practical Christianity, as exemplified by the Missionaries; and during most of that time, its doctrines had been explained, and urged upon their attention, in every district of the island. In declaring themselves Christians, therefore, they well know what they profess to believe, and what kind of conduct they bind themselves to observe. That this was very far from being the state of the barbarous nations of Europe, when first converted to Christianity, is obvious; neither do the sacred Scriptures imply that equal information had *previously* been acquired by the earliest converts to the Gospel.’

‘ Although Pomare, the first in rank, professed himself a Christian before any person among his remaining subjects did so, he appears to have been too well informed of the principles and nature of Christianity, to think of *enforcing* it on others. He patiently travelled round the only island then subject to him, argued with the higher

and lower ranks against their inveterate superstitions, (to which none could be more notoriously addicted than he had long been,) prevailed with some, was opposed by others, but never appears to have aimed at any other influence than that of reason.' pp. 47, 48.

The London Directors seem to be taking the most effectual means for giving permanence and consistency to this wonderful revolution. Aware of the necessity of introducing among the natives a system of regular labour, as the best safeguard of moral and religious habits, they have, at the recommendation of Mr. Marsden, sent out a person for the express purpose of directing the attention of the Islanders to the rearing and cultivating of the sugar-cane, of the coffee and cotton trees, and of other indigenous plants. 'He is furnished with a set of utensils for the manufacture of sugar, of which the colony of New South Wales can take annually 300 tons.' We congratulate this important Institution on the improvement which seems taking place simultaneously, in the aspect of their missions, and in the direction of their affairs at home.

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Art. VI. *Letters, during a Tour through some Parts of France, Savoy, Switzerland, Germany, and the Netherlands, in the Summer of 1817.* By Thomas Raffles, A. M. 12mo. 7s, Liverpool, 1818.

**THIS** is precisely what the Author seems to have intended that it should be, an interesting, and agreeably written little volume. Without giving himself the airs of an antiquary or of a connoisseur, without putting forward that cheap pedantry which is so readily furnished out by the local 'Guides' and 'Histories,' Mr. Raffles has, in a style occasionally poetical, sometimes eloquent, and always spirited and vivacious, detailed the occurrences and observations of a very pleasant journey through some of the most attractive regions of European scenery. He has, it is true, gone over ground which has been repeatedly described; but he has made good use of his opportunities, and where he has been unable to make discoveries, he has given a new aspect even to familiar scenes. His feelings are always right, and his reasonings just and well timed.

As Mr. R. has not given the dates of his letters, (a circumstance, by the way, which may lead to the supposition that he has chosen to throw the contents of his journal into an epistolary form,) we cannot state the precise period of his departure from Brighton, nor of his arrival at Dieppe, a town too familiar to Englishmen to need description. At Rouen, the Manchester of France, the noble cathedral, with the magnificent ceremonies of High Mass, seems to have produced a strong impression on Mr. R.'s imagination; they are very impressively described. The

entrance into Paris by the *Barrière de Neuilly* and the *Champs Elysées*, with all the richness of scenery, and the pomp of architecture which adorn it, is painted in a very distinct and glowing manner. In the description of the triumphal column erected by Napoleon in the *place Vendôme*, we suspect an error, though without the present means of correcting it. Mr. R. mentions Denon as the sculptor, and Bergeret as the designer of the bas-reliefs which adorn that magnificent pillar; we are disposed to think, (subject certainly to mistake, as we are unable to refer to authority,) that this statement should be reversed. We have often heard of Denon as a designer, but never as a sculptor. In fact, Mr. R. frankly confesses his want of familiarity with matters of *virtu*, and with much sound judgement abstains from that affectation of rapture and that cant of criticism which are so disgusting in some of those who have gone before him. It is scarcely worth while, perhaps, to notice, that at page 32, he *Frenchifies* to *Bernin* the name of the celebrated Chevalier Bernini. While, however, we are on *dilettanti* ground, we shall take the further liberty of quarrelling with the following phrase: 'The delicate touches of a Titian, and the rich colouring of a Claude.' In the first place, *delicate* is by no means an artist-like or a pleasant term; besides, though no painter ever handled his pencil with greater mastery than Titian, he is still more celebrated for his unrivalled science and skill as a colourist. But the opposition in which he is here placed, seems to imply that he was defective in that very particular in which he most excelled.

While at Paris, one of the party started a new project, in which the remainder unanimously joined. It was proposed to quit the metropolis sooner than had been originally intended, and to visit part of Switzerland, returning down the Rhine to England. We shall transcribe the reflections on the French character, which suggested themselves to Mr. R.'s mind, while he was contemplating the gay groupes passing and repassing in the *Place Louis XV.*

'Here, in this immense area, *TE DEUM* was sung, for the triumph of the Allies, and the restoration of the Bourbons, when the principal Monarchs of Europe were present at the ceremony. This must have been a most sublime and imposing spectacle. No place can be conceived more suited to such a purpose. The buildings and the gardens that surround it are in the highest style of classic elegance and grandeur, while the recollections of the spot at once marked it as appropriate, and must have contributed greatly to the effect and enthusiasm of the ceremony.—But the *Place Louis XV.* is now all life and gaiety. It appears to be a favourite resort of the Parisians. Those recollections, if, indeed, they occur at all, seem by no means to diminish the pleasure which the beauty and the bustle of the scene im-

part.—No stranger to their history, that pauses, and observes the gay and animated groups that pass across it now, would imagine that, in the memory of many of them, it had been a theatre of horror and of blood, and that, but yesterday, a foreign army had encamped in the adjacent woods. But the history of Paris, for the last thirty years, has been like the ebbing and the flowing of the sea—the impressions of one revolution, however deep, have been rapidly effaced by the quick succession of another—and whether the tide has ceased its dreadful alternations, is, with some, a doubtful question, but one by which the majority of the people are, perhaps, but little troubled.—Let them have their amusements and their pleasures, and it is enough for them—the Theatre—the Palais Royal—and the Boulevards, absorb and captivate them.—The dice or the amour afford sufficient occupation for the mind—and with pursuits like these they are content and happy, if, indeed, the artificial gaiety which they awaken can deserve the name of happiness, till the voice of some commanding intellect arouse them, and they turn from their pleasures to abet the schemes of his ambition, or to follow in his career of blood.’

pp. 47, 48.

Mr. R.’s observations on the paintings of David are sound and just, though his praise is somewhat higher than we should be quite disposed to admit without qualifying. We regret that we cannot make room for his observations on the scenery, the manners, the society, the morals of Paris; but they are too long for insertion, and too important for mutilation; they are eloquently written, and we believe, justly inferred. We wish that they may have the effect of rendering our capricious countrymen, better satisfied with their inestimable ‘*Father-land*.’ An amusing epitome of French cookery is given in the visit to Verés (*Very* ?) but in the midst of some excellent description we were strangely startled at the following phrase, in which gender and spelling are set at most intrepid defiance:—‘*Madame le Comtesse* sits beside *Monsieur la Count*.’ p. 78.

Mr. R.’s censure of the restrictions imposed on visitors to the British Museum, which he instances in remarking on the superior advantages of Paris in respect to the free exhibition of the treasures of art, is, happily, no longer just; the limited space allotted to the Townley Marbles in particular, remains, however, as the matter of just regret: they are well arranged, and most gratifyingly accessible for close inspection; but the narrowness of the gallery, when crowded, prevents the attendant from keeping every one within the range of his eye. We remember to have shuddered on seeing a mischievous school-boy grasp in a very rough manner, part of a small, but valuable relic of antiquity.

A striking and distinct description occurs of the performance of High Mass in the chapel of the Tuilleries; we can extract only the portraits of part of the royal family.



'The Duchess D'Angouleme is an interesting woman: her figure is tall and graceful, and her dress was simply elegant. She was deeply engaged in the service during the whole of the performance, and seldom took her eye off the breviary which she held in her hand. Her husband, however, was not so devotional. He is a thin, active looking man, not very tall, with a physiognomy by no means prepossessing, but a quick and piercing eye. He was very restless during the ceremony—was perpetually looking about him, and then, as if suddenly recollecting himself, he turned to his breviary, and seemed to run over his prayers with great rapidity, making the appropriate crosses and gestures with prodigious haste. The Duke de Berri is a taller and a stouter man, more sedate and thoughtful, with features strongly marked and approaching to sternness. He was more occupied with the service than his neighbour, the Duke D'Angouleme.'

The universal profanation of the Sabbath, by Catholics as a matter of course, but unhappily by Protestants also, is forcibly pointed out and feelingly lamented by Mr. R. We fear, indeed, that the cause of genuine Christianity, lies at the heart of but few Frenchmen, and that instead of any present appearance of a happier state of things, we have only to contemplate, in the expressive words of one of the Secretaries of the Bible Society, *a prospect darkening every four and twenty hours.*

Notwithstanding Mr. R.'s 'full reliance' on his authority for the anecdote which ascribes to Napoleon the intention of becoming the head of an Unitarian sect, we confess that we exceedingly doubt its being fact.

At length the party left Paris for Geneva, and Mr. R.'s reader will accompany him on his route with an interest which is never permitted to become weary, though now and then we find marks of haste, which we are compelled, *ex officio*, to note. Ferney, the seat of Voltaire, we twice find written Furney. The lines written by the Empress Josephine, (p. 201.) cannot surely be correctly quoted. The lake of Geneva and its surrounding scenery, afford many subjects for the graphic pen of Mr. Raffles; and Mont Blanc, the vale of Chamouni, with all the glories of the surrounding Alps, are very strongly and distinctly painted. In one of his excursions he was fortunate enough to witness, in perfect safety, the loosening and descent of an enormous avalanche.

'Having again visited the *hospice*, and added our names to the many recorded there, we began to descend, taking another course to that by which we gained the summit, and skirting, at no very considerable distance, the front of the great glacier *de Boir*. The height of this frozen cataract, for such it appears, is two thousand feet, and many of the shaggy pyramids and rugged towers that seem to totter at its brink, and form its wild and fantastic crest, are said to be from

a hundred and fifty to two hundred feet high. It is a truly sublime and awful object, and with all its attendant circumstances, the associations it awakens, and the feelings it inspires, sets description at defiance. We observed the eye of our guide perpetually directed to it, and ours were fastened on it more frequently than comported with our safety, for nothing can be conceived more steep and rugged than the path by which we were descending. But we were soon apprised that the attention of our guide was not directed to the glacier in vain, for he desired us to look to a certain point, where we perceived an immense mass of ice, one of the frozen turrets of the glacier, trembling on the verge of fate, and just ready to fall. It inclined yet more and more over the brow of the precipice, till the scanty portion by which it was held at its base yielding, it slipped down with immense rapidity, and a thundering noise, and, instantly dashed into myriads of atoms, rolled like a majestic cataract of quick-silver glittering in the sunbeams, and spent itself upon the surface of the glacier over which it spread. This, the guide assured us, was one of the largest avalanches he had ever witnessed.

‘ Yet, amid these scenes—surrounded by the sublimest demonstrations of the eternal power and Godhead of the Almighty, a wretch has had the hardihood to avow and record his atheism, having written over against his name in the album at Montanvert, “*an atheist*.” It seems as if some emotions of shame touched him at the time, for he has written it in Greek. It caught the eye of a divine who succeeded him, and he very properly wrote underneath, in the same language, “*If an atheist, a fool—if not, a liar*.” ’

At Chamouni, they found the name of Sir Humphry Davy inserted in the shop-book of a vender of minerals, and were amused by hearing the scientific tradesman’s praises of the Chevalier Davy: he was ‘ a wonderful man; ’ Monsieur Carrier ‘ had never seen his equal; ’ ‘ he knew the name and qualities ‘ of every stone ’ in Monsieur Carrier’s ‘ shop; ’ in short, ‘ he ‘ was a prodigy of science! ’ We suspect that Mr. R. is rather too partial to Mont Blanc when he compliments that favourite mountain at the expense of Chimborazo; at any rate he does not give a fair representation of their comparative height, when he mounts to the vale of Quito to measure the giant of the Andes, and descends into the valley of Chamouni, to survey the ‘ monarch ’ of the Swiss mountains. Chimborazo is 3220 French toises above the level of the sea, while the calculations of de Luc give Mont Blanc an altitude of only 2391 toises from the same plane. The passage of the *Tête Noire* was attended not only with difficulties, but with danger; a female of the party was, at two different times, able to save herself from the verge of the precipice only by grasping the hair of the guide. At Lausanne, the travellers were struck with the general adoption of French manners. In this part of the narrative we find some

seasonable exhortations against the demoralizing system of sending the English youth of either sex, 'to the seminaries of France and the societies of Paris.' At Basle, they met the Rhine.—But the scenery of this noble river, though richly painted by Mr. Raffles, must not detain us at present. The following is a touching display of wretchedness.

'While we were at dinner, a poor half-starved dog came in to take what chance or compassion might through in his way. Our pity soon became his advocate, and a plate plentifully supplied with bones and bread was the result of its pleading in his behalf. The door of the room was open, and in the course of the meal, turning that way, I observed a poor, meagre, ragged boy looking wistfully at the bones which the dog was rapidly devouring. I never saw the intense anxiety of hunger so depicted in a human countenance before—or met with such an illustration of the feelings of the prodigal, who would fain have filled his belly with the husks that the swine did eat. The look was eloquent—who could resist its power? I beckoned him into the room, and put into his eager hand a lump of bread and a mutton chop. He was leaving the room, when an old man, who had witnessed our bounty to the lad, rushed in. At his appearance I put out my arm to repel his solicitation, crying out, we shall have all the town to dine if we go on at this rate. The poor old man immediately turned away—he made no complaint—he uttered no exclamation—but I could see the pangs of hunger in his countenance, and the tear started in his eye. This was more than I could bear—and touched to the very heart, I tasted an exquisite luxury in seeing this poor wretch depart with the smile of gratitude upon his lips.' p. 305.

At Liege, they witnessed in the following instance of absurd, yet appalling fanaticism, a specimen of the debasing influence of Popery, on the intellects of its degraded votaries.

'We saw a curious paper stuck up on the doors of some of the churches. I did not observe it myself till it was too dark distinctly to read the whole. Sir S——, however, assured me he had read it with great attention, and he could pledge his word that it was to the following effect.

'There is a fast in the Romish church, called "The fast of forty hours," in imitation, I imagine, of the forty days fasting of our Lord in the wilderness, in which Jesus Christ, in their language, remains forty hours upon the altar: when all good Christians are to repair to the said altar, to praise and adore him.

'The paper referred to this fast, which either had been recently observed in Liege, or else was nigh at hand. It was headed "PRAISE AND ADORE JESUS CHRIST," and began by setting forth the great piety of the city of Liege in former times, insomuch that it was styled, "the eldest born of the church of Rome,"—and obtained many special privileges and indulgences from divers Popes. It then proceeded to state, that in those days of primitive piety, when Jesus Christ was thus exhibited on the altar, the crowds that repaired to

pay their homage at his feet, were such, that many were squeezed to death by the pressure; but now Jesus Christ remained on the altar, and no one came to adore him. It then went on to state that some pious persons, moved with grief that Jesus Christ should be left thus alone, had conceived the idea of *paying* people to come and adore him—and the paper in question was to entreat the alms of the faithful, for the defraying of this expense—urging it, as an inducement to liberality, that these devout persons, who were thus hired for the solemnity, should pray for those who piously contributed to the fund.

‘When I add to the above, that I saw a shop where they sell *eau de vie*, in other words, a *gin shop*, with the sign of “THE NAME OF JESUS,” written over the door, you will be able to form some idea of the piety of the city of Liege. Soldiers laughing at the sacrament—priests hiring people to adore the Saviour—and gin shops dedicated to the name of Christ.’ pp. 323, 324.

We have derived much pleasure from the perusal of this little volume. Should a second edition be called for, a few corrections and judicious alterations would entirely remove the few and slight errors of composition and reference, which we have had occasion to point out, with some others, too unimportant to note, though they will immediately suggest themselves to Mr. R. on a revision.

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Art. VII. *The Coalition and France*: translated from the French. London. 8vo. pp. 160. 1817.

**T**HIS is a magnificent piece of rant, and a most remarkable exemplification of two vicious habits of composition, known to the Author’s countrymen by the names *Phæbus* and *Emphase*. Evidently the production of a man of talent, and at the same time, expressing the views, the feelings, and the wishes of a very strong party in France, it claims a very different kind of attention from that which we should feel inclined to bestow upon it, were it the casual expression of the sentiments of an individual. To analyze it, is hardly possible, and if it were, we should feel very little inclination to engage in so unprofitable a labour; yet, were we called upon to answer it, perhaps the most effectual way to effect our object, would be to subject the whole of the Author’s statements and assertions to a simple analysis. If we rightly comprehend this writer, though it is not very easy to see through the cloud of mist in which he purposely involves himself, he is a decided advocate for the general policy of Napoleon, and exceedingly laments that the headstrong and overweening hardihood of that chief, led to the destruction of the supremacy of France. Ostensibly he condemns the ambition and restlessness of the *ex-Emperor*, while he professes the most loyal attachment to the Bourbons; but his real feelings are ill-concealed, and in part, seem hardly meant to be mistaken. The first part, which has for its title,

'The Coalition, or the Evil,' is levelled against the Allies, and as a matter of course, enumerates all the vexations, curtailments, contributions, and humiliations, with which they have visited France, as so many *gravamina* of the general accusation. We certainly feel no inordinate partiality for the counsels which directed the measures adopted for the depression of France, still less can we approve of the general system pursued in partitioning the states of Europe, and adjusting the balance of power; but we really cannot, with this ingenious Frenchman, wholly lose sight of the privations and inflictions which the continental powers had endured from the Emperor of the armies of the French; nor can we forget that France never, till the disasters of Spain and the North compelled her to reflection, exhibited any other feelings than those of exultation at the splendid career of Napoleon. The right assumed by the Sovereigns of the Holy League, to arbitrate between realm and realm, to bestow or to annihilate independence and dominion—their dismemberment of larger states, and their absorption of smaller—with other parts of their policy, excite in us feelings of the utmost disgust; but the question between them and France, is a very different one, and the present writer is too much of a partisan to discuss it fairly. England, however, is the great object of his antipathy; her ambition, her rapacity, her subtlety, supply him with copious food for railing. Her diplomacy is, according to him, of the most masterly and Machiavelian kind, constantly and successfully directed to the extension of her power and influence. On this point we shall only remark, that whatever may have been the intentions of English diplomatists, their *acts*, we think, were injurious to the honour and interests of England, when they sanctioned the destruction of Polish independence, and sacrificed the republics of Italy.

The second Part is entitled 'France, or the Remedy,' and is of course occupied with hyperbolical eulogies on her valour and her power. As a general specimen of the style and manner of the work, we quote the second chapter.

'After the disastrous battle of Cressy, every thing appeared to be lost: but the monarch felt, that, in spite of his faults, in spite of his mishaps, he alone was still *the fortune of France*; and the monarchy was saved.

'Similar calamities have brought on similar perils. As it was then, the nation is threatened now; and as it was then, so is the throne with it.

'But the heirs of Philip de Valois are among us: the noble task of the Bourbons will be accomplished.

'They will endeavour to save the public under pain of exile; and France will second them under pain of death.

'Resources will not be wanting, when a firm resolution calls them boldly into action.

'Our plains may have been ravaged, our strong places destroyed, our weapons broken; but the country of the Catinats and Vaubans remains; but our soil, our arms, our minds are left us; and, instead of being deprived of our strength, we have been rendered more terrible, by whatever is violent in the exasperation of wounded pride, and will shortly by the convulsions of despair.

'It is easy therefore, after having twice in vain reconciled ourselves to the coalition, to reconcile ourselves to fortune.' pp. 69, 70.

The translator has executed his task very respectably, and the work is certainly of some importance, considered as the manifesto of a powerful and restless party; but some time has now elapsed since it was written, and it is, of course, on that account, of diminished value.

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Art. VIII. *England Described; being a Concise Delineation of every County in England and Wales; with an Account of its most important Products; Notices of the principal Seats; and a View of Transactions Civil and Military, &c. With a Map.* By John Aikin, M.D. 8vo. pp. 507. London, 1818.

**T**HIS is a valuable accession to British Literature, not only as a book of education, but also as a volume for permanent reference. It is stated to be an enlargement of the veteran Author's '*England Delineated*,' which first appeared about thirty years since, a work excellently adapted to impart to juvenile readers a correct acquaintance with their native country in its most important circumstances. The multiplied editions of that work sufficiently attest the estimation in which it has been deservedly held; but as various additional objects presented themselves, which it did not enter into his original plan to notice, Dr. Aikin has been induced to new-model his former composition, and to include all those topics which, before, were necessarily omitted. The present edition is, therefore, *essentially* a new work, and it presents a more correct and compendious view of the present state of South Britain, than we remember to have seen.

After a brief sketch of the physical Geography of England and Wales, the Author describes the various counties from north to south, giving information relative to the following particulars concerning each: viz. its boundaries, appearance, climate, mountains, rivers, canal-navigation, agriculture, mines, chief towns, castles, seats of the nobility and gentry, and population. In the accounts of the different cities and towns, their ancient and present state, civil and military transactions, commerce, manufactures, &c. are concisely, but correctly noticed. The population is given, according to the last census, and is for the most part limited to those places, the inhabitants of which amount nearly to two thousand.

As specimens of the manner in which Dr. Aikin has executed this work, we select his accounts of Liverpool and Manchester.

' *Manchester*, situated in the south-eastern part of the county, has for a considerable time been known as a manufacturing place, and at the beginning of the civil war of Charles I. had been considered of so much importance, that being warmly attached to the parliamentary cause, it was besieged by the earl of Derby, who was foiled in his attempt. Its original trade was in the coarse woollen fabrics, which were established in various parts of the north of England; but about the middle of the 17th century it was noted for the making of fustians, mixed stuffs, and small wares, such as inkle, tapes, and laces. Several other articles were successively introduced, of which the materials were linen, silk, and cotton; at length the latter took the lead, and Manchester became the center of the cotton trade, an immense business, extending in some or other of its operations from Furness in the north of the county (and latterly even to Carlisle): to Derby southward, and from Halifax to Liverpool east and west. The labours of a very populous neighbourhood, including all the towns of that part of the county, are collected at Manchester, whence they are sent to London, Liverpool, Hull, and other places. They consist of a great variety of cotton and mixed goods, fitted for all kinds of markets, home and foreign, spreading over a great part of Europe, America, and the coast of Guinea, and bringing back, in favourable times, vast profits to this country. The cotton is principally imported at Liverpool and Lancaster, but is occasionally brought from London and other parts. Several subordinate manufactories, such as those of small wares, silk goods, hats, and the products of iron foundries, are also carried on in Manchester. The late improvements of machinery for spinning cotton and other purposes, has caused the erection of numerous steam engines in and near the town, which have given employment to a vastly augmented population, but have at the same time proved a great annoyance by contaminating the air.

' The parish church of Manchester was in the 15th century made collegiate; and after the college had been dissolved under Henry VIII. it was re-founded by his daughter Mary, and has subsisted as an opulent ecclesiastical establishment. Its clergy are a warden, four fellows, and two chaplains, whose revenues the rise of property has rendered ample. The edifice is in the cathedral style, and contains several family chapels and chantries. The ornaments of the choir are much admired. Another memorial of the ancient consequence of the town is a grammar school, endowed in the 16th century by bishop Oldham, a native of Manchester, and closely connected with the university of Oxford, to which it has exhibitions. The buildings bear the name and appearance of a college; and contain a public library of later foundation, worthy to compare with those of the university colleges. With the enlargement of the town, a proportional number of new churches has been erected, accompanied with those places for dissenting worship which are found in all considerable seats of trade. Of establishments for other purposes are a well supported infirmary, several other institutions for benevolent and useful objects, and a Literary and Philosophical Society, instituted in 1781, which

has published several volumes of *Memoirs*. The New Bailey Prison, a large edifice too much required in a place and neighbourhood swarming with a turbulent populace, was constructed on the plan of Mr. Howard, and is under exemplary regulation.

'The water communications by which the commerce of Manchester is aided, besides those of the rivers Irwell and Mersey, and the Bridgewater canals, consist of a canal to Ashton under Line joining the Peak-forest canal; the Bolton and Bury canal; and the Rochdale canal, which joins with the Yorkshire Calder navigation.

'*Liverpool*, at the mouth of the river Mersey, originally a chapelry under the parish of Walton, was known in the reign of Henry VIII. as a haven frequented by Irish merchants for the sale of yarn to the Manchester manufacturers, and in which the king had a castelet, and the earl of Derby a stone house. Its rise to commercial consequence appears to have been tardy, the first parochial church having been built in the reign of William III. From that period, its position at the great inlet of this part of Lancashire, with which the navigation of the river gave it a communication, caused it to augment in size and business in proportion to the increase of interior wealth and population, so as at length to have become unquestionably the second commercial port in the kingdom. Its harbour is artificial, consisting of capacious docks formed in the town and communicating with the Mersey. The entrance of this river is naturally dangerous on account of shoals, but every mode of direction has been given to promote security, and merchant vessels of the greatest burden are brought into the docks. The trade of Liverpool is very general. That in which it long stood pre-eminent was the traffic for slaves on the coast of Guinea, doubtless favoured by the articles of trade for that quarter furnished by the goods manufactured at Manchester. This is now happily abolished; but Liverpool retains a great commerce with the West India islands, and trades more largely than any other port to the United States of America. The Baltic and Portugal branches are also considerable: and a very extensive connexion is maintained with Ireland. Several ships are sent to the Greenland fishery; and the coasting trade for corn and other commodities is a source of much employment. It has likewise partaken largely of the newly established sea-coast traffic with the East Indies.

'The internal communications of Liverpool are now very widely spread. By the Mersey, it has direct access to Warrington, Manchester, and all the places in the limits of the navigation of that river and the Irwell; and by the Weever, to the salt-works of Cheshire, a very important advantage, as affording a valuable article of exportation, the salt-rock having been much used at a cheap rate as ballast for vessels. The connexion with Manchester, both by river, and by the Bridgewater canal, gives Liverpool a participation in the grand canal system now extended almost through the whole interior of England. A vast design of cutting a canal from this port quite to Leeds, across the hilly country separating the two counties, has also been brought to execution after long delays. One part of this which was carried to Wigan several years since, afforded to Liverpool a large addition to its supply of coal.



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‘ This great town being almost entirely a new creation, it cannot be supposed that it should offer objects to gratify the curiosity of the lovers of antiquity : but its public buildings, now adapted to every purpose of convenience, utility, and amusement, have been planned in a style of liberal expense and tasteful decoration, superior to those of almost any provincial town in England. Several of its new institutions are honourable testimonials of the enlightened spirit by which commercial prosperity has been accompanied in this place : among which may be mentioned, two public libraries upon a large scale, and a botanical garden, richly furnished with rare and valuable articles from different quarters of the globe.’

So much *useful* information is comprised in this well printed volume, expressed in neat and perspicuous language, that we cannot but express our wish that Dr. Aikin would undertake to furnish the public with another volume, embracing the rest of the British dominions.

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Art. IX. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By Thomas Hartwell Horne, A.M. Illustrated with Maps and Fac-similes of Biblical Manuscripts, 8vo. 3 Vols. pp. xix. 1615, Price 2l. 2s. 1818.

(*Concluded from page 36.*)

**T**HE quotations from the Old Testament which are found in the New, constitute one of the most important and difficult subjects that come under the notice of the Biblical student. The differences which are supposed to exist between the cited and the original passage, in several instances, have been laid hold of by the hands of scepticism, as ground on which to build its objections against Revelation ; and if these differences were indeed real, and irreconcilable, the objections founded upon them it is evident would possess great force. In other cases we know that the difficulties which have been urged against the Bible, as arguments tending to invalidate its authority, have, on a calm and full examination, not only vanished, but furnished additional reasons for our believing it. Such an effect, the patient and enlightened inquirer may expect from the investigation of the present subject, which he will find admirably prepared for him in Mr. Horne's Sixth Chapter. Mr. H. has availed himself of the assistance of the most eminent writers, domestic and foreign, by whom the subject has been discussed, and has evidently bestowed much labour and great care on this part of his work. Very copious and complete tables of quotations are given, which will prove eminently serviceable to the reader. They are arranged under the following heads : Sec. I. On the External Form of the Quotations from the Old Testament in the New. 1. *Quotations from the Hebrew Scriptures in the New Tes-*

*tament.*—1. Quotations exactly agreeing with the Hebrew.—2. Quotations nearly agreeing with the Hebrew.—3. Quotations agreeing with the Hebrew in sense, but not in words.—4. Quotations that give the general sense, but abridge or add to it.—5. Quotations taken from several passages of Scripture.—6. Quotations differing from the Hebrew, but agreeing with the Septuagint.—7. Quotations in which there is reason to suspect a different reading in the Hebrew.—8. Passages in which the Hebrew seems to be corrupted.—9. Passages which are mere references or allusions.—2. *Quotations from the Septuagint Version in the New Testament.*—1. Quotations agreeing *verbatim* with the Septuagint, or only changing the person, number, &c.—2. Quotations taken from the Septuagint, but with some variation.—3. Quotations agreeing with the Septuagint in sense, but not in words.—4. Quotations differing from the Septuagint, but agreeing exactly or nearly with the Hebrew.—5. Quotations that differ both from the Septuagint and Hebrew.—Considerations on the probable causes of the seeming discrepancies in the quotations from the Old Testament in the New. Sec. II. On the Internal form of Quotations—Rabbinical modes of quoting the Old Testament. 1. Quotations from the Old Testament in the New, in which the predictions are literally accomplished.—2. Quotations in which that is said to have been done, of which the Scriptures have not spoken in a literal, but in a spiritual sense.—3. Quotations that are accommodated by the sacred writers to particular events or facts.—4. Quotations and other passages from the Old Testament which are alluded to in the New. Sec. III. Of Apocryphal passages, supposed to be quoted in the New Testament—Quotations from Profane Authors. We have written out these particulars for the purpose of presenting our readers a specimen of the comprehensive and excellent manner in which the Author treats the subjects included in this Introduction. He uniformly discovers an anxiety to provide the student with the best means of information, and of guiding his judgement on every occasion. It was utterly impracticable for the Author to insert in these Tables of quotations the words at length, but from this necessary omission there will arise no loss to the diligent reader who makes the proper use of the references, which, as far as we have examined them, are laudably correct. The classification would, we think, be improved, if the quotations which agree both with the Hebrew text and the Septuagint version had been distinguished. No. 3. in the first table, should have been omitted. Deut. vi. 16. Matth. iv. 7: these passages are given, p. 504, in the list of quotations agreeing *verbatim* with the Septuagint, and as the Septuagint in these examples differs from the Hebrew, they cannot in course be classed with quotations exactly

agreeing with the Hebrew. So Heb. xi. 21, which is said (p. 305, note,) to be taken from the Septuagint version of Gen. xlvii. 31, is included in the table of quotations, No. 60, exactly agreeing with the Hebrew text. Heb. i. 5, No. 51, p. 408, should have been referred also to Ps. ii. 7. We have noticed a few more errors in these tables, which indeed it was almost impossible in a work of this kind to avoid.

The *formulas*, with which the quotations from the Old Testament in the New are introduced, have been considered by some writers, as indicating the different degrees of authority in their application; those, for example, which are ushered in with the words, "that it might be fulfilled," being considered as denoting a real prediction, while such as take the form "then was fulfilled" are thought to import nothing more than accommodation. This distinction, however, we ventured to call in question, in our review of Bishop Marsh's *Lectures*, (Eclectic Rev. Vol. VII. N.S. p. 231,) and Mr. Horne properly remarks, that the very *same quotations*, expressed in the same words, and brought to prove the very same points, are introduced by different *formulas* in different gospels. On accommodations he has the following remarks.

'Accommodations are passages of the Old Testament, which are adapted by the writers of the New Testament, to an occurrence that happened in their time, on account of some correspondence and similitude. These are not prophecies, though they are said sometimes to be fulfilled; for any thing may be said to be fulfilled when it can be pertinently applied. This method of explaining Scripture by accommodation, will enable us to solve some of the greatest difficulties relating to the prophecies.

'For the better understanding of this important subject, it should be recollected, that the writings of the Jewish prophets, which abound in fine descriptions, poetical images, and sublime diction, were the classics of the later Jews: and, in subsequent ages, all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their identical words, when recording any event or circumstance that happened in the history of the persons whose lives they were relating; provided it was *similar* and parallel to one that occurred in the times, and was described in the books of the ancient prophets. It was a familiar idiom of the Jews, when quoting the writings of the Old Testament, to say--*that it might be fulfilled, which was spoken by such and such a prophet*; not intending to be understood that such a particular passage in one of the sacred books was ever designed to be a *real prediction* of what they were then relating, but signifying only, that the words of the Old Testament might be properly adapted to express their meaning and illustrate their ideas. And thus the Apostles, who were Jews by birth, and wrote and spoke in the Jewish idiom, have very frequently alluded to the sacred books after the customary style of their nation; intending no more by this mode of speaking, than that the words of such an ancient writer are happily descriptive of

what was transacted in their time, and might, with equal propriety, be adapted to characterise such a particular circumstance as happened in their days; that there was a *con-similarity* of cases and incidents; and that the expressive style and diction of the old inspired prophets were as justly applicable to the occurrences recorded by the Apostles, as they were suitable to denote those events and facts in their times which they had commemorated.' Vol. I. pp. 518, 519.

Many valuable remarks will be found in the seventh chapter, on the Historical Interpretation of Scripture, and in the eighth, on the Interpretation of Scripture Miracles. The chapter which immediately follows, on the Spiritual Interpretation of Scripture, is less cautious than was to be expected from Mr. Horne. Nothing can be more proper than the rule which he prescribes, that the spiritual meaning of a passage is *there only* to be sought, where it is evident, from *certain criteria*, that such meaning was designed by the Holy Spirit; but we much fear that the *criteria* which he lays down, would not prove to be a safe guide towards the determination of the question, What passages were certainly designed by the Holy Spirit to convey a spiritual meaning? We quote the two following rules with the illustrations annexed.

' 3. When the Scriptures affirm that any kind of things has a spiritual meaning.

' What is said of the *genus* is equally applicable to the *species*; and all the species comprised in a genus are, in a similar manner, to be spiritually expounded, but with great caution. Thus we learn from Heb. x. 1. that the Mosaic rites, *generally*, were shadows of good things to come; and consequently we are warranted in referring to Jesus Christ, the different species of sacrifices, purifications, &c. which they contained.

' 4. When it is certain that the whole of a thing has a typical meaning, the parts of which that whole consists, are likewise to be typically or spiritually understood.

' Thus, it is evident from Zech. vi. 15, and Heb. ix. 2—7, that the tabernacle and temple were emblems of the church in which God dwells by his gracious presence: the various parts of which they consist are therefore to be understood in the same manner. The *outer court* represented the church before the law, which was not subject to the yoke of legal ceremonies, that were performed in the *inner court*, in which the victims were prepared for the altar, and which portrayed the church under the law. The *holy part* represented the church under the covenant of grace, which by St. Paul is termed a habitation of God, through the Spirit, (Eph. ii. 22). The *Holy of Holies* (into which no light was admitted) was an image of the church triumphant in glory, which is concealed from us while we continue in this life. Compare Heb. ix. 24.' Vol. I. p. 606.

This is more related to the fanciful kind of interpretation which Mr. Horne has censured in other parts of his work, than  
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to the cautious mode of explanation which he recommends, and which we have already noticed with approbation. Too much encouragement is given in this chapter on Spiritual Interpretation, to the practice against which Mr. Horne has so strongly and so justly protested. We do not indeed perceive in what manner limitations can be put to this injurious mode of treating the Scriptures, if the rules and examples here supplied, are to be followed. If Luke xvii. 26, (Vol. II. p. 33,) be sufficient to prove that Noah was a type of Christ, Luke xvii. 28, must also prove that Lot was a type of Christ, the passages being used by our Lord precisely in the same manner, not we think for the purpose of shewing either Noah or Lot to be a type of Himself, but to illustrate the circumstances of his coming.

The eleventh chapter, On the Doctrinal Interpretation of Scripture, is very excellent. The student is here furnished within the limits of forty pages, with the most important and useful rules for ascertaining the genuine sense of the Scriptures in respect to Christian Doctrines. These should certainly be learned, not from the volumes of commentators, but from the inspired writings themselves; and this being the case, it is of more service to the theological student to direct him as to the best means of conducting the perusal of them, than to explain to him the contents of the largest or best bodies of divinity. If he would do justice to the sacred writings, and form his sentiments on their representations, he should remember that the doctrinal books of Scripture will require to be read through at once, with a close attention to the scope and tenor of the discourse, regardless of the modern divisions of chapters and verses which, though of great use on some accounts, are great hinderances to the intelligible perusal of the Bible. This rule Mr. Horne illustrates by relating the practice of Mr. Locke in studying the Epistles of Paul. After he had found by long experience, that the ordinary way of reading a chapter, and then consulting commentators upon difficult passages, failed in leading him to the true sense of the Epistle, he says,

‘ I saw plainly, after I began once to reflect on it, that if any one should now write me a letter as long as St. Paul’s to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be, if I should divide it into fifteen or sixteen chapters, and read one of them to-day and another to-morrow, &c. it was ten to one that I should never come to a full and clear comprehension of it. The way to understand the mind of him that wrote it, every one would agree, was to read the whole letter through from one end to the other, all at once, to see what was the main subject and tendency of it: or, if it had several parts and purposes in it, not dependent one of another, nor in a subordination to one

chief aim and end, to discover what those different matters were, and where the author concluded one and began another; and if there were any necessity of dividing the Epistles into parts, to mark the boundaries of them.' p. 628.

It is a bad, but not perhaps very uncommon practice, for preachers and students to consult a commentator, before they have attempted to ascertain the meaning of a passage for themselves. The more sparingly commentators are used, the more solid will be the proficiency of the reader who comes to the Scriptures otherwise prepared and furnished for their perusal. The following advice is so excellent on this subject, that we add the entire paragraph to our extracts.

'1. *We should take care that the reading of commentators does not draw us away from studying the Scriptures for ourselves, from investigating their real meaning, and meditating on their important contents.*

'This would be to frustrate the very design for which commentaries are written, namely, to facilitate our labours, to direct us aright where we are in danger of falling into error, to remove doubts and difficulties which we are ourselves unable to solve, to reconcile apparently contradictory passages, and in short, to elucidate whatever is obscure or unintelligible to us. In the first instance, therefore, no commentators should be consulted until we have previously investigated the sacred writings for ourselves, making use of every grammatical and historical help, comparing the scope, context, parallel passages; the analogy of faith, &c.; and even then commentaries should be resorted to only for the purpose of explaining what was not sufficiently clear, or of removing our doubts. This method of studying the sacred volume will, unquestionably, prove a slow one; but the student will proceed with certainty; and, if he have patience and resolution enough to persevere in it, he will ultimately attain greater proficiency in the knowledge of the Scriptures, than those, who disregarding this method, shall have recourse wholly to assistances of other kinds. From the mode of study here recommended, many advantages will result. In the first place, the mind will be gradually accustomed to habits of meditation; without which we cannot reasonably hope to attain even a moderate, much less a profound knowledge of the Bible;—secondly, those truths will be more readily as well as indelibly impressed on the memory, which have thus been "marked, learned, and inwardly digested" in the mind by silent thought and reflexion;—and thirdly, by pursuing this method, we shall perceive our own progress in sacred literature more readily, than if (like idle drones in a bee-hive) we devour and exhaust the stores provided by the care and labour of others.\*' p. 685.

The second volume of this valuable work is appropriated to the Analysis of Scripture, which is executed in a manner that

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\* 'Baier; Herm. Sacr. p. 302. Steph. Gausseni. Dissertatio de Ratione Studii Theologici, pp. 25, 26. Dr. H. Owen's Directions for young Students in Divinity, p. 37, 5th edit.'

must prevent any complaint of brevity on the one hand, or of prolixity on the other. At the commencement of the books of the Old and New Testaments respectively, a history of the Jewish and Christian canons is given, with a selection of the best remarks from authors of established reputation, on the authenticity and other subjects connected with the authority of the Bible. This volume will be found particularly useful to readers who have not access to the works of the numerous authors who have written on the credibility of the Scriptures, and will materially assist them in studying the several subjects of Christian divinity.

The first chapter, on the canon of the Old Testament, includes a very concise account of the several English Translations of the Bible. Of the various editions of King James's version, that which was published at Oxford in 1769, under the care of Dr. Blayney, has been considered as the standard edition. This edition, however, now yields the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's printers, but printed by Mr. Woodfall in 1806, and again in 1812. In collating the Edition of 1806 with Dr. Blayney's, not fewer than one hundred and sixteen errors were discovered, and one of these was an omission of several words: after the expression "no more" in Rev. xviii. 22, the words "at all in thee; and no craftsman; of whatsoever craft he be, shall be found any more," being omitted. Messrs. Eyre and Strahan's editions contain a text extremely correct, and the account which Mr. Horne has given in a note of the methods taken to ensure such accuracy, we shall lay before our readers.

Only one erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may not be unacceptable to the bibliographical reader, at the same time they will shew that their claims to be considered as standard editions are not altogether unfounded.—The booksellers of the metropolis, having applied to his Majesty's printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall, in 1804. The copy printed from, was the current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Lancelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendant, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped, were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent oc-

currence, and of no small magnitude,) arising from the removal of the forms from the proof press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to., two hundred on royal, and three thousand on medium 4to. size. In the course of printing this edition from the Cambridge copy, a great number of very gross errors were discovered in the latter, and the errors in the common Oxford editions above noticed were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, and was completed, with equal beauty and accuracy, in 1812.' Vol. II. p. 15, note.

The authenticity of the Pentateuch is the subject of the first section of the second chapter, in which very considerable use is made of Bishop Marsh's tract on the authenticity of the Five Books of Moses. To the poetical books, a chapter is prefixed on the poetry of the Hebrews, chiefly abridged from Lowth's *Prelections*. On the book of Job, Mr. Horne has written very copiously, and has evidently been at pains to collect valuable information on all the topics necessary for the appreciation of its claims to antiquity and excellence. He delivers the following opinion on the author of that venerable book.

'Elihu, Job, Moses, Solomon, Isaiah, an anonymous writer in the reign of Manasseh, Ezekiel, and Ezra, have all been contended for. The arguments already adduced respecting the age of Job, prove that it could not be either of the latter persons. Dr. Lightfoot, from an erroneous version of xxxii. 16, 17, has conjectured that it is the production of Elihu: but the correct rendering of that passage refutes this notion. Ilgen ascribes it probably to a descendant of Elihu. Another, and more generally received opinion, attributes this book to Moses: this conjecture is founded on some apparent striking coincidences of sentiment, as well as from some marks of later date, which are supposed to be discoverable in it. But, independently of the characters of antiquity already referred to, and which place the book of Job very many centuries before the time of Moses, the total absence of every the slightest allusion to the manners, customs, ceremonies, or history of the Israelites, is a direct evidence that the great legislator of the Hebrews was not, and could not have been, the author. To which may be added, that the style of Job (as Bishop Lowth has remarked) is materially different from the poetical style of Moses: for it is much more compact, concise, or condensed, more accurate in the poetical conformation of the sentences: as may be observed also in the prophecies of Balaam the Mesopotamian, a foreigner indeed with respect to the Israelites, but not unacquainted either with their language, or with the worship of the true God.

'Upon the whole then, we have sufficient ground to conclude that this book was not the production of Moses, but of some earlier age, Bishop Lowth favours the opinion of Schultens, Peters, and others, (which is also adopted by Bishop Tomline and Dr. Hales,) who suppose Job himself, or some contemporary, to have been the author of



this poem: and there seems to "be no good reason for supposing that it was not written by Job himself."

As a specimen of the manner in which the analysis of the books of Scripture is executed by the Author, we extract the whole of the brief section

'On the Book of the Prophet Nahum.—I. Author and date;—II. Scope and Synopsis of its Contents;—III. Observations on its Style. Before Christ, 720—698.

'I. Nahum, the seventh of the minor prophets, is supposed to have been a native of Elkosh or Elkosha, a village in Galilee, and situate in the territory that had been apportioned to the tribe of Simeon. There is very great uncertainty concerning the precise time when he lived; some making him contemporary with Jotham, others with Manasseh, and others with Josiah. The most probable opinion is, that which places him between the Assyrian and Babylonian captivities, about the year 715 before the Christian era: and, as the design of this prophet is, to denounce ruin upon Nineveh and the Assyrians, for their cruel tyranny over the Israelites, and as the captivity of the ten tribes took place in the tenth year of Hoshea, king of Israel, (2 Kings xvii. 6, &c. compared with 2 Kings xviii 9—11), it is most likely that Nahum prophesied against the Assyrians, for the comfort of the people of God, towards the close of Hezekiah's reign.

'II. The inhabitants of Nineveh, like those of other great cities abounding in wealth and luxury, having become extremely corrupt in their morals, God commissioned Jonah to preach to them the necessity of repentance, as the only means of averting their imminent destruction. And such was the success of his preaching, that both the king and the people repented and turned from their evil ways; and the divine judgment was in consequence delayed for a time: it appears, however, that this repentance was of no long duration; for, the Ninevites relapsing into their former wickedness, the prophet Nahum was commissioned to denounce the final and inevitable ruin of Nineveh and the Assyrian empire by the Chaldeans, and to comfort his countrymen in the certainty of their destruction.

'His prophecy is one entire poem, which opening with a sublime description of the justice and power of God, tempered with long suffering (i. 1—8), foretells the destruction of Sennacherib's forces, and the subversion of the Assyrian empire (9—12), together with the deliverance of Hezekiah, and the death of Sennacherib (13—15). The destruction of Nineveh is then predicted, and described with singular minuteness, (ii. iii.)\*

'III. In boldness, ardour, and sublimity, Nahum is superior to all the minor prophets. His language is pure, and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction

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\* 'The best commentary, perhaps, on this prophet, is the ninth of Bishop Newton's *Dissertations* (vol. i. p. 141—158), in which he has ably illustrated the predictions of Nahum and other prophets, who foretold the destruction of Nineveh.'

of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and with images that are truly pathetic and sublime.'

On the authenticity of the New Testament no man has written better than Michaelis: the chapter on that subject in his Introduction, is as clear and satisfactory an exhibition of the general proof as can perhaps be selected for recommendation. It is with much pleasure that we have perused in Mr. Horne's pages an abstract of the arguments produced in that work, to which he has added others from Less, Paley, &c. and a series of testimonies of ancient writers from Lardner, forming altogether a very excellent compendium of the evidences of the Christian Scriptures. Eusebius's well known arrangements of the canonical and apocryphal books, is not however accurately stated in the following account.

'I. Ὁμολογούμεναι γραφαί (αὐθιγόμεναι; or αὐθιγὲς καὶ ἀπλάστοι) that is, writings which were *universally* received as the genuine works of the persons whose names they bear. In this class Eusebius reckons, 1. The four Gospels; 2. The Acts of the Apostles; 3. The Epistles of St. Paul; 4. The first Epistle of St. John; 5. The first Epistle of St. Peter. The Revelation of St. John might also, *perhaps*, be placed in this class, because *some* think its authenticity incontrovertible, yet the *majority* leave the matter undetermined.

'II. Ἀντιλεγόμεναι, that is, writings on whose authenticity the ancients were *not unanimous*; which some held to be supposititious. According to Eusebius, even these have the *majority of voices* among the ancients in their favour. He expressly calls them *γῶριμα ὁμῶς τοῖς πολλοῖς* (writings acknowledged by *most* to be genuine), and *παρὰ πλείστοις τῶν ἐκκλησιαστικῶν γιγνώσκομενα* (received by the majority). A few doubted of their authenticity; and therefore Eusebius ranks them under the contested *ἀντιλεγόμενα* or *τοῦτα*.

'In this class he enumerates, of the writings of the New Testament, 1. The Epistle of St. James; 2. The Epistle of St. Jude; 3. The second Epistle of St. Peter; 4. The second and third Epistles of St. John. The Revelation of St. John, he adds, is also by some placed in this class. And, of other writings, the Acts of St. Paul; The Shepherd of Hermas; The Revelation of St. Peter; The Epistle of Barnabas; The doctrines of the Apostles; and the Gospel according to the Hebrews.

'III. Ἀτοπα καὶ δυσσεβῆ, (absurd and impious); that is, writings which had been universally rejected as evidently spurious. In this class he includes the gospels of Peter, of Thomas, and of Matthias; the Acts of Andrew, of John, and of other Apostles.' vol. ii. pp. 355, 356.

The twenty-fifth chapter of the third book of Eusebius's Ecclesiastical History, in which he has arranged the preceding works, is certainly not remarkably perspicuous. It is however clear enough, that Eusebius divides the books which he enumerates, into three classes, the *ὁμολογούμενα*, including those specified by Mr. Horne, the *ἀντιλεγόμενα*, including the Epistle of James, the Epistle

of Jude, the second Epistle of Peter, and the second and third Epistles of John, and, according to some, the Revelation of John, and the *νοδα*, which comprise the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas, the Doctrines of the Apostles, and the Gospel according to the Hebrews. Mr. Horne's third class will therefore, should it be adopted, form a fourth class according to Eusebius's divisions. It was evidently the design of Eusebius to distinguish the books which are described in the second class, from those in the third; the *νοδα* from the *αριστερα*, meaning to attribute greater authority to the latter than to the former class.

But little satisfaction can be obtained from the most minute and careful examination of the *data* on which the opinions of the various authors who have endeavoured to ascertain the times when the different books of the New Testament were written. The questions of any consequence which are dependent on their being accurately fixed, are but few, nor are any of them of great importance, so that we need the less regret the uncertainty which attends the dates of the gospels and epistles. No information in which we can confide, has been left us on these points by ancient ecclesiastical writers. Their statements are exceedingly vague and discordant; and they have but too frequently copied the reports of their predecessors, and transmitted them to their followers, to be received with implicit credence. Still, the discussion of the subject is of a useful kind; it cannot be pursued without proving to be the means of leading the student into a more enlarged and precise acquaintance with the sacred writings. Mr. Horne has taken great pains to supply the reader with what is most necessary in this department, nor has he satisfied himself with collecting the opinions of authors; he has also stated his own opinion, and gives the reasons on which he has founded it. Nothing however can more strikingly shew the uncertainty of the arguments by which it is attempted to make out the dates of particular books, than the entirely opposite conclusions of the learned on the subject. To give but one example, Mr. Horne remarks (Vol. 2, p. 403) that the objections to the early date of Matthew's Gospel, 38, by no means balance the weight of evidence in its favour, while Bishop Marsh (Notes to Michaelis's Introduction, chap. iv. sec. ii. 6, vol 5, p. 98) who has most patiently and acutely investigated the entire question, remarks, that if the arguments in favour of a late date, 61, or 64, for the composition of St. Matthew's Gospel, be compared with those in favour of an early date, it will be found that the former greatly outweigh the latter.

In the statement of the inquiry, p. 403, respecting the original language of the gospel of Matthew, the Author appears to have committed an oversight which involves a contradiction. After stating the opinions of a number of writers who have taken op-

posite sides in this question, some maintaining that this gospel was originally written in Hebrew, and others contending that its original language was Greek, and the opinion offered by Dr. Townson and some modern writers, that there were two originals, one in Hebrew and the other in Greek, Mr. Horne remarks that 'the presumption, however, is unquestionably in favour of the opinion that St. Matthew wrote in Greek,' p. 404. Now this is evidently inconsistent with the judgement delivered at p. 408, that 'St. Matthew wrote first a Hebrew gospel for the use of the first Hebrew converts;' as this latter opinion is also at variance with the words, 'we have already proved that Saint Matthew wrote in Greek and not in Hebrew,' p. 428. Mistakes of this kind might indeed easily escape the Author, in a work so large and of such a nature as the present: we shall have to point out a few others in the close of this article, when we shall also have occasion to express our warm approbation of Mr. Horne's diligence and of his exemplary general correctness. He has very properly included in the discussions on Matthew's Gospel, a view of the question on the authenticity of the first two chapters. The critical student will perhaps not feel perfectly satisfied with the conclusions adopted by Mr. Horne in the fifth section of his second book, p. 443, on the sources of the first three Gospels, a subject which has engaged the attention of the learned in our own country, principally in consequence of the publication of Bishop Marsh's Hypothesis. The subject is certainly a very curious and difficult one. That in the first three Gospels there should exist so much *verbal* agreement and disagreement in the relations which they contain of the same transactions, and the records which they comprise of the same discourses, is a remarkable peculiarity, to which there is, we believe, no parallel case; we are for our own part prepared to admit, that none of the means hitherto used for the explanation of this singularity, are satisfactory.

The first Epistle to the Thessalonians is said, vol. ii. p. 444, to be universally admitted to have been the earliest written of all St. Paul's letters. It is certainly generally supposed to have been the first; Michaelis, however, is an exception to the authors who have maintained that position, and he offers, we think, very strong arguments for the priority as to date, of the Epistle to the Galatians. In the account of the first Epistle to the Thessalonians, p. 443, an error is copied from Michaelis, who remarks that the Jewish place of worship at Thessalonica, was called, by way of eminence, 'the Synagogue.' The Greek article is invariably prefixed to the word by Luke, both in the Acts, and in his Gospel.

The Epistle to the Hebrews, though one of the most interesting portions of the New Testament, is certainly not the one

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attended with the least difficulties. It has been more than any other the subject of controversy : the language in which it was written, the author, and the persons to whom it was originally addressed, have all been repeatedly discussed by Scriptural critics. A Hebrew origin has been assigned to it, and the arguments on the strength of which it has been assigned to the Apostle Paul, have been reckoned inconclusive by many writers. Calvin's opinion is well known : ' Ego ut Paulum agnoscam auctorem adduci nequeo. Ipsa docendi ratio et stylus alium quam Paulum, esse satis testantur.' There is, we apprehend, great weight in this remark ; and this seems to be acknowledged by those who oppose Calvin's opinion, but whose arguments are, at least in some instances, remarkably weak. Mr. Horne adopts the opinion of Michaelis, that it was written for the use of Jewish Christians at Jerusalem and in Palestine ; but he differs from that celebrated critic in arguing that the Apostle Paul was the author ; the German professor leaves the question undecided. Many of the arguments used by Mr. Horne in support of his opinions on the various topics discussed in this part of his work, are by no means satisfactory, while on some others no stress whatsoever can be laid. He alleges, for example, that the absence of exhortation to brotherly love and unity between the converts from Judaism and Heathenism, proves that this Epistle was written to a community that consisted wholly of Jewish Converts. Now we cannot perceive that the exhortation, ch. xiii 1. " Let brotherly love continue," is at all different from similar exhortations in the other Epistles. ' Here,' says Mr. H., ' he speaks only in general terms, and says nothing of unity between Jewish and Heathen converts in Palestine.' Nor do we meet with any thing of the kind in the other Epistles of the New Testament, where expressions of the same general nature are used. As Mr. Horne has adopted the hypothesis of a Hebrew original of Matthew's Gospel, we do not see the force of his reasoning against the opinion that the Epistle to the Hebrews was originally written in the same language ; for as the principal reason on which the former hypothesis is grounded, is the language of the persons to whom the Gospel was addressed, we do not perceive why an epistle to persons of the same description, that is, Jews using not the Greek language, but the Hebrew, (to use the common but not correct expression) should not have been written in the same language. Equally inconclusive is the remark, that the superiority of the Greek style of this Epistle, is readily to be accounted for, by considering that this was one of the Apostle's last written Epistles, and that, from his extensive intercourse with men of various ranks and conditions during his numerous journeys, " Paul the aged" would naturally write in a different style from Paul when a young man. Mr. Horne assigns A.D. 62 or 63 as the date of this same Epistle, the date which he assigns also to

the Epistle to the Colossians and that to the Philippians. A.D. 61 is the date assigned to the Epistle to the Ephesians. If on comparison with these Epistles, or indeed with any of the Epistles of Paul, the Greek style of the Epistle to the Hebrews be pronounced superior to those which were written by Paul, the difference, it is plain, cannot be accounted for by any reasons gathered from the age of the Apostle. Others of the arguments which occur in the account of this book, are equally unsatisfactory, but we cannot now enter further into the discussion.

Before we conclude our notice of the present work, to the merits of which our readers will perceive that we are disposed to do full justice, considering it as likely to become a standard book of its kind, we shall point out some of the inaccuracies which it contains, and the omissions which we should wish to see supplied in future editions of the work. Vol. 1. p. 249. *Schauf's Lexicon Syriacum*, 1709, is not a reprint of Gutbirius. Leusden's *Scholæ Syriacæ* should have been mentioned. P. 282, *The Veterum Interpretum Græcorum Fragmenta* of Drusius are not separately printed in Walton's Polyglot. Vol. 6: they are incorporated with the notes of Nobili. P. 298, the 4th vol. of Professor White's, edition of the *Philoxenian Version* was published at Oxford in 1804; it contains the Epistles of Paul. P. 330, *Stephen's* Greek Concordance to the New Testament should have been mentioned; so should the Concordance of *Kircher* to the Septuagint. P. 551, Brown of Haddington was not a clergyman of the Church of Scotland: he was a divine of the Secession Church, and theological professor to the Associate Burgher Synod. Vol. 2. The second edition of Lowth's *Hebrew Prælections* was published in 1763, in 2 vols. 8vo., the second volume containing the Notes of Michaelis. In the Appendix, Calmet's *Bibliotheca Sacra* should have been included the works enumerated at p. 12. P. 112, 'Michaelis' should be *Matthæi*. 1642 is the date (p. 134) of the editio opt. of Beza's Test. 'Peter,' for *Paul*, occurs vol. 2. p. 508. The Common Version (vol. 2. p. 459) reads "ignorant," not illiterate, Acts iv. 13.

Some notice should have been taken of the question of the duration of Christ's Ministry. Harmonies of the Gospels are omitted, though they are evidently not to be overlooked among the means of assistance to which the Student should be directed. An Index of Texts illustrated, is also a *desideratum* in the work.

So far as we have examined the references in these volumes, we have found them laudably correct; the work is on this account, as well as for the accuracy which characterises it in all other respects, highly creditable to the Author. The faults are few, and such as were scarcely to be avoided in a work of such variety and extent.

## ART. X. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Preparing for publication, Memoirs of the life, writings, and religious connexions of John Owen, D.D. some time Dean of Christ Church and Vice Chancellor of Oxford. Comprising also notices of the leading events of his times,—of the state of religion and religious parties, and of some of the most celebrated of his contemporaries, &c. By William Orme, minister of the Gospel, Perth. The author will be greatly obliged to any gentleman who is in possession of unpublished information respecting Dr. Owen, for the communication of it, or who could suggest where any thing relating to him might be found, as some parts of the Dr.'s life are involved in considerable obscurity.

We should not be doing justice to our readers if we did not state, that the subscription to Mr. Valpy's edition of the *Delphin* and *Variorum Classics* will close on the publication of part I, which will appear on the 6th of this month. Each part will then be raised to 19s each—on the 1st of April to 20s and on the 1st of June 1819 to 21s. Large paper double. The present subscription is 603 large and small. The present price is 18s each part small, and £1. 16s large. The work will, as it were, incorporate the *Delphin*, *Variorum*, and *Bipont* editions. The best text will be used, and not the *Delphin*. The notes in the best *Variorum* edition will be printed at the end of each Author; the *Delphin* notes, Interpretatio, and various readings under the text. The best indices will be adopted. The reference will be to the book and chapter, which will apply to all other editions, the *Literaria Notitia* from the *Bipont* editions continued to the present time, will be added. Each part will contain 672 pages in 8vo; the whole 120, but not exceeding 120 parts:—twelve will be printed in the year; to be paid for on delivery. As only a

certain number of copies will be printed, the work cannot be sold in separate parts or authors. A set of the *Delphin* editions sold at the Roxburgh sale in 1812 for above £500, and a uniform set of the *Variorum* cannot be obtained at any price. The edition now offered would cost many hundred pounds to collect in any other way. A list of Subscribers will be published with the work.

No. VI. of Stephens' Greek Thesaurus is just published, and on the publication of No. VII the price is again to be raised to future new subscribers—No more of this work are printed than were actually subscribed for originally, so that the copies of deceased subscribers only are on sale.

A series of letters are preparing for publication, written by the Hon. Lady Spencer to her niece the late celebrated Duchess of Devonshire, shortly after her marriage.

Sir Arthur Clarke has nearly ready for publication, An Essay on Warm, Cold, and Vapour Bathing, with practical observations on Sea Bathing, diseases of the skin, bilious liver complaints, and dropsy.

Mr. Boileau will shortly publish, The Art of French Conversation exemplified on a new plan, with an introduction, &c.

The Recollections of Japan by Captain Golownia, are expected to appear in the course of a few days: they will be accompanied by a chronological account of the rise, decline, and renewal of British commercial intercourse with that country.

Preparing for publication, The Hermit in London, or Sketches of English manners, some specimens of which have appeared in the Literary Gazette and have been received with extraordinary favour; the whole collection will form three volumes.

The second or concluding part of Dr.

Watkins's Memoirs of her late Majesty, may be expected early in the present month.

Speedily will be published, in an octavo volume, the Principles and Practices of Pretended Reformers in Church and State.—This work will comprise a view, 1st. of the Principles and Practices of pretended reformers in church and state, which caused the rebellion against King Charles the first: 2nd. of the Principles and Practices of pretended reformers during the rebellion and the subsequent Usurpation: and 3rd. of the Principles and Practices of pretended reformers at the present time. By Arthur H. Kenney, D.D. Dean of Achonry, and late Fellow of Trinity College, Dublin.

C. Mills, Esq. author of a History of Muhammedanism, is preparing for the press, The History of the Crusades undertaken for the recovery of the Holy Land; A view of the Latin States in Syria and Palestine; the constitution and laws of the kingdom of Jerusalem; the military orders which sprung from the wars between the Christians and Mussulmans; and the consequences of the Crusades upon the morals, literature, politics, and manners of Europe.

C. Dibdin, Esq. will publish shortly, Young Arthur, or, the Child of Mystery, a Metrical Romance.

In a few weeks will be published, Tom Crib's memorial to Congress, with a preface, notes, and appendix. By one of the Fancy. The appendix contains, among other flash articles, some chaunts by Bob Gregson, the present poet-laureat of the Fancy.

Preparing for the press in one vol. 4to. illustrated by plates, a voyage up the Persian Gulph, and a journey overland from India to England in 1817; containing an account of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. &c. By William Hende, Esq. of the Madras Military Establishment.

Dr. Clutterbuck, one of the physicians to the General Dispensary, &c. will shortly publish, Observations on the nature and treatment of the Epidemic Fever, at present prevailing in the Metropolis, as well as in most parts of the United Kingdom. To which are added, Remarks on some of the opinions of Dr. Bateman, in his late treatise on that subject.

A new edition of Family Prayers by

the late Dr. Pierson, with a life of the author, is in the press.

The new volume of sermons by Dr. Chalmers, of Glasgow, is expected to appear in the course of February.

In the press, Introductory Greek Exercises to those of Neilsen, Dunbar, and others; arranged under models to assist the learner. By N. Howard, author of Greek and Latin Vocabularies, &c. &c.

The third edition, with considerable additions, of Dr. Scudamore's Treatise on the nature and cure of Gout and Rheumatism, including general considerations on Morbid States of the Digestive Organs, and some remarks on régime, is nearly ready for publication.

Preparing for the press, Decision, a Tale. By the author of Correction. In three volumes.

A new edition of Lord Bacon's works in 12 vols fcap. 8vo. with the latin translated, by Peter Shaw, M.D. will appear in the course of the present month.

A new edition of the late Rev. John Cennick's discourses, adapted to villages and domestic worship, is in the press: with a recommendatory preface and life, by Matthew Wilks.

In the press, a volume of Sermons, including an expositiō of the first chapter of St. Paul's Epistle to the Colossians, by the Rev. John Morrison, Bampton.

Professor Paxton, of Edinburgh, has nearly ready for publication, in two volumes, 8vo. Illustrations of Scripture, 1. from the Geography of the East; 2. the Natural History of the East; and 3. the Customs and Manners of ancient and modern nations.

Just imported, a new edition of Melodia Sacra, or the Psalms of David, with hymns, anthems, and chorusses arranged in score: in four numbers, price 16s. each.

Proposals have been issued for publishing by subscription, A Print representing the decisive charge of the Life Guards at Waterloo, to be engraved by Bromley from a picture by Luke Clennel, which was rewarded by the British Institution in 1816. The publication is undertaken with a view to provide for the lunatic's three orphan children, his recovery being now regarded as hopeless; but the main reliance of the Committee is upon the excellence of the publication as a work of art. Prints, £1. 11s. 6d. proofs £5. 3s. the first fifty on India paper £5. 5s.



The Prints will be ready for delivery in the Autumn of 1819.

Dr. Wm. Barrow, prebendary of Southwell, will soon publish, a volume of Familiar Dissertations on Theological and Moral Subjects.

The Dublin Hospital Reports and Communications in Medicine and Surgery, volume the second, will soon appear.

Dr. John Bacon, of Gloucester, has in the press, an inquiry respecting some of the Diseases of the Serous Membranes of the Abdomen and Thorax.

Mr. Thomas Alcock is preparing for publication, some observations on Inflammation of the Mucous Membrane of the Respirative Organs.

Mr. Ryan has nearly ready for publication, in three octavo volumes, a Biographical Dictionary of the Worthies of Ireland.

Mr. J. H. Church. will soon publish, in duodecimo, Angelo, or the Moss-grown Cell, a poem, in four cantos.

Mr. Hazlitt has in the press, Lectures on the Comic Genius, and Writers of Great Britain, now delivering at the Surry Institution.

Mr. Geo. Samouelle has in the press, the Entomologist's Pocket Compendium, or an Introduction to the knowledge of British insects, illustrated by twelve plates.

The Rev. R. Ruding's Annals of the Coinage of the United Kingdom, will appear next month, in five octavo volumes, and a volume of plates.

Miss Hutton, author of the Miser Married, will soon publish Oakwood Hall, in three volumes.

The Rev. H. Marriott has in the press, a second volume of sermons, expressly adapted to be read in families.

Dr. Whitaker's first portion of the County of York will soon appear.

Shakh Mansur will soon publish, in octavo, a history of Seyd Said, Sultan of Muscat, with an account of the countries and people on the shores of the Persian gulf, particularly of the Wahabees.

Mr. James Mitchell has in the press, Elements of Natural Philosophy, illustrated by experiments that may be performed without regular apparatus.

Mr. Southey's third volume of the History of Brazil is expected to appear in the course of this month.—Also his memoirs of the life of the Rev. John Wesley.

Mr. H. A. Mitchell, of Newcastle, will soon publish, in octavo, a treatise concerning Credit and Political Expediency; tending to show that there is no real national debt.

The fourth volume of M. Humboldt's Personal Narrative of Travels to the Equinoctial Regions, is in considerable forwardness.

Arithmetic for children, by the author of Letters for young persons in humble life, will soon appear.

In the press, Human Life; a poem. By Samuel Rogers, Esq. author of the Pleasures of Memory. Neatly printed in small 4to.

In the press, Tales of the Hall. By George Crabbe, LL.B. 8vo.

In the press, a Churchman's Second Epistle, with notes and illustrations, by the author of Religio Clerici. 8vo.—Also, a third edition of the first part, with the addition of notes and illustrations.

In the press, an Account of the Mission from Cape Coast Castle to the kingdom of Ashantee, in Africa: comprising its history, laws, superstitions, customs, architecture, trade, &c. To which is added, a translation, from the Arabic, of an account of Mr. Park's death, &c. By Thomas Edward Bowdich, Esq. conductor and chief of the embassy. With a map, and several plates of architecture, costumes, processions, &c. In 4to.

In the press, the Narrative of an Attempt to discover a passage over the North Pole to Behring's Straits. By Captain David Buchan, Commander of his Majesty's Ships Dorothea and Trent. In 4to. with plates.

In the press, A copious Greek Grammar. By Augustus Matthia, doctor in philosophy, director of the Gymnasium, and librarian of the Ducal library at Altenburg; &c. Translated into English from the German, by the late Rev. E. V. Blomfield, M.A. Fellow of Emanuel College, Cambridge. The work is printing at the Cambridge University press, and will form 2 vols. in 8vo.

## Art. XI. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

Miscellaneous Antiquities, No. VIII. in continuation of the *Bibliotheca Topographica Britannica*. A new edition, corrected, enlarged, and embellished with numerous plates, of A Comment upon the Fifth Journey of Antoninus through Britain; in which the situation of Durobrivæ, the seventh station there mentioned, is discussed; and Castor, in Northamptonshire, is shewn, from various remains of Roman Antiquity, to have an undoubted claim to that situation. Also a dissertation on an image of Jupiter found there. Printed from the original manuscript. By the Rev. Kennet, Gibson, late curate of Castor. To which is subjoined, the parochial history of Castor, and its dependencies, to the present time; with an account of Marham, and several other places in the neighbourhood of Castor. By Richard Gough, Esq. Of this work (which is wanting in most of the sets of the *Bibliotheca Topographica Britannica*) only one hundred copies are re-printed on demy quarto price £2. 2s.; and twenty-five on imperial quarto, price £4. 4s.

### BIOGRAPHY.

The Annual Biography and Obituary, for 1819, with Silhouette portraits; comprehending the private life of her late Majesty, with an historical dissertation on the family of Mecklenburg Strelitz; a memoir of Sir Samuel Romilly, illustrated by authentic notes concerning his family; a biographical account of Lord Ellenborough, late Lord Chief Justice of the King's Bench; another of the late Mr. Dempster, with some original letters to a member of his Majesty's Privy Council; a life of, and analysis of the Impeachment of Mr. Hastings; biographical notices of Dr. Burney, Sir Thomas Bernard, Sir Richard Croft, Mr. Rose, Dr. Cogan (founder of the Royal Humane Society) Dr. Adams, Rev. William Beloe, &c. with an analytical account of their works.

The whole is interspersed with a variety of original documents, together with an account of recent biographical

works, and an index of persons lately deceased. 8vo. 15s.

A Journal of the Life, Travels, and Christian experience of Thomas Chalkey. Written by Himself. A new edition, detached from his works, 12mo, 3s. 6d.

### CLASSICAL LITERATURE.

Sophoclis quæ exstant omnia, cum Veterum Grammaticorum Scholiis. Superstites Tragedias VII. ad optimorum exemplarium fidem recensuit, versione et notis illustravit, deperditarum fragmenta collegit R. F. B. Brunck. Accedunt excerpta ex varietate lectionum, quam continet editio C. G. A. Erfurdt, Demetrii Triclinii Scholia Metrica, & notæ ineditæ C. Burnei. In 3 vols. 8vo. £1 16s. bds.

### HISTORY.

Horæ Britannicæ; or, Studies in Ancient British History. By John Hughes. 2 vol. 8vo. 18s. The second volume comprises the history of the British Churches.

The History and Antiquities of the town of Newark, the Sdnacester of the Romans; interspersed with biographical sketches and pedigrees of some of the principal families, and profusely embellished with engravings. By W. Dickinson, Esq. one of his Majesty's Justices of the Peace for the counties of Nottingham, Lincoln &c. 4to £2. 2. bds. royal £3. 3s.

The History of the ancient Town and Borough of Uxbridge, containing copies of interesting public documents &c. with plates. By George Redford, A.M. and Thomas Hurry Riches. 8vo. 20s. bds.

A brief account of the Guildhall of the City of London. By I. B. Nichols, F.S.A. embellished with views. 8vo. 5s.

Bp. Burnet's History of his own Times. A new edition. 4 vols. 8vo. £2. 2s.

### MISCELLANEOUS.

The fourth number of the second volume of the Leeds Correspondent; a Literary, Philosophical and Mathematical Miscellany. 1s. 6d.

Letters on the Importance, Duty, and Advantages of Early Rising; addressed to heads of families, the man of business, the lover of nature, the student, and the

Christian. With a beautiful frontispiece. foolscap 8vo. 6s.

The Fables of Æsop and Others, with the additional wood-cut. The work contains 188 designs of fables, and 137 curious tail-pieces, engraved on wood by Thomas Bewick. Imperial paper, 1l. 11s. 6d.; royal paper, 1l. 1s.; demy paper, 15s. boards.

The Miscellaneous Works, in prose and verse, of George Hardinge, Esq. M.A. F.R.S. F.S.A. &c. 3 vols. 8vo. with a portrait, 2l. 2s.

Annals of Parisian Typography; containing an account of the earliest typographical establishments; and notices and illustrations of the most remarkable productions of the Parisian Gothic press. Compiled principally to show its general character, and its particular influence upon the early English press. By the Rev. William Park Grewell. 8vo. 14s. large paper, 1l. 1s.

A Defence of Dr. Jonathan Swift, dean of St. Patrick's, in answer to certain observations on his life and writings in the 53d number of the Edinburgh Review. 8vo. 3s.

A Letter to his Majesty's Sheriff Deputies in Scotland, recommending the establishment of four national asylums for the reception of criminal as well as pauper lunatics. By Andrew Duncan, sen. M.D. 3s.

#### PHILOLOGY.

The Elements of Hebrew Grammar; to which is prefixed a dissertation on the two modes of reading, with or without points. By Charles Wilson, D.D. late professor of Church History in the University of St. Andrews. Fourth edition, 8vo. 10s. 6d. boards.

#### POETRY.

Ximenes, the Wreath, and other Poems. By J. W. Polidori, M.D. 8vo. 8s.

Darovernum; or, Sketches Historical and Descriptive of Canterbury; with other poems. By Arthur Brooke, Esq. foolscap 8vo. 7s. boards.

The Second Part of Messiah, in twenty four books. By Joseph Cottle, fcap. 8vo. 6s.

#### POLITICAL.

The Soul of Mr. Pitt; developing that by giving the funded proprietor the permissive faculty of claiming debentures, transferable to the bearer, eighteen millions of taxes may be taken off, and the three per cent. consols be constantly above 100l. 1s. 6d.

A Letter to Henry Brougham, Esq. M.P. From John Ireland, D.D. formerly vicar of Croydon, now dean of Westminster, 8vo. 1s.

Remarks on the Liberty of the Press in Great Britain; together with observations on the late trials of Watson, Hone, &c.; translated from the German of the celebrated F. Gentz, aulic counsellor to the Emperor of Germany, and author of the Balance of Power in Europe, &c. &c. 8vo. 4s.

#### THEOLOGY.

Plain and Practical Sermons. By the Rev. John Boudier, M.A.; vicar of St. Mary's, Warwick, and domestic chaplain to the Right Hon. the Earl of Warwick, 8vo. 9s. boards.

Sermons on the Parables and Miracles of Jesus Christ. By Edward William Grinfield, M.A.; minister of Laura Chapel, Bath; 8vo. 10s.

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#### TO CORRESPONDENTS.

We readily comply with a request made to us from a highly respectable quarter, in disclaiming any reference in the paragraph at p. 539 of our Sixth Volume, beginning with 'Under this head,' &c. to any individual connected with the recent secession from the Establishment. It would give us pain to imagine that those remarks were so applied by the generality of our readers.

# THE ECLECTIC REVIEW,

FOR MARCH, 1819.

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Art. I. 1. *Considérations sur les Principaux Evénemens de la Révolution Française.* Ouvrage Postume de Mad. la Baronne de Staël, publié par M. le Duc de Broglie et M. le Baron A. de Staël. En trois Tomes. 8vo. pp. 1287. London. 1818.

2. *Considerations on the Principal Events of the French Revolution, &c.*

**T**HE same courage and patriotism which, at one time, forbade MADAME DE STAËL the pusillanimous safety of emigration, exposed her afterwards to exile, that sole honourable distinction which a despotic government has the power to confer, and now, the frank expression of this courage and of this patriotism brings her writings to seek a home among strangers. If these volumes are not formally exiles from France, the spirit they breathe and the doctrines they defend, lead them, like emigrants, to seek shelter in England.

Without giving ground to the charge of an unworthy attempt to flatter the national vanity, the work before us, like the other productions of the same pen, exhibits numberless indications of the Author's anxiety to win the favour of the English public. Mad. de Staël seems to have felt, that an English fame, even subtracting all the disadvantage of being read in a foreign tongue, or the still greater disadvantage of being read in translations\*, was vastly more valuable and gratifying than that which her own country could afford.

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\* Of the English translation of these volumes, we can only say that it is better than what we have seen of some other of Mad. de Staël's works. It conveys, however, nothing beyond the naked substance of the thought; and will give scarcely an idea of the vigour, the spirit, and the grace of the Author's style. To do justice to these qualities of her writings, would, we acknowledge, be a difficult task: Mad. de Staël must be read in French. We do not profess to have

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In fact, without referring in this instance to the feeble jealousies of its government, there is not at present in France a literary arena for a writer like Mad. de Staël: that country, it may be safely affirmed, is deficient, at once, in the taste, the political tranquillity, and the public virtue, which are essential to the just appreciation of these volumes. Considered merely in a literary point of view, the character of the style is, we suspect, too strong, too serious, to be much read in France; too sparingly set off with those flashy axioms, more witty (*bien tournés*) than true, which have seduced even the most vigorous of the French thinkers from the path of steady and laborious inquiry. Nor do we think this work has more favour to hope for in its political character. After all they have suffered, the French seem still a prey to the fatuity of mistaking the well-policed dogmas of power, for the maxims of good government, and, on the contrary, the permanent and obvious principles of political wisdom, for the mere aserbities of a disappointed party. They must yet learn from experience; before they can be taught by books. One might converse on political questions, says Mad. de Staël, to better purpose with an English farmer, than with the greater part even of the best informed men to be met with on the Continent.

In bringing these highly interesting volumes before our readers, we cannot forbear at the outset to direct their attention to the considerations, full of instruction, suggested, not merely

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collated the translation with the original, except in a few passages; but in these we have observed several instances in which the sense is imperfectly understood or mistaken. Many sentences are obscured by rendering *altérer*, and *altéré*, *alter*, and *altered*, or changed; where, as is most commonly the case, it means changed for the worse, or deteriorated. *Egoïsme*, is translated egotism, instead of selfishness, &c. Many idioms are too literally rendered, and some evident errors of the pen, or of the press, in the French, are preserved in the translation: thus, V. iii. p. 413. 'Quant aux nobles qui sentent que les privilèges de l'aristocratie doivent à présent s'appuyer sur le despotisme que jadis ils servoient à l'imiter, on peut dire,' &c. is neither French nor sense: it should clearly be, *à limiter*: the translator has adhered to the error in spite of grammar and sense, saying, 'Which they sought to imitate.' V. i. p. 33. 'Quel est l'homme de génie, qui se soit entendu dire la centième partie des éloges prodigués aux rois les plus médiocres?' Which is translated, 'What man of talents has ever been heard to utter the hundredth part of the praises lavished on the weakest princes?' The intention of this sentence will surely puzzle the English reader. *Ménager* is often rendered to manage, instead of to spare, or economize. Should the translation go through the press a second time, it might be greatly improved by a careful revision.

by the circumstance of their being, as it were, bequeathed to the British public, but especially, by the striking contrast in which they stand to the contemporaneous issues of the French press. In the soundness of her political principles, in elevated and noble freedom of sentiment, in vigour of thought, in spirit and richness of style, Mad. de Staël is not distinguished among competitors; she stands alone. Her fame, as a writer, could not have been so much endangered by the number and merit of her rivals, in what age soever she might have been placed, as it seems now to be, by the intellectual desolation with which she is surrounded. The reputation that would have maintained its lustre amid the splendours of any period, seems in danger of being buried beneath the ruins among which it has appeared.

That portion of the abundant intellectual produce of France, which escaped the revolutionary sickle, has since been well trod in the dust, under legitimate and illegitimate heels. Except the ingenuity of servility, all has been crushed that was not exterminated. Putting aside works treating of the physical sciences, to the prosecution of which an especial stimulus was given during the imperial government, as well as those volumes whose value is chiefly documentary, it may be affirmed, that since the moral and mental extinction of France, in the year 1793, scarcely a work has been produced in that country, which will survive its day, or claim a place for the present generation in the regards of posterity. Meagre translations of German and English popular writers, yield to the French, at present, a sort of literary moonlight; and even these beams have been shorn by the illiberal prelection of police.

Whatever opinion may be entertained as to the correctness or the aberrations of the public taste, it will be admitted that the vigour of the English press has been very equably sustained, from the period of our civil wars to the present time. Neither the quiescence usually consequent on an age of extraordinary turbulence, nor the degrading licentiousness which followed upon the conquest of Puritanism, prevailed to extinguish the national mind. The almost incalculable bulk of indifferent writing which flows from the press every day, instead of indicating the decline of this vigour, affords the most substantial proof of its continued activity. This mountain of printed paper, amassed, scattered, and replaced every year, viewed in comparison with our limited population, affords a most striking admeasurement of that unexampled *quantum* of reading and thinking, of which it is both the cause and the consequence. Books supply, in a certain sense, a fictitious want, and fictitious wants can be maintained in activity only by a sufficient and renovated stimulus. It is not the mass of mediocrity, we may

the occasion of the apparent omission, she is sufficiently explicit with respect to the present literary condition of France. The following passages relate, it is true, professedly to the period of the imperial government: there is no evidence, however, to prove, that any material change has taken place since its subversion. A nominal, and we grant, in some measure a real extension of the liberty of the press, has been accorded to the French; but no one will maintain that there is that kind or degree of liberty of publication, which elicits, and which, to a greater extent than is often imagined, is essential to vigour of thinking. A government not yet established in the opinion and wishes of the people, may, to conciliate that opinion, withdraw a portion of the visibility of restraint; this apparent withdrawal, however, rests upon a convention with good behaviour, tacit indeed, but perfectly well understood. The censorship of the press, if, to a certain extent, it has ceased to be, in the language of the law, *damnum factum*, still exercises the whole of its pernicious influence over the public mind, as *damnum infectum*. Nor is it, we may say, within the power of the French government, to concede that kind of liberty, (real liberty, indeed, is never *conceded*,) which alone could resuscitate the genius of the people. The mere license that must still be viewed as a grade of such and such men, will differ little, in its actual influence, from the most complete system of constraint. It is not simply liberty, but rather a high and tranquillizing faith in the permanence of liberty, that produces the intrinsic disparity between freemen and slaves.

‘ This police, for which language affords no adequate terms of contempt—no terms wide enough to separate between an honest man, and him who would penetrate such a den, this police was the instrument to which Bonaparte had committed the direction of the public mind in France. And truly, when the liberty of the press no longer exists, and when the censorship, not contented with mere restraint, assumes to dictate to a whole people what shall be their opinion upon politics—religion—manners—books—individuals, into what condition must a nation fall, that has no other aliment for thought, than what is permitted or prepared by despotic authority? It cannot then excite surprise, that literature and criticism have fallen into a state of such entire decay in France. It is not, certainly, that the French are inferior to their neighbours in talent, or natural aptitude to study: in answer to such a supposition, it were enough to appeal to the success with which they continue to prosecute the sciences, and learning\*—two branches of study, it must be observed, which have no affinity with political speculation; while

\* This can only relate to certain antiquarian researches. Mad. de Staël herself, elsewhere regrets the general decline of classical instruction, and the want of taste for what is properly termed *learning*.

Literature, in the extent of the term, can produce nothing eminent without liberty. Against this opinion, it is common to object the brilliant literature of the age of Louis XIV: but the restrictions upon the press were much less severe under this Prince, than under Bonaparte. Towards the end of the reign of Louis XIV., Fenelon and other thinkers had begun to treat questions essential to the interests of society. Poetic genius has been exhausted by turns in every country; and it is only after certain intervals that it can reappear. But the art of writing in prose—inseparable from the exercise of thought, necessarily embraces the whole sphere of general ideas. But when men of letters are condemned to whirl round the circle of madrigals and idyls, they can hardly escape the vertigo of adulation; and they produce nothing that can pass further than the suburbs of the capital, or claim existence beyond the short limits of a day. . . . The rule was, to denounce as a partisan of anarchy, whoever it might be that should publish a philosophical opinion of any kind: but if any one of the nobles seemed to insinuate, that the ancient princes excelled the new in the art of maintaining the splendour of a court, he was infallibly stigmatized as a conspirator. In a word, it was requisite to reject all that was excellent in every manner of thinking, when the design was to establish that worst of imaginable plagues—tyranny in a civilized country.

Some of the writers have attempted to form a theory of despotism, with the view, so to speak, to recast the thing, and give to it the air of a philosophical novelty. Others, of the upstart party, have plunged into the abyss of Machiavellism, seduced by its pretension to profoundness; as if there were indeed depth in that system: and they have represented the power of the agents and adherents of the revolution, as affording a sufficient guarantee, (that is to say, an adequate succedaneum for a constitution,) against the return of the ancient government: as if there were no considerations in the world but those of interest; and as though the course of human affairs had no affinities with the principle of virtue. All that remains of this wretched art, are certain combinations of phrases, destitute of the support of a single just idea, put together, it is true, grammatically enough, with verbs, nominatives, and accusatives. "Paper suffers all," said an intelligent man. Yes; it suffers all: men retain not the remembrance of these sophisms: happily for the dignity of literature, it is not in the nature of things, that a lasting monument of this noble art should be reared upon false foundations. He alone can be eloquent, who utters the accents of truth; he alone can reason, whose principles are just; there must be courage in the soul to support the flights of genius; but none of these advantages can be possessed by writers, whose pen ever indicates the direction given to it by the hurricane of power. The journals were filled with addresses to the Emperor, with the excursions of the Emperor, and those of princes, and princesses; with the detail of ceremonials and presentations at court. These journals, faithful to the spirit of servility, found the means of being insipid, even during the crisis and desolation of the world. But for the official bulletins, which announced to us from time to time that the half of Europe was conquered, one might have



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supposed that we were living beneath a canopy of flowers. It seemed that there was no employment more worthy than that of counting the movements of royal and imperial feet, and of repeating the gracious words their Majesties and their Highnesses had deigned to let drop upon the heads of their prostrate subjects. Was it thus that it behoved men of letters—the sovereigns of the world of thought, to behave in the presence of posterity?''\*

We must, as we have introduced this topic, go on to quote another paragraph from this chapter on the state of literature in France under Bonaparte; and although Mad. de Staël's primary design is here to exhibit the character of his despotism, in doing so, she displays the actual national degradation it has produced.

' Some persons, however, attempted publication under the censorship of the police: what was the consequence? A persecution, like that which forced me to fly through Moscow, in seeking an asylum in England. Palm, the bookseller, was shot in Germany, because he would not name the author of a pamphlet he had printed. And if more frequent instances of proscription cannot be adduced, it is only because such was the energy and efficiency of despotism, that it accomplished the prevention of resistance: it was obeyed, like the terrible appointments of nature—sickness and death. Nor was it merely to unlimited severities that one was exposed under this persevering tyranny. No literary reputation could be enjoyed in a country, where journals, as numerous as under a free government, and yet all bound to hold the same language, harassed you with their pleasantries, according to order. For my own part, I have been the burden of the song with the French journalists during the last fifteen years—a northern melancholy—the perfectibility of mankind—the spirit of romance—the muse of Germany.

' The yoke of authority, and the spirit of imitation, were imposed upon literature, in the same way as the official journal dictated the articles of faith in matters of politics. The nice instinct of despotism enabled the agents of the literary police to perceive, that originality in the manner of writing might conduct to independence of character; and that due care must be taken, not to suffer the introduction of English and German books into Paris, lest the French writers, in following the rules of taste, should keep pace with the progress of the human mind in countries where it has not been checked by civil commotions. . . . What a style is that which bears the seal of the police! After this arrogance, after this baseness, if one chanced to read the productions of American or English writers, or the speeches of public men who, in addressing their fellows,

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\* ' Est-ce ainsi que les hommes de lettres, que les magistrats de la pensée doivent se conduire en présence de la postérité?' ' Was it thus that men of letters, and *magistrates capable of thought*, should have conducted themselves in the presence of posterity?' The haste of the English Translator makes him frequently blunder thus.

sought only to express the honest conviction of their minds, one felt an emotion like that of an outcast who, long a stranger to human society, suddenly hears the voice of a friend.'

The following quotation contains almost the only reference Mad. de Staël makes to the conduct and influence of the infidel writers.

'It has been well observed, that the literature of a country is but the expression of its society. If this be true, the reproaches so often brought forward against the writers of the eighteenth century, belong, in justice, to the society of that period. The writers of that time sought not to flatter the government; of course therefore, they endeavoured to conciliate opinion, for it is impossible but that the majority of men of letters should follow one or the other of these courses. They have too much need of encouragement to defy, at once, authority and the people. The great body of the nation in the eighteenth century desired the suppression of the feudal system, the establishment of the English constitution, and above all, religious liberty. The influence of the clergy in secular concerns, excited universal disgust. And as a genuine religious feeling inspires a distaste for intrigues and the possession of power, no credit was given to the professions of men, whose only concern with religion was to employ it as the engine of their influence over the affairs of this world. Some writers, and Voltaire especially, have justly been blamed for not having respected Christianity while they attacked superstition: but the circumstances of the times in which Voltaire lived, ought not to be forgotten. He was born towards the end of the reign of Louis XIV. and the atrocious wrongs endured by the Protestants, had made a deep impression upon his imagination from his childhood.'

We cannot but remark here, that if this excuse for Voltaire is to be admitted as solid, it only places in the stronger light the cowardice and baseness of his mind, as the pretended advocate of truth and humanity, and his entire want of any efficient honesty in matters of opinion. It was not enough that he dedicated his poetical talent, if *poetical* talent it must be called, to the support of a system, of whose pernicious and cruel influence he was as deeply convinced, as of its falseness. He sought to conciliate the authority he dared not face, by calumniating a party, of the *comparative* merit of whose cause he could not doubt; and he outrages, not only the convictions of his riper years, but the strong associations of childhood, when he contributes his ready lie toward those sufferings which, we are told, '*avoient frappé son imagination dès son enfance.*' It seemed to him too little to say of the '*coupable erreur,*' that—

Un culte si nouveau ne peut durer toujours,  
Des caprices de l'homme il a tiré son être,  
On le verra périr ainsi qu'on la vu naître.

But when the stains of the blood of the Protestants had scarcely disappeared from the highways of France, he must add :

*La trahison, le meurtre, est le sceau du mensonge.*

*La Henriade.*

‘ The antiquated superstitions of cardinal Fleury, the ridiculous quarrels between the parliament and the archbishop of Paris, relative to the *billets de confession*, the convulsionists, the Jansenists, and the Jesuits, all these puerile contentions, which were yet of enough importance to cost blood, produced in Voltaire the conviction, that religious intolerance was yet to be feared in France. The trials of Calas, of Sirven, of the chevalier de la Barre, confirmed him in this apprehension; and the enactments against the Protestants, exhibited still all the barbarity that had been given to them by the revocation of the edict of Nantes. I pretend not to justify Voltaire and the other writers of the time who have followed the same track; but it must be conceded, that irritable temperaments, (and all men of talent are irritable,) experience, almost always, a sort of irresistible impulse to attack the stronger party: (Was it this impulse, which guided Voltaire in his siding with the Romish Church, against the dragooned and silenced Protestants?) in all this, one only recognises the impulsion of a sanguine and ardent mind. We have experienced, during the Revolution, only the evils of infidelity, and of the ruffian violence with which it was endeavoured to be propagated. But the same generous sentiments which inspired detestation at the proscription of the clergy, at the close of the eighteenth century, inspired also, fifty years before, the hatred of intolerance. Actions and writings should be judged of, according to their date.’

‘ The volumes before us, although they contribute but little directly to the materials of history, will unquestionably be considered as of high value in guiding and aiding the labours of future historians. The pledge of impartiality is presented to posterity, in the indications, not to be mistaken, of a noble mind; an impartiality which secures, if not the correctness, at least the consistency of opinion, where it is endangered by the interference of personal feelings. The tranquillity that so much distinguishes elevated from vulgar minds, is too highly esteemed by him who possesses it, to be bartered for the petty gratifications of temper which seduce inferior judgements.’

‘ It is my ambition to speak of the period in which we have lived, as though it were already in the distance. Enlightened men, who in thought are contemporary with future ages, will judge whether I have actually attained that impartiality to which I have aspired.’

The impartiality of Mad. de Staël, is, besides, guaranteed by the character of her other writings: we are speaking, be it remembered, of her philosophical superiority to party prejudice, not of the entire correctness of her report. Men occupied throughout their lives, almost exclusively, with a single class of

objects, although those objects be apparently of the kind to carry the thoughts around the widest range, are rarely found untainted by some species of intellectual vulgarity, or free from some crooked and contracting influences. Mere public men, and mere political writers, are, for the most part, in giving their evidence upon human affairs, competent only to report on the matters of their craft, and to retire. There is indeed, one object of thought, which can engross the attention without vulgarizing the mind: but putting aside the influence of the religious sentiment, it is a genuine enthusiasm, inspired by the objects that people the tranquil regions of intellect, which alone can give a high elevation to the mind, or independence and serenity to the judgement. Mad. de Staël, though she lived amid the littleness of the great world, could respire the rare atmosphere of high intellectual ground; and she had this advantage for a comprehensive judgement, that she descends from her ordinary sphere of thought, when she comes to speak of the accidents of the social system.

If we affirm Mad. de Staël's freedom from narrow prejudices, we do not promise the philosophical reader, that he will find in these volumes, the higher order of abstractions, relative to the constitution and the disorders of society. There is a sense, no doubt, in which the epithet, a profound thinker, so favourite a one with Mad. de Staël, may justly be claimed for her; but her depth of reflection has little in it of the purely philosophical action of the mind: it is not an ascending from individual being, but an abstraction from that which is obvious in thought, and common in modes of feeling. She penetrates, indeed, beneath the surface of things; but it is in pursuit of those indistinct, ineffable, and endless relations between the imagination and the affections, which may be discovered or fancied in the abysses of the heart. She seeks rather to paint the interesting forms and thousand attitudes of our passible being, than to anatomize the subject of them. Her enthusiasm delights in the unphilosophical multiplicity of existence, and would soon be chilled by the poor catalogue of strictly abstract truths.

But notwithstanding her enthusiasm, and her taste for the inscrutable and the recondite in sentiment, the writings of Mad. de Staël exhibit a fund of good sense. The masculine vigour of her mind, the genuineness of her feelings, as well as her knowledge of the world, preserved her from sinking into those imbecile and incoherent puerilities, which the great talents of certain writers have just enabled them to redeem from unmixed contempt. She approaches however, at times, too near to the unintelligibleness of *very fine* writing.

The nature of the work precludes the expectation that it should present frequent instances of the more characteristic

charms of the Author's talent ; if, however, it exhibits less of her exquisite tact in matters of sentiment, a quality of her writings the utility of which is perhaps questionable, there is a full display of her eloquence, in the indignant scorn she directs against this modern Machiavelism—the leading genius of the Revolution—the base cleverness of immorality—the true demonstration of humanity, which has so widely trampled upon the happiness and virtue of men during the last thirty years.

Mad. de Staël's primary object in giving her *Considerations* to the world, was certainly to exculpate and explain the administration of her father, and to exhibit the virtues of his private character. Her second object seems to have been to produce the conviction, that the establishment of the English constitution in France, could alone give repose to the agitations of that country, and to the fears of Europe ; and her third, to expose and to stigmatize the despotism which has so nearly annihilated the moral, the intellectual, and the political being of the French people.

' I had,' she says, ' commenced this work with the intention to confine myself to the examination of the administration and political writings of my father. But as I advanced, I was led by my subject itself to retrace, on the one hand, the principal events of the French Revolution, and on the other, the picture of England, as a justification of the opinion of M. Necker, relative to the political institutions of that country. The plan of my work having thus enlarged itself under my hand, it seemed to me, that I was bound to change the title of it, although I had not changed its object. There will remain, nevertheless, in these volumes, more details respecting my father, and myself, than I should have introduced, if I had, from the first, contemplated the subject under a more general point of view. But perhaps, after all, the recital of particular incidents exhibits in the surest way the spirit and character of the times which one aims to describe.'

No parts of this work will be read with more interest, than those which contain sketches of the principal personages of the Revolution : none of these representations, not even that of Necker, are formal and elaborate delineations. If in some instances there seems to be a kind blindness towards errors, no where can we accuse Mad. de Staël of malignant exaggeration. To the abhorrent leaders of Jacobinism, with one exception, she makes but a passing allusion. Even the demands of history cannot detain the impatience of a noble mind beyond the briefest reference to unmixed depravity. She withholds not her enthusiasm, due to his talents, in speaking of her father's great political opponent—Mirabeau. And if, in one instance, she exhibits at length a character without a single point of relief, she betrays none of the timidity of the calumniator, who fears to be crushed under the revulsion of his own lie. She seems, on

the contrary, to be inspired above the querulousness of a feeble irritation, by the confidence that her representation is supported, now, by the feelings of all unbiassed and honourable minds; and that when the perverse hypocrisies of party are forgotten, her judgement will but coincide with the unanimous detestation of posterity.

We shall present our readers, many of whom will probably not see the original work, with several of Mad. de Staël's portraits, and we give the first place to the admirable man who is the hero of the work.

The praises of a people deficient in sound principle, even should they be sustained, must distort and injure the legitimate reputation of a virtuous man. And when, in the ordinary course of things, these indiscriminating praises give place to the slanders and insinuations of party, it may happen, that the slander proves immortal, and the praise expires. The character of Necker has certainly been obscured; but it is one which claims to be understood.

M. Necker, citizen of the republic of Geneva, had, from his childhood, applied himself to literary pursuits with the greatest diligence; and when he was called by his situation to devote himself to the affairs of commerce and finance, his early taste for letters mingled always elevated sentiments and philosophical considerations, in his view, with the actual interests of life. Mad. Necker, who was certainly one of the best informed women of her time, numbered in her society the most illustrious talents which the eighteenth century, so rich in distinguished men, could afford. But the extreme severity of her principles, rendered her inaccessible to any opinion in opposition to the enlightened creed, in the profession of which it was her happiness to be reared. Those who knew her will attest, that she passed through the midst of the opinions and the passions of her time, without ever ceasing to be a Protestant Christian, as far removed in her spirit from irreligion, as from intolerance. The same may be said of M. Necker. Besides, no exclusive system could recommend itself to his mind. A leading feature of his character, was prudence: he felt no pleasure in innovation, for its own sake; but neither was he governed by those prejudices of habit, to which a superior intellect can never be in bondage. The first of his writings, was an eulogium of Colbert, which obtained the prize in the French academy. It was condemned by the philosophists of the day, because the author had not yielded an entire obedience, on the subject of commerce and finance, to the system which it was then attempted to impose upon men like a matter of faith. Already, this philosophical fanaticism had made its appearance, which was one of the disorders of the Revolution. It was wished to accord to a certain set of principles, the same sort of absolute and unquestioned power, which hitherto was arrogated by a certain set of men; but we must allow of nothing exclusive in the kingdom of thought, any more than elsewhere.

To a courageous man, like M. Necker, who was determined



to have recourse to it, economy alone offered vast resources towards re-establishing the finances in France. The king, although not profuse in his personal expenses, was by temper but too accessible to the solicitations of those by whom he was surrounded. The grants of all kinds, in spite of the austerity, in some respects, of his conduct, exceeded, during his reign, even the prodigality of Louis XV. M. Necker, therefore, believed it to be his first duty to aim at the diminution of these grants, as affording the principal remedy for the disorders of the state. He of course made to himself an abundance of enemies at court, and among all who were connected with the administration of the finances. But he went through his duty. The people were then reduced by the imposts to the lowest wretchedness, of which, however, no one but M. Necker took any account; he was the first to publish, and to succour their distress. To suffer on the account of those whom one knows not, and to refuse favours to those whom one knows, was a painful effort; but it was an imperious duty to him, who has always taken conscience for his guide.

M. Necker determined upon no measure without a long and careful deliberation, in which he consulted by turns, his conscience and his judgement, but never his personal interest. Meditation, with him, was an abstraction from individual considerations; and whatever opinion may be formed of his public conduct on different occasions, his motives must not be sought for among the ordinary impulses which influence the actions of men: where others are swayed by passion, he was ruled by conscience. It was the very comprehension of his understanding, and the force of his imagination, which exposed him at times to the pains of indecision: he was, moreover, peculiarly susceptible of regrets, and in all cases but too ready to indulge in groundless self-reproaches. These noble infirmities of his temperament, had rendered his subjection to the rule of conscience the more entire; and it was alone from a reference to this rule, that he derived decision for the present, and tranquillity for the past. Whoever examines the public conduct of M. Necker with impartiality, will discover in its minutest details, the influence of virtuous principle: this, perhaps, amounts to a confession that he was not a statesman; at any rate, if he be blamed in this character, it is to the delicacy of his conscience that his errors must be attributed. It was his profound conviction, that moral principle is even more essential in public, than in private life, for this reason, that the great and durable interests of mankind are more evidently dependent than are transient concerns, upon their correspondence with the Divine standard of rectitude.

In France, before the Revolution, women of a certain rank were parties in affairs of every kind. They were employed on all occasions by their husbands or brothers, in making application to ministers: they could urge a request without violating propriety, or even trespass beyond the bounds of moderation, without affording the ground of complaint; and those insinuations of manner which they had at command, were but too successful with the greater part of men in power. M. Necker listened to them with politeness; but he had too much penetration to be imposed upon by these tricks of con-

versation, which indeed never produce their effect upon frank and enlightened minds. These ladies would then have recourse to lofty airs, and while they alluded in a careless way to the rank of their families, would demand a pension with the tone of a marshal of France complaining of having been superseded. M. Necker ever adhered to the rule of justice; nor would he consent to lavish the money which had been collected from the sacrifices of the people. "What are a thousand crowns to the King?" "A thousand crowns!" replied Necker, "it is the contribution of a village."

Without attending to the order of the work, we bring forward at present those passages which illustrate Necker's personal character. If they are prejudices, the prejudices of affection deserve to be listened to, because their mere existence proves the excellence that has inspired them.

'I should not speak,' says Mad. de Staël, 'of the affliction occasioned me by the loss of my Father, but that it furnishes me with another means of making his character known. When the political opinions of a statesman are still, in many respects, the subject of discussion, nothing should be neglected, which may tend to give to the opinions of the man, the sanction of his character; and what better illustration of character can be given, than the impression it has produced upon those most immediately within its influence? It is now twelve years since death has divided me from my Father, and every day my admiration for his character augments. The remembrance that I preserve of his mind and of his virtues, serves me still as a measure, by which to estimate the worth of other men; and though I have traversed the whole of Europe, never have I met with a genius of this temper—a morality of this vigour. M. Necker might be weak through goodness, irresolute from reflection, but when he believed that duty was implicated in a resolution, he imagined that he heard the voice of God; and whatever means might afterwards be employed to shake him in his purpose, he heard nothing but that voice. Even now, I have more confidence in the least of his words, than in the opinions of any—the most superior of men. All that M. Necker has said, rests within me like a rock. All that I have accumulated by my own efforts may disappear: in the recollections of him, which I retain, consists the very identity of my being. I have loved those whom now I love not, I have esteemed those whom I esteem no more: the stream of life has borne away all; but this august shade, from the summit that overhangs the vale, still beckons me towards the life to come. I owe nothing important but to God, and to my Father: except the days which he has blessed, my life has been a continued conflict. But what has he endured! The most brilliant success attended the former half of his life: he was become rich; he had been made prime minister of France; the unbounded attachment of the French had recompensed his devotedness to their interests. During the seven years of his first retreat from office, his writings had been adjudged to hold the first rank among works of the same class: he had shewn himself perhaps the only statesman profound in the

art of administering the affairs of a great nation, without ever departing from the line of the most scrupulous morality, or even offending against the purest delicacy in that respect. As a religious writer, he was still the philosopher, while, as the philosopher, he never forgot religion: his eloquence led him not out of the path of reason, nor did the dominance of reason deprive him of a single genuine movement of eloquence: to these advantages, he had joined a flattering success in society.<sup>2</sup>

His exquisite susceptibility to public opinion, was a leading feature of Necker's character, the knowledge of which, indeed, will serve to explain many parts of his public conduct.

' M. Necker was calm before God—calm in the apprehended approaches of death, because this is a time when conscience alone speaks. But while the interests of this world held a place in his regards, no reproach was uttered which did not wound him: there was no enemy whose malevolence has not reached him: no day passed over, in which he did not twenty times call himself to account, sometimes charging himself with the evils he had not been able to prevent, sometimes recalling past transactions, and weighing afresh the different lines of conduct he might have pursued. The purest pleasures of his life were poisoned by the unheard of persecutions instituted by political animosities. This violence of party spirit shewed itself even in the manner in which the emigrants, in the time of their distress, addressed themselves to him to solicit his assistance. Many of them, in writing to him for this purpose, excused their not applying to him in person, on the ground, that their leaders had interdicted them a direct intercourse with him. They greatly under-rated M. Necker's generosity, when they imagined, that this subjection to the unworthy injunctions of their chiefs would at all abate his zeal in their service.'

There was, no doubt, something romantic in Necker's character, and though he was so much engaged in active life, his situation tended in some respects, rather to cherish than to correct this propensity of his temperament. When the state of society is thoroughly sophisticated and depraved, the impression excited by the display of vigorous good sense and strict morality, will pass over from the understandings to the imaginations of mankind; and conduct so regulated, instead of finding, at once, direction and reward from the intelligent approbation which belongs to an excellent reality, if it is not scorned as an empty pretension, will only be admired as a beautiful chimera. Now, the imagination of him who perceives that his character and his conduct have invaded the imagination of other men, will rarely itself escape infection. The soberest virtue may at length become romantic, or even fanatical, merely from being every where stared at.

The world in which Necker moved at the French Court, forced him too much to feel like a hero, and a prodigy. The

solidity of his judgement, as it regarded his personal concerns, was inevitably impaired by this situation. There were among the nobles, as events have proved, individuals susceptible of elevated sentiments; they possessed a sort of virtue *sui generis*; not Spartan—not Roman—not English—not purely chivalric; a vague, uninstructed nobleness of mind, more connected with the records of history, than with the tablet of morality; but the foundation and the objects of this virtue were fictitious, and a person of Necker's order of character, could derive neither consolidation, nor direction, nor wholesome stimulus, from his intercourse with such men. No one of the revolutionary leaders offered to him the incalculable advantage of habitually contemplating a virtue of the same cast with his own. The most enlightened and sincere of them he must have viewed as no better than deliberate fanatics, and the virtue of the best of them, as a sort of crusading infatuation, hurrying them away from all that was real and feasible, towards the holy land of political chimeras. As to the brilliant madmen who drew in their train the successive assemblies, Necker could hardly fail to make such a comparison between the main spring of their errors and crimes—the vanity of talent, and the more specious, and indeed more respectable vanity of virtue, as would lead him to imagine, that the latter is altogether an unexceptionable sentiment. If not to the *vanity* of virtue, at least to the *reputation* of virtue, Necker seems more than once to have made the costly sacrifice of the public good, and his own tranquillity. No one can go through with the thankless service of mankind, who is not prepared to devote his honest name, as well as his more sordid interests, to the well being of others.

• After his religious duties, public opinion was that which most occupied the thoughts of M. Necker: he sacrificed fortune, honours, all the objects of ordinary ambition to the esteem of the nation; and this voice of the people—at that time not unworthy to be heard, had in it for him something divine. The smallest cloud that might obscure his reputation, afflicted him with the highest suffering which any of the affairs of the present life could occasion. The earthly end of his actions—the breeze which carried on the vessel in its course, was the love of consideration.

To this susceptibility is in great measure attributable Necker's first dismissal from the ministry, by which he lost irrecoverably the opportunity of retrieving the finances. The same morbid feeling impelled him, in disobedience to the royal injunction, and in opposition to the established etiquette of office, to seek his own vindication in the publication of official documents. It must, however, be added, that afterwards, when duty and popularity were placed in more direct opposition, he did not hesitate to sacrifice the possession of the latter, to the claims of

the former. His conduct, during the latter periods of his administration, was, for the most part, opposed to the wishes of the popular party.

‘ M. Necker bitterly regretted the popularity which he had without hesitation sacrificed to his duty. Some persons have blamed him for the value he set upon this popularity. Wo to the statesmen who have no need of public opinion! They are either courtiers or usurpers: they flatter themselves to obtain by intrigue or by terror, that which generous minds would win in no other way than from the esteem of their fellows. In walking together, my Father and I, beneath the fine trees at Coppet\*, which yet present themselves to my imagination, as the friendly witnesses of his noble thoughts, he once asked if I believed that the French people generally entertained the suspicions of his motives which had been expressed by the behaviour of the populace in his journey from Paris to Switzerland. “ It seems to me,” said he, “ that in some provinces they have acknowledged to the last the purity of my intentions, and my attachment to France!” He had hardly pronounced these words, when, fearing to be too much moved by my reply, he added : “ Let us speak no more on the subject ; God reads my heart ; that is enough.” ’

(*To be continued.*)

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Art. II. *Human Life, a Poem*. By Samuel Rogers. cr. 4to. pp. 96. Price 12s. 1819.

**M**R. ROGERS has, during a longer period than we believe any contemporary poet except Crabbe, maintained his station in popular favour. Successive editions of the poem which first made him known to the public, nearly thirty years ago, have followed with the utmost regularity, and there are, we imagine, few libraries comprising a selection of poetry, in which the “ Pleasures of Memory” has been forgotten. That poem might be indebted in the first instance to its attractive title, for some portion of its popularity, but unquestionably, what has enabled it to keep possession of the public, is, the finished beauty of the composition. Although it displays no high degree of originality, although it does not impress the reader either with romantic ideas of the Author’s character, or with very exalted ideas of his powers of mind, it pleases, as it is a criterion of good poetry to please ; by exciting emotions answering to the sentiments of the poet, by giving impulse to the mind’s own activity, and by leaving an indefinite recollection of pleasure similar to that with which we return from, visiting scenes of quiet beauty or of picturesque enjoyment. It is not a *chef d’œuvre* of genius, but it comes from the master

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\* Necker’s estate near Geneva, where he spent the last years of his life.

hand of literary taste; of that taste, the existence of which in its purest form, is an infallible indication of the presence of genius. In those *gentlemanly* productions which approach the nearest to the genuine reality of poetry, without possessing the last finishing requisite of Promethean skill—the vital fire, there may always be detected some radical deficiency even in point of taste, to which, as much as to the want of intellectual power, the failure is attributable. This rare and exquisite modification of judgement in reference to the objects and sources of imaginative pleasure, is not the artificial formation of habit, but is, in the very same sense as genius, instinctive: it works by finer rules than were ever laid down by the critic, and is connected with a genuine sensibility to those qualities which minister to delight. An effect vivid and dazzling, may be produced by compositions which violate all the rules of a refined taste. The vice which infects the style of most of the writers of the day, is a sacrifice of every thing to *effect*; but the success of such productions will probably not be lasting. While many of the works of real genius have sunk into neglect, owing to the rude or false taste which they exhibit, arising from a defect, not of power, but of skill, we turn with perpetual pleasure to those finished productions which bear the impression of consummate taste. The “Night-Thoughts” is the most remarkable exception which suggests itself. Young had absolutely no taste; he was the Sir John Vanbrugh of poets. His great poem is after all a Gothic pile, picturesque from its florid ornaments, and from the gloom which presides over the whole structure, but cold and uninhabitable: after a turn or two through its arcades, we are glad to make our escape into the free day-light. In his odes, though they certainly exhibit fair specimens of the Author’s genius, Young’s barbarous taste has proved fatal to his fame. With him we may fairly contrast Goldsmith, whose genius, were we to estimate it solely by his poetical works, we should hesitate to place on a level with that of Young. His principal merit must be sought for in his prose writings. But the little which he has left behind him in verse, is of that exquisite kind, so highly finished, and yet retaining so much characteristic artlessness, that it never tires on the perusal: his couplets always fall like music on the ear, and awaken an echo in our feelings.

Mr. Rogers has been considered as an imitator of Goldsmith. He has written in the same measure, and the subject of their principal poems is similar. This is pretty nearly the amount of the resemblance. Mr. Rogers has not the originality of Goldsmith; he has, however, a richer store to draw from, and with less vigour possesses more refinement. There is some affectation, however, in talking of the school to which a writer may be said to belong: indeed, it constitutes one of the chief merits

of the Author of the present poem, that he has none of that prominent *mannerism* which would lead us to refer him to any class of imitators.

It is next to impossible to introduce any absolute novelty of style into the heroic couplet. Lord Byron, in his "Cor-sair," and Montgomery, in his "World before the Flood," have given us some noble specimens of versification exhibiting this measure, the one, in all the force and freedom, the other, in all the varying cadence, of which it is susceptible. But Pope left little to be achieved in this way by his successors. The self-same pauses and the answering rhyme, will still occur with monotonous regularity, and all that the poet can do, is to overpower the *drome* of the mechanism by the melody of his thoughts, and to make the cadence respond to the meaning, so that it shall seem governed by it, like the subordinate tones of a musical chord. Mr. Rogers's versification is always easy and mellifluous, and free from all those artifices of inversion, and break, and ellipsis, to which many writers have had recourse, with a view to produce effect, and in order to save themselves the pains of a more elaborate development of their meaning. A calm and quiet air of elegance reigns through his productions, which is much less adapted to 'elevate and to surprise,' as Mr. Bayes says, than the dashing style of some of his junior competitors, but which is in perfect harmony with the genuine *mood* of poetry.

Our task in noticing the present poem, will be very short. It is of the simplest construction, and the title will lead the reader to anticipate the general argument. After some general reflections, preceded by a very beautiful descriptive passage, in which the christening, the coming of age, the nuptials, and the obsequies of the manor's lord, are lightly sketched in rapid succession, the Poet passes on to describe more in detail, the distinct ages, dwelling chiefly on the brighter side of life, and concludes with a cheerful picture of the enjoyments of old age. We were going to term it a *Ciceronic* picture, but Mr. Rogers remarks, that it is somewhat singular that among the comforts of that period, Cicero has not mentioned those arising from the society of women and children. These the Author has judiciously introduced, representing the old man

'mid his hereditary trees

'His children's children playing round his knees;'

and in place of that transcendent burst of more than poetic, yet still bewildered feeling, *O præclarum diem!* the poem concludes with a beautiful allusion to that resurrection which is the pledge of ours, as shedding upon the grave of the good man the light of immortality.

The following lines are the opening of the poem.

The lark has sung his carol in the sky ;  
The bees have hummed their noon-tide lullaby.  
Still in the vale the village-bells ring round ;  
Still in Llewellyn hall the jests resound :  
For now the caudle-cup is circling there,  
Now, glad at heart, the gossips breathe their prayer,  
And, crowding, stop the cradle to admire  
The babe, the sleeping image of his sire.

' A few short years—and then these sounds shall hail  
The day again, and gladness fill the vale ;  
So soon the child a youth, the youth a man,  
Eager to run the race his fathers ran.  
Then the huge ox shall yield the broad sir-loin ;  
The ale, now brewed, in floods of amber shine ;  
And, basking in the chimney's ample blaze,  
Mid many a tale, told of his boyish days,  
The nurse shall cry, of all her ills beguiled,  
'Twas on these knees he sate so oft and smiled !

' And soon again shall music swell the breeze ;  
Soon, issuing forth, shall glitter through the trees  
Vestures of nuptial white ; and hymns be sung,  
And violets scattered round ; and old and young,  
In every cottage-porch with garlands green,  
Stand still to gaze, and, gazing, bless the scene ;  
While, her dark eyes declining, by his side  
Moves in her virgin-veil the gentle bride.

' And once, alas ! nor in a distant hour,  
Another voice shall come from yonder tower ;  
Where in dim chambers long black weeds are seen ;  
And weepings heard where only joy has been ;  
When by his children borne and from the door  
Slowly departing to return no more,  
He rests in holy earth with those that went before.

' And such is human life ; so gliding on,  
It glimmers like a meteor, and is gone !  
Yet is the tale, brief though it be, as strange,  
As full, methinks, of wild and wondrous change,  
As any that the wandering tribes require  
Stretched in the desert round their evening fire ;  
As any song of old in hall or bower  
To minstrel harps at midnight's witching hour !'

In some of the immediately succeeding passages, the reader will have to complain of an occasional obscurity, evidently arising from the aim at excessive terseness. The lines beginning

' Our pathway leads but to a precipice,'

are a somewhat awkward attempt to versify a striking thought which refuses after all to accommodate itself to the Procrustean process of rhyme. It is inevitable, we think, on reading this passage, not to have the impression that the



idea which here struggles to unfold itself, would be far more striking if dilated into the eloquence of prose. We say nothing as to the defective nature both of the image itself, and of the sentiment it conveys, as it regards the real condition and destiny of human beings: as the view of life which it presents, has no reference to any considerations truly religious, so it is not in accordance with the general spirit of the poem, and on these accounts its place might with great advantage be occupied by a new and more original paragraph, which it would cost Mr. Rogers little trouble to supply.

The following beautiful picture of 'Childhood,' will form an elegant subject for Mr. Westall.

'The hour arrives, the moment wished and feared !  
The child is born by many a pang endeared,  
And now the mother's ear has caught his cry,  
Oh grant the cherub to her asking eye !  
He comes—she clasps him. To her bosom pressed,  
He drinks the balm of life, and drops to rest.

'Her by her smile how soon the stranger knows ;  
How soon by his the glad discovery shows !  
As to her lips she lifts the lovely boy,  
What answering looks of sympathy and joy !

'He walks, he speaks, in many a broken word  
His wants, his wishes, and his griefs are heard,  
And ever ever to her lap he flies,  
When rosy sleep comes on with sweet surprise.  
Locked in her arms, his arms across her flung,  
(That name most dear for ever on his tongue)  
As with soft accents round her neck he clings,  
And, cheek to cheek her lulling song she sings,  
How blest to feel the beatings of his heart,  
Breathe his sweet breath, and kiss for kiss impart ;  
Watch o'er his slumbers like the brooding dove,  
And, if she can, exhaust a mother's love !

'But soon a nobler task demands her care,  
Apart she joins his little hands in prayer  
Telling of Him who sees in secret there !  
And now the volume on her knee has caught  
His wandering eye—now many a written thought  
Never to die, with many a lisping sweet  
His moving, murmuring lips endeavour to repeat.

'Released, he chases the bright butterfly ;  
Oh he would follow—follow through the sky !  
Climbs the gaunt mastiff slumbering in his chain,  
And chides and buffets, clinging by the mane :  
Then runs, and kneeling by the fountain side,  
Sends his brave ship in triumph down the tide,  
A dangerous voyage ; or, if now he can,  
If now he wear the habit of a man,

Flings off the coat so long his pride and pleasure,  
And, like a miser digging for his treasure,  
His tiny spade in his own garden plies,  
And in green letters sees his name arise !  
Where'er he goes, for ever in her sight,  
She looks, and looks, and still with new delight.

' Ah who, when fading of itself away,  
Would cloud the sunshine of his little day !  
Now is the May of Life. Careering round,  
Joy wings his feet, Joy lifts him from the ground !  
Pointing to such, well might Cornelia say,  
When the rich casket shone in bright array,  
" These are my jewels ! " Well of such as he,  
When Jesus spake, well might his language be,  
" Suffer these little ones to come to me ! " '

The passage descriptive of Boyhood, as ' the age of admiration,' when,

' Gods walk the earth, or beings more than men,'

presents a singular groupe, as objects of its impatient emulation : the all-accomplished Surrey, the Black Prince, Milton, and, between the latter two, in the order of enumeration,

' Young B————n in the groves of Academe.'

We must allow that the opportunity which offered itself for thus most elegantly overpaying the noble poet, for his complimentary dedication of the *Giaour* to our Author, was sufficiently tempting not to be easily withstood ; but the reader will be startled at the reference, and the prodigious disparity of character between the dead and the living poet, whose names are brought so closely together, gives an impropriety to the compliment, which mars the effect of the paragraph.

The Lover is the next portrait. The lines descriptive of his evening walk with his mistress, breathe the spirit of romantic feeling.

' Then come those full confidings of the past,  
All sunshine now where all was overcast.  
Then do they wander till the day is gone,  
Lost in each other ; and, when Night steals on,  
Covering them round, how sweet her accents are !  
Oh when she turns and speaks, her voice is far,  
Far above singing !—But soon nothing stirs  
To break the silence—Joy like his, like hers,  
Deals not in words ; and now the shadows close,  
Now in the glimmering, dying light she grows  
Less and less earthly ! as departs the day  
All that was mortal seems to melt away,  
Till, like a gift resumed as soon as given  
She fades at last into a spirit from Heaven !'

The scenes which follow, are those of domestic happiness,

they are very naturally and very feelingly portrayed. When we say—feelingly, we have in recollection, that the poet of the Seasons, who sang,

‘How happy they, the happiest of their kind,’

never discovered even the wish to realize the happiness to which, fair as the picture seemed to his fancy, he was in experience a stranger. But Thomson's is a philosophical panegyric upon the married state. Mr. Rogers has presented to us scenes of individual life, which it is not necessary actually to have passed through, in order to witness with emotions of benevolent pleasure, and to describe with fidelity. Such pictures have their originals in nature, and there is no danger of over-colouring here, since, by throwing over the quiet home-scene the hues of romance, the imagination is only made to minister excitement to the best sensibilities of our nature, in reference, too, to the real objects of the social affections. A very touching apostrophe is introduced, by a natural transition from the description of sickness, to a departed friend, we presume a sister of the Author. The lines which succeed, present us the Father following his child in silence to the grave.

‘That child how cherished, whom he would not give  
Sleeping the sleep of death, for all that live!’

‘The Soldier,’ occupies a few spirited lines, after which the Poet seems glad to revert to the more congenial theme—‘days of domestic peace,’ the lot of the country gentleman, and magistrate, with whom

‘While the world but claims its proper part,  
Oft in the head but never in the heart,  
life still steals on. And then the Senator,

‘Like Hampden struggling in his country's cause,  
sinking at first beneath oppression, and then, restored in triumph to his hearth again. This introduces an interesting reference to the happy days passed by our Author as an inmate at St. Anne's Hill.

‘And now once more where most he loved to be,  
In his own fields—breathing tranquillity—  
We hail him—not less happy, Fox, than thee!  
Thee at St. Anne's so soon of Care beguiled,  
Playful, sincere, and artless as a child!  
Thee, who wouldst watch a bird's nest on the spray,  
Through the green leaves exploring, day by day.  
How oft from grove to grove, from seat to seat,  
With thee conversing in thy loved retreat,  
I saw the sun go down!—Oh, then 'twas thine  
Ne'er to forget some volume half divine,

Shakspeare's or Dryden's—thro' the chequered shade  
Borne in thy hand behind thee as we strayed ;  
And where we sate (and many a halt we made)  
To read there with a fervour all thy own,  
And in thy grand and melancholy tone,  
Some splendid passage not to thee unknown,  
Fit theme for long discourse.—Thy bell has tolled !  
—But in thy place among us we behold  
One that resembles thee.

But our Author has evidently reserved himself for the closing scene, the honours of the hoary head. There is exquisite beauty both in the sentiments and the expressions of the following passage. It is still the poet of Memory.

' But there are moments which he calls his own.  
Then, never less alone than when alone,  
Those that he loved so long and sees no more,  
Loved and still loves—not dead—but gone before,  
He gathers round him ; and revives at will  
Scenes in his life—that breathe enchantment still—  
That come not now at dreary intervals—  
But where a light as from the Blessed falls,  
A light such guests bring ever pure and holy—  
Lapping the soul in sweetest melancholy !  
—Ah ! then less willing (nor the choice condemn)  
To live with others than to think on them !

' And now behold him up the hill ascending,  
Memory and Hope like evening stars attending ;  
Sustained, excited, till his course is run,  
By deeds of virtue done or to be done.  
When on his couch he sinks at length to rest,  
Those by his counsel saved, his power redressed,  
Those by the world shunned ever as unblest.  
At whom the rich man's dog growls from the gate,  
But whom he sought out, sitting desolate,  
Come and stand round,—the widow with her child,  
As when she first forgot her tears and smiled !  
They, who watch by him, see not ; but he sees,  
Sees and exults—Were ever dreams like these !  
They, who watch by him, hear not ; but he hears,  
And Earth recedes, and Heaven itself appears !

' 'Tis past ! That hand we grasp'd, alas, in vain !  
Nor shall we look upon his face again !  
But to his closing eyes, for all were there,  
Nothing was wanting ; and, through many a year,  
We shall remember with a fond delight  
The words so precious which we heard to-night ;  
His parting, though awhile our sorrow flows,  
Like setting suns, or music at the close !

' Then was the drama ended. Not till then,  
So full of chance and change the lives of men,

Could we pronounce him happy. Then secure  
 From pain, from grief, and all that we endure,  
 He slapt in peace—say rather soared to Heaven,  
 Upborne from Earth by Him to whom 'tis given  
 In his right hand to hold the golden key  
 That ope the portals of eternity.  
 When by a good man's grave I muse alone,  
 Methinks an Angel sits upon the stone;  
 Like those of old, on that thrice-hallowed night,  
 Who sate and watched in raiment heavenly bright;  
 And, with a voice inspiring joy, not fear,  
 Says, pointing upward, that he is not here,  
 That he is risen !

The volume contains two other poems. The first, entitled *Lines written at Pæstum*, is a fine piece of blank verse, richly picturesque and classical, a fit subject for Turner's incomparable pencil. It will not admit, however, of a detached extract. "The Boy of Egremont," is a legendary fragment, founded on a tragic incident related in Whitaker's *History of Craven*. It will not be quite understood on a first perusal, and we fear that the reader will scarcely deem himself repaid for a second; but, like every thing from Mr. Rogers's pen, it is elegant.

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**Art. III. *Sermons*.** By Daniel Wilson, M. A. of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row, London. The Second Edition. 8vo. pp. 549. Price 12s. 1818.

**THESE** *Sermons* are professedly published 'with the design of supplying, in some degree, the deficiency of personal 'intercourse' between the Author and his numerous congregation. In this point of view, we have no doubt that while their usefulness will not be confined to the local sphere of the Preacher's labours, they will be highly valued. Whatever be the intrinsic merits of a published sermon, its interest and effect are greatly assisted by its speaking to us in the familiar tones of the pastor or the friend, and this supplies a good reason, very frequently, for what might seem in some cases, an unnecessary addition to the interminable catalogue of theological publications. A sermon, like a letter from a friend, may convey to us no very original information, may be embellished by no striking traits of genius, but it has a peculiarity of character as addressed to ourselves, and as coming from one from whom we love to hear; and what we have heard with indifference a thousand times, presents itself through this medium, with all the force of novelty. We look, therefore, upon the numberless volumes of sermons which pass before us, as scarcely subjects for critical examination: they have severally their specific errand, and they accomplish their design, not in proportion to their

intrinsic value, so much as in proportion to the character and social influence of which they are the representatives. They should be specimens rather than models of preaching, and those are by no means the most excellent in effect, which are elaborated up to the standard of written composition. They should wear the stamp of the preacher's familiar manner, and they will be in most cases all the better for having been actually delivered.

The Sermons in the present volume were all originally addressed to Mr. Wilson's congregation, and may be taken as a fair specimen of his accustomed style of pulpit address. The selection has evidently been made with a view, not to the merits of particular discourses, but to their practical utility as applicable to the diversified characters and circumstances of the objects of the Christian ministry. A considerable inequality might be detected on a severe examination of them in the former point of view, but the value and acceptableness of the collection have been very properly consulted, by an exclusive attention to the latter consideration, since, for every practical purpose, a character of uniform excellence pervades the whole. The titles are: 1. The Excellency of the Holy Scriptures. 2. The Cross of Christ the display of the Divine Glory. 3. Conviction of Sin. 4. True Repentance. 5. Eternal Life the Gift of God in Jesus Christ. 6. The Grace of God in pardoning Sin. 7. The Effects of our Lord's Passion. 8. The Course of the World. 9. A Form of Godliness. 10. Christian Meekness and Forgiveness. 11. The Parable of the Talents. 12. Young Persons encouraged to Decision in Religion. 13. Prayer. 14. The Promises of God. 15. Religious Dejection. 16. The Example of Christ. 17, and 18. The Force of Habit. 19. Temptation. 20. The Tendency of all Events to the True Christian. 21. The Triumph of the Christian Minister.

The first Sermon is not the most interesting; it is a plain and inartificial exposition of the latter part of the nineteenth Psalm, and appears to have been preached with a view to recommend the British and Foreign Bible Society. The second is of a higher character, and in Mr. Wilson's best style. The division of the subject, as in most of the discourses, is extremely simple: the Cross of Christ is shewn to be the display of the Divine Glory, first, in reference to the *Power*, and secondly, in reference to the *Wisdom*, of God\*. The first point is illustrated,

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\* To those of our readers who are unacquainted with the small volume of Sermons and Essays by the Rev. John Macclaurin, we shall do a service by pointing out the second sermon in that work, which is on a similar subject to that chosen by Mr. Wilson, 'Glorying in the Cross of Christ,' as one of the most noble pieces of sacred oratory in the language. A strain of sublime eloquence is sustained throughout in a manner seldom equaled.

by adverting to the circumstances of the Crucifixion itself, the End of our Saviour's Sufferings, the Power with which the Apostles were endued by the Holy Ghost, and the Propagation of the Gospel in the world.

'Thus,' continues the Preacher, 'is the preaching of the Cross the mystery in which the power of God is stupendously displayed; and this in opposition to every other means for saving men. For what have all other means accomplished? What has ever been done to change the heart and lives of men but by the doctrine of the Cross? What have heathen ethics, or abstract morals, or vain philosophy, or human suasion, or political theories done to reach and gain the heart? If the Jews should have their sign from heaven, if new miracles were to be performed, if the stumbling-block of the Cross were to be removed, if the doctrines of the self-righteous and worldly could be acted upon to their utmost extent, what would be accomplished? Would all these be *the power of God unto salvation*? What has been ever done by similar methods? Nothing effectual, nothing saving. No. We want no sign from heaven, we want no new miracle; this is our sign, this is our miracle, a crucified Saviour. If the Jew require additional evidence, and be determined not to believe but on the condition of receiving it, we preach to him the Cross as the miracle of the divine power, which ought to be, and which will be when the vail is taken from his heart, more convincing than any merely external interpositions of the Almighty. If the infidel or the worldly professor of Christianity requires something sufficiently powerful and energetic to influence and purify the human heart, we direct him to the dying Saviour, as the most surprising and affecting of all exhibitions of the power of God. This we do, because we are fully convinced of the power of the doctrine of the Cross. It is not a mere letter, but full of might and grace. We believe the miracles which our Lord performed on earth, and these are sufficient for us as to signs. We see all the prophecies exactly accomplished in his person and sufferings, and this removes the offence of his external weakness. We experience in some measure the power of the Cross in our own hearts, and this does more than any sign from heaven; it not only takes away the offence of the Cross, it makes that Cross our glory. It renders it, not a rock of stumbling, but the sure foundation of all our hopes. It clothes it, not with scandal and difficulties, but with splendour and victory. We allow indeed that God may still be thought by an ignorant world to act weakly in this way of salvation; but it is enough for us to know that *the weakness of God is stronger than men, and the foolishness of God is wiser than men*. We wish to have no power, no wisdom, but what spring from the summit of Calvary.' pp. 30—32.

Among the evidences of the *Wisdom* of God, furnished by the Cross of Christ, it is remarked, that 'the doctrine of it is designed especially to counteract the very sin by which man *'originally fell.'*

'Man fell by pride, he is restored in a way of humility. He fell

by self-dependence, he is saved by self-renunciation. We lost ourselves by a vain desire after wisdom, we return to God by *the foolishness of the cross*. As we sinned by presumptuous curiosity, the wisdom of God humbles us at the very root of the tree of knowledge; and compels us to renounce the pride of our understanding and submit to faith. Every thing connected with the cross of Christ opposes the reigning evil of our fallen hearts. Human wisdom receives not the doctrine. Human pride comprehends nothing of it. Repentance begins in humility, faith moves in it as its proper atmosphere, claiming nothing but from the undeserved mercy of God; prayer is the breathing of humility, justification is a free gift, salvation is of grace, holy obedience is the fruit of submission. Every step, every act, every duty, every feeling of a Christian, all is humility. Sin has changed the way to happiness. In the first creation God wished to draw men to the knowledge of Himself by the use of their reason, and the consideration of the wisdom of his works. In the second, the Saviour draws men by the folly of the word of the Cross, and by the subjection of their reason and will to the doctrine of faith. Religion is the remedy of human pride, as it is not so much a science of the understanding, as of the heart.' pp. 40, 41.

In the Application, Mr. Wilson warns his hearers 'not to be surprised at the contempt which is cast on the true followers of Christ crucified.'

'Though men,' he remarks, 'in a Christian country confess nominally the faith of Christ, acknowledge the doctrine of the atonement as a part of the national creed, and freely allow some allusions to it in the course of Christian doctrine, yet if in truth the real doctrine of the Cross is an offence and foolishness in their eyes, they must be expected to brand with some mark of folly or disgrace, those who embrace it, and live agreeably to it. It has been thus in every age. The same contempt which attended our Saviour, his Apostles, and their immediate followers, will assuredly in a measure be visited upon us, if we imbibe their spirit and tread in their steps. There is only this difference, that in the early days of the church the reproach was cast on Christianity itself, as well as on the professors of it, but that now Christianity is allowed to be right, and the tenets common to it with other religions are admitted to be true, and all the odium is cast on its great and peculiar doctrines. The blow aimed at enthusiasm is in fact meant for religion; and under an alleged hostility to excess is concealed that fixed abhorrence, which the proud and superstitious, the presumptuous and worldly-minded, feel to the humiliating doctrine of a crucified Saviour. Let us not therefore be surprised if these imputations fall on ourselves, but be prepared for them; and also prepared to return good for evil, and blessing for reproach, that by our good works, which they behold, they may glorify God in the day of visitation.' pp. 46, 47.

Mr. Wilson is distinguished by the strenuous earnestness and urgency of his appeals to those of every class, who, whatever be the external decency of their profession and deportment, must



verting to the cherishing of some wilful sin, as a latent cause, in frequent instances, of that spiritual malady. We cannot resist transcribing the passage, which must appeal most eloquently to the consciences of many.

\* But a still more frequent cause of this malady is *SOME WILFUL SIN SECRETLY CHERISHED IN THE HEART OR PRACTISED IN THE LIFE*. Like the *accursed thing* in the camp of Israel, this must be cast out, before a scriptural peace can be enjoyed. I speak not of sins of ignorance or infirmity, nor of the effects of sudden temptation, nor of the disallowed imperfections which, through the defilement of indwelling sin, cleave to our purest thoughts and most righteous actions: these ought not to occasion religious depression. The humble Christian, daily examining his conscience, and confessing and forsaking his sins, is cleansed by the blood of Christ from all unrighteousness. But if some course of habitual sin, whether secret or open, be entered upon, some palpable inconsistency admitted, something which lays waste the conscience or grieves the Holy Spirit, the consequence frequently is, and ought to be, religious depression. It is not necessary in order to this, that a man should be altogether insincere or hypocritical, much less that he should openly renounce the truth of the Gospel. But if an allowed habit of evil has gained upon him, his serenity of mind must and will be proportionably disturbed. In a day of extensive religious profession like the present, such cases are not uncommon. Christians are betrayed into a conformity to the vanities or pleasures of the world. They indulge themselves in things which, if not grossly sinful, are yet inexpedient. They maintain no proper self-government over themselves. A haughty temper toward their inferiors, an envious disposition toward their equals, or a spirit of insubordination with regard to those placed in authority over them, steals in a certain measure upon their minds. Covetousness secretly *set up as an idol in the heart*, to use the expression of the Prophet, is a sin which *eats as doth a canker*. Five times only is *lucre* mentioned in the New Testament, and in each case the epithet *filthy* is added to it, to note the peculiar danger of this *idolatry*. Sins of impurity, again, secretly indulged, and perhaps justified by specious sophisms, have been, and are, the ruin of many.

Whatever be the particular transgression, the effect of it is speedily seen in private devotional duties. These are either wholly neglected, or at least become heartless and languish. The circumspection is relaxed, and the simplicity of the soul is corrupted. Domestic cares leading men into unjustifiable methods of adding to their wealth, or the concerns of a trade or profession, conspire to deaden the heart. The *Holy Spirit is quenched*, and withdraws his influences. The mind, in which religion has been thus sickly, loses its tone and vigour; and when trouble comes on, it sinks into utter despondency. Even an excessive hurry and occupation from engagements in matters connected with religion, may have a similar effect, if they induce remissness in seeking God, and exclude secret and fervent communion with Him.

' But the malady is not yet at its height. The unhappy Christian, now in a declining course, has, perhaps, many checks of conscience, many warnings and manifestations of divine mercy. Perhaps some event in the course of providence rouses him. Some awakening sermon startles him in his lethargy. Some open disgrace occurring in the church to a fellow Christian not more culpable than himself, infuses terror into his soul. He repents. He seeks to return to God. He seems to walk with the Saviour for a time in deep contrition and watchfulness. After a while, however, his old sins, like a wound imperfectly healed, break open afresh. He relapses into some known iniquity. These declensions and revivings recur again and again, like the periodical intermission and return of a fever. But by each relapse his state of mind becomes worse; till at length, in some season of outward calamity perhaps, his soul is overcome by dejection. He knows too much of true religion to be happy without it; yet acts too inconsistently to enjoy its pleasures. Conscience and inclination are at variance. He maintains fair appearances before his friends, and is as active perhaps as others in public concerns; but a worm secretly gnaws, as it were, his vitals, and a fixed melancholy pervades his mind.' pp. 362—365.

The Preacher does not forget to adduce other causes of religious dejection, which do not necessarily presuppose any allowed criminality; bodily distemper, superstition, a misapprehension of the doctrine of remission of sins, long continued affliction, the temptation of Satan, and lastly, that awful trial which extorted from the Son of God, the language of agony, Desertion, or the Hiding of God's countenance.

Our last extract shall be taken from the twentieth Sermon, in which Mr. Wilson addresses himself more particularly to the intelligent and confirmed believer. We make no complaint that this is not the case with regard to the general tenor of his volume, because he is himself best aware of his own design, and of the hands into which his volume is most likely to fall. He may think, too, that for persons established in their faith, there are ample tomes of deep divinity,—“strong meat” which “belongs to them who are of full age.” Yet, perhaps, we may be allowed to express, with unfeigned deference and esteem, the feeling which almost in spite of ourselves, has been excited by the perusal of these sermons, in reference to their general character, that they abound somewhat too much in the discouraging nakedness of precept; that there is in them more of the severe wisdom of truth, than of the alluring invitations of mercy; more of the fearful warning, than of the melting persuasion; more of the holy austerity of James, than of the benignant mildness of him who leaned on Jesus. But if it be so, and we trust that it will not be thought invidious to point out the seeming deficiency, it is the only one of which we have to speak, and we know not if it deserves to be termed a deficiency. To

every man is given his gift, "by the same Spirit." He who alone knows the hearts of men, chooses his instruments, and attempers them for the different work to which they are destined in the promotion of one sovereign purpose. There is one criterion of a minister's success, which, while it sets aside all *a priori* judgement of the tendency of his labours, forms the only test of their complete efficiency. That test is their usefulness; a usefulness not to be estimated by popularity, but the intimations of which cannot fail to be conveyed in secret to the faithful pastor, as the assurances which he longs to hear, that God hath "made manifest the savour of His knowledge" by his ministry. Such intimations have, we are well persuaded, amply awaited on the Author of these Discourses, and therefore in the remarks we have been led to make, we do not consider ourselves as prescribing directions to Mr. Wilson: our only purpose is to hint to those who will be disposed, from respect and affection, to look up to him as a model, the necessity of combining, if possible, the utmost fidelity of exhortation and reproof, with the most conciliatory unembarrassed exhibition of the free mercy offered in the Gospel.

The Sermon from which the following paragraph is taken, is founded on Philippians i, 19. "For I know that this shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ."

'The expression, *a supply of the Spirit of Jesus Christ*, may seem to intimate that on every new occasion of difficulty, an additional communication of assistance is needful, in order to render that difficulty subservient to our final benefit. Our resources must correspond, through the mercy of God, with our necessities, or every thing will decline. Former supplies will not avail us on new emergencies. Our faith soon fails, and our knowledge, our prudence, our fortitude, our resignation, our love, all quickly vanish, when fresh and unlooked-for trials arise. We then often find it impossible to apply our former experience and observation to the instant pressure. It is only by the further supply of continual strength from the Spirit of Christ, that we can maintain the conflict; and such a supply when vouchsafed, like the cooling stream to the exhausted traveller, refreshes and cheers and invigorates the soul. It secretly feeds the languid flame which seemed almost extinguished. Like the dew of Hermon that descended on the Mount of Zion, or like the precious ointment upon the head, that ran down upon the beard, even unto Aaron's beard, and went down to the skirts of his clothing, it infuses life into the fainting spirit, rouses the drooping heart, and sustains it in the severest combat.

'The word which, in the text, is rendered *supply*, is considered by a great critic (Dr. Isaac Barrow,) as signifying much more than an ordinary measure of assistance; as expressing the idea of a large supply, a provision of whatever is wanting to the Christian soldier, a collation of auxiliary force, a renewed subsidy of grace, an unusual succour

derived from the invincible and infallible Spirit of God, a power from on high, a heavenly might, which comes in at the very crisis of affairs. For when the battle has long raged and appears almost lost, when the contest is at the very height, when faith begins to fail, the arm to sink, and the soul to tremble, then the superadded grace of the Spirit of Christ opportunely bestowed, turns the hitherto doubtful day. The warrior is renewed for the fight; the battle is carried; the victory is won.

'It is thus that by the aid of mutual prayer and the efficient operation of the Spirit of Christ, the Christian derives profit from affliction, joy from tribulations, hope from trouble, and life from death. It is thus that the control of our gracious Father over events which are without us, combined with the holy operations of his blessed Spirit within us, carry us forward on our journey through this world to heaven. Providence thus concurs with grace; the external circumstance with the inward disposition: the man is fitted for the burden, and the strength for the exigency. What would ruin the soul, if left to its own weakness, tends to its salvation under the control of almighty power. What would otherwise overthrow our faith, now confirms it; what would separate us from God, unites us to him. Events acquire a new character, and turn to a new end. Mutual prayer is the medium of connexion between afflictions and the supply of the Holy Ghost by which they are sanctified; it binds us to God and each other; it is an instrument of obtaining all our mercies, and a channel for conveying to us every grace.' pp. 511—514.

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*Art. IV. Notes on a Visit made to some of the Prisons in Scotland and the North of England, in Company with Elizabeth Fry; with some general Observations on the Subject of Prison Discipline. By Joseph John Gurney. 12mo. pp. 170. Price 3s. 6d. London. 1819.*

**T**HE details contained in Mr. Buxton's Inquiry, went to establish this important proposition, 'that by those jails on the one hand which are conducted on bad principles, crime and misery are produced and multiplied: and on the other hand, that prisons in which the prisoners are classified, inspected, instructed, and employed, have a powerful tendency to that by which crime and misery will certainly be lessened, viz. the reformation of Criminals.' 'To strengthen and confirm this proposition by a variety of additional facts, is,' says Mr. Gurney, 'the chief object of the present work.'

We shall lay before our readers, without comment, a few extracts from the Notes, which will prepare them for feeling the full force of Mr. Gurney's observations. The volume itself will, we trust, before long, have obtained the perusal of the larger portion of our readers.

The jails of Scotland are devoted to the incarceration of three classes of prisoners—felons, debtors, and lunatics. This last circumstance forms a dreadful peculiarity in the sufferings

of which year after year these miserable abodes are the silent scene.

'The OLD JAIL at Perth, which we inspected on the same day, is built over a gateway in the middle of the town. Although this dark and wretched building had been for some time disused as a prison, it was not at the period of our visit without its unhappy inhabitants. We found in it two lunatics in a most melancholy condition; both of them in solitary confinement:—their apartments were dirty and gloomy; and a small dark closet connected with each of the rooms was fitted up with a bed of straw. In these closets, which are far more like the dens of wild animals than the habitations of mankind, the poor men were lying with very little clothing upon them. They appeared in a state of fatuity, the almost inevitable consequence of the treatment to which they were exposed. No one resided in the house to superintend these afflicted persons, some man living in the town having been appointed to feed them at certain hours of the day. They were in fact treated exactly as if they had been beasts, *A few days after our visit, one of these poor creatures was found dead in his bed.* I suppose it to be in consequence of this event, that the other, though not recovered from his malady, again walks the streets of Perth without control. It is much to be regretted that no medium could be found between so cruel an incarceration, and total want of care.' pp. 39, 40.

Haddington county jail was visited by Mr. Gurney in August last. He found it, in consequence of a riot which had taken place in the neighbourhood, wretchedly crowded with prisoners.

'That part of the prison which is allotted to criminals and vagrants consists of four cells on the ground floor, measuring respectively thirteen feet by eight, and one on the second story, measuring eleven feet by seven. It is difficult to conceive any thing more entirely miserable than these cells. Very dark—excessively dirty—clay floors—no fire-places—straw in one corner for a bed, with perhaps a single rug—a tub in each of them, the receptacle of all filth. In one of the cells we observed three men who had been engaged in the riot; in another, a woman (the wife of one of them) and two boys; in a third, two more men and a woman (the wife of one of them.) We understood that one of these women was a prisoner, the other a visitor; but have since been informed by the jailer that they were both visitors.

'None of the prisoners were ironed, except one man who had attempted to break prison. This unfortunate person was fastened to a long iron bar. His legs, being passed through rings attached to the bar, were kept about two feet asunder, which distance might be increased to three feet and a half at the pleasure of the jailer. This cruel and shameful mode of confinement, which prevented the man from undressing, or from resting with any comfort to himself during the night, and which, by the constant separation of the legs, amounted to positive torture, had been continued for several days. We earnestly entreated for his deliverance, but apparently without effect.

' Another scene of still greater barbarity was in reserve for us. In the fourth cell—a cell as miserable as the rest—was a young man in a state of lunacy. No one knew who he was or whence he came; but having had the misfortune to frequent the premises of some gentleman in the neighbourhood, and to injure his garden seats, and being considered mischievous, he was consigned to this abominable dungeon, where he had been, at the date of our visit, in unvaried solitary confinement, for eighteen months. W. Horne, Esq. the sheriff of the county, has kindly engaged to ameliorate, as far as lies in his power, the situation of this most afflicted individual. It is most obvious that his present place of confinement is in every respect improper.

No clothing is allowed in this prison; no medical man attends it; no chaplain visits it. Its miserable inmates never leave their cells, for there is no change of rooms and no airing-ground; nor can they be under any one's constant and immediate care, for the jailer lives away from the prison. They can however keep up an almost unchecked communication with the people of the town, as the small grated windows of their cells all of them look upon the streets. We observed a lad on the outside of the prison, seated on a ledge of the wall, in close conversation with the three men who had been committed for rioting. The prisoners were at this time allowed nothing but water and four pennyworth of bread daily. I have since learned from the jailer, that this was a short allowance by way of punishment for refractory conduct, and that they usually have eight pence a day. Those who were in the jail when we visited it, appeared in a remarkably careless and insensible state of mind. This we could not but attribute partly to the hardships and neglect which they here experience.

' I have yet to describe the most objectionable point of this terrible prison, namely, its accommodations for those debtors who are not *burgesses*. There were at this time three men of this description in the prison: shortly before there had been five; and at one time, seven. These unhappy persons, innocent as they are of any punishable offence,—be they many or be they few, be they healthy or be they sick,—are confined day and night, without any change or intermission whatsoever, in a closet containing one small bed, and measuring not quite nine feet square.

' As we passed through Haddingtonshire, we were struck with the richness and fertility of the country, and with the uncommon abundance of the crops which it produces. It is considered one of the wealthiest counties in Scotland. Surely, then, we may indulge the pleasing expectation, that the inhabitants of this county, and especially its very liberal magistrates, will no longer suffer it to continue without such a prison as will tend to the reformation of offenders; such a one at any rate, as will not, like their present jail, violate the common principles of justice and humanity.' pp. 18—22.

In consequence of Mr. Gurney's visit, the cells have been cleansed of their filth, and the poor lunatic is 'now lodged in a better apartment up stairs, is well fed and clothed, and

'appears clean and comfortable.' Can any thing more strikingly demonstrate the benefits likely to result from the visits of benevolent individuals? Mr. Gurney devotes a whole chapter to pressing upon his readers the importance of establishing Visiting Committees, without which, whatsoever improvements may be introduced into the system of Prison Discipline, they are not likely to be either efficient or permanent. Of the sufferings endured by lunatics, another most affecting instance is given in the statement of a highly respectable gentleman who lately visited the Jail at Inverness.

'All the cells were unoccupied but one. On advancing to open the door of that cell, our conductor observed we had better stand back a little, as the gallery was very offensive on the first opening of the door, and that it was almost too much for *him*, though he was used to it,—or words to that effect. In a minute or two my friend stepped into the cell; but almost immediately retreated, overcome by the closeness and intolerable stench: I myself stood at the door for some time. The prisoner was lying on his mattress upon the floor, at the further corner of his cell. He made no answer to some questions I put to him, but wept very much. I then discovered that he had been tried for an attempt to assassinate some person, and had been sentenced to confinement on the ground of his derangement. He appeared not to have been shaved for some time, and his countenance was very ghastly: he seldom takes advantage of the occasional permission to step out of his cell into the gallery. The only place for the admission of air into his cell, when the door is shut, is an aperture in the wall between the cell and the gallery. The wall appeared to me several feet thick, and the smaller end of the aperture about eighteen or twenty inches square, with strong iron bars let in. The general appearance of this prison in the interior is dirty and disgusting, but the cell of the poor convict was *horribly loathsome*. I feel it quite impossible to give a character of the hot sickly stench which formed, at the moment when I saw him, and which must generally form the atmosphere of this poor human being. It did not arise wholly from the tub, which I observed in one corner of the cell, and which, by the way, seemed more than full. The poor creature had inhabited the cell *six years*.' pp. 108, 109.

No measure seems more imperatively called for, than the immediate erection of lunatic asylums in Scotland. A few have of late years been built, but the number is very insufficient. In many parts of that country, 'insane persons are either suffered to roam at perfect liberty, or are immured in solitary dungeons.'

If our English jails are not the abodes of the lunatic, they witness the infliction of almost equal severities upon another class, the sum of whose offending may possibly rise no higher than theirs, being the result of unavoidable misfortune: we mean vagrants, who, by the law of the land, on applying for a pass, subject themselves to a week or a fortnight's miserable impri-

sonment, in company with the vilest offenders. In Doncaster jail, at the time of Mr. Gurney's visit, one of the vagrants was a Scotch woman, who, having lost her husband, and having herself just recovered from a serious illness, was travelling homewards in company with a little child.

'She complained bitterly of her situation. "What could I do?" she said—"I dared not steal; I liked not to beg; destitute and afflicted, what could I do, but apply to the magistrates for a pass? The consequence is, that I am shut up for a week in prison, and exposed, perhaps, to the worst and most vicious of men."'

At Durham, the House of Correction is now used only for vagrants. It is built against a steep bank close by the river.

'The unfortunate persons who are confined in this prison, are obliged to pass the night in a damp and most dismal vault, measuring nineteen feet and a half by fourteen, and built immediately above the level of the river, but thirty-three steps below the street from which you enter the prison. *This dungeon is entirely without light, nor does it admit any air except from the passage which leads to it.*\* Fifteen persons have at times been locked up in it together. These vagrants are allowed no other bedding than straw and a few rugs. When it is considered that those to whom this detestable lodging is allotted, are often guilty of no other offence than that of passing from one place to another, and begging some assistance, it cannot be denied, that in being consigned to such a place, they are treated with extreme injustice and cruelty.'

The present state of the law with regard to vagrants, is thus stated in a note.

'By 17 Geo. II. cap. 5, it is enacted, that rogues, vagabonds, and beggars, who are found in any parish to which they do not legally belong, should be apprehended, and committed to the house of correction for any term not exceeding a month, and should afterwards receive a pass from a magistrate. This pass obliges the constable to convey them to the next parish, and entitles the travellers to support from the officers of the parishes, which lie on the direct way in succession, until they arrive at their homes. By 32 Geo. III. ch. 45, it is further enacted, that such passes shall not be given, until the parties for whom they are required have been either privately whipped, or imprisoned in the house of correction for not less than seven days.

'It often happens that innocent but distressed persons, journeying homeward, are under the necessity of applying for passes. These they cannot receive, except on the ground of being considered rogues and vagabonds, nor until they have suffered a punishment always disgraceful, and sometimes, in consequence of the bad state of our prisons, not a little terrible. This is a manifest injustice, and ought to

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\* The same is the case with respect to the male vagrants' room in Doncaster jail.



be remedied. There is, however, a still greater abuse, which prevails in connexion with these Acts of Parliament.

'When poor persons, residing in a parish to which they do not belong, become chargeable to that parish, they are to be conveyed by the officers of the parish, under 13 and 14 Car II. ch. 12. or an order signed by two justices of the peace, to the place of their legal settlement. In order to avoid the expence of this removal—an expence which in most cases devolves on the removing parish—it is a very common practice to entice such distressed persons into an act of public begging; and after punishing them as rogues and vagabonds, to send them home to their parishes on a common vagrant's pass.

'This flagrant but prevalent abuse demands the early attention of the British legislature; for it is not only totally at variance from the principles of common justice, but it strikes at the root of those moral and independent feelings in the minds of the lower orders of the people, which are the best security to society at large.—Vid. Nolan on the Poor Laws.' pp. 2, 3.

The case of the debtor in the Scotch Prisons, is almost equally disgraceful to humanity. In consequence of the law which, in the event of his escaping from prison, holds the jailer, and through the jailer the magistrate who issued the warrant, responsible for the debt, he is consigned to the most rigorous confinement. He has no yard to walk in, no means of taking exercise or changing the air, but is kept like the vilest criminal, in some miserable and fetid apartment, which he is never permitted to quit even for a moment. At Aberdeen, the accommodations for debtors consist of two very small rooms on the same floor, (a landing place connecting them,) and a little sleeping room immediately above them. Within this contracted place there were, at the period of our Author's visit, about twelve debtors, crowded together day and night. In Perth county jail, there is an airy court-yard connected with the apartments for debtors, but, 'strange to say, no use is allowed to be made of it.' Besides this airing ground, in which (on the pretence of insecurity) no one may take exercise, it is remarkable, that there should also be 'an excellent infirmary, in which the sick are not placed.'

The Author thus sums up the peculiarities which he observed in the construction and management of many of the jails in Scotland.

'No airing-grounds; no change of rooms; tubs in the prisoners' cells for the reception of every kind of filth; black holes; no religious service; jailers living away from their prisons; consequently, an impossibility of inspection, and an almost total absence of care; free communication through the windows of the cells with the public. To which may be added (the use of) the long iron bar which is fixed in the floor, and through which the legs of the prisoners are fastened by

rings. This, as far as we have observed, is the most usual method of chaining in Scotland, and a more cruel one could not easily have been devised; for it not only keeps the legs of the prisoner constantly apart from each other, but prevents his undressing or going to bed.

The yet more terrible punishment, *the black hole*, awaits the prisoner who has been imprudent, or rather, desperate enough to attempt to escape from his misery.

With regard to one of the above peculiarities, the general deficiency of any provision for the religious instruction of the prisoners, the reader will perhaps learn with some surprise, that Glasgow jail presents a flagrant instance of this disgraceful omission. The Infirmary in this prison, (although it is of very recent erection,) is said to be so insecure, that it cannot be used.

Exactly similar is the case with the chapel. The consequence of this last defect is lamentable in the highest degree; for although there are seldom less than two hundred prisoners in the jail,—two hundred persons who of all others probably in the city stand most in need of spiritual help,—no public worship ever takes place amongst them; nor is any instruction known to these unhappy beings, but that by which they contaminate and corrupt one another.

The result of the whole is, that this prison is become a fruitful source of very extensive evil. Vast numbers of offenders pass through it in the course of the year—the number of criminals committed during the last three years amounting to three thousand and sixty eight; and the jailer assured us that they uniformly leave the prison worse than when they entered it; settled in habits of idleness, devoted to their own corruptions, more than ready for the perpetration of new crimes. *He reckons, that of those who have been once committed, two-thirds come back again.* pp. 52, 53.

In Perth jail also, which often contains a large number of prisoners, there is no place of worship, nor any provision whatsoever for religious care over its inmates. 'How disgraceful,' adds the Author, 'is such an omission in a Christian country! and how extraordinary in Scotland, where the communication of religious knowledge, is, for the most part, an object of so great attention!'

Some few exceptions to the general character of the Northern Prisons, presented themselves. The Bridewell at Aberdeen, and the House of Correction at Preston, are given as instances approaching in some respects, though still defective, to the standard of excellence as laid down in Mr. Buxton's "Inquiry." The Prisons at Wakefield, York, Edinburgh, Lancaster, Liverpool, and Manchester, belong to an intermediate class, to which, nevertheless, must be considered as attaching a tendency rather to increase than to diminish crime. This is very strikingly recognised in an admirable Report presented at the adjourned Michaelmas sessions, in the past year, for the West Riding of Yorkshire, by a committee of magistrates, including Mr. Stuart Wortley,

the member for the county, who had been appointed to inquire into the state of the Wakefield House of Correction. Many who enter into these receptacles of the guilty, accused of a first, and perhaps a trifling offence, of which they may possibly be declared not guilty, 'come out of the society into which they have been forced by the defective accommodations of the prison, trained and prepared for a more matured course of vice.'

'When we consider,' proceeds the Report, 'the description of faults (crimes they cannot be called) for the commission of which we are daily called upon to send persons into confinement, such as quarrels between masters and workmen, misbehaviour of apprentices, disobedience of orders of bastardy, and several other such, how can we justify to ourselves the leaving the prison so wanting in the opportunities of separation, that these persons must be exposed to pass their periods of confinement in the society of accused and convicted felons and of vagrants? And what must be our feelings when called upon to pass the sentence of the law upon a criminal perhaps not yet grown to manhood, or but just beginning a course of vice, if, while we are going through the mockery of calling him to a sense of his former misconduct, and expressing the hope that his punishment may lead to his future amendment, we are conscious that we are, *from the neglect of a duty of which the law has not left us even the excuse of ignorance*, in fact consigning him to an imprisonment, during which it is almost certain that all the good principles still left in him, will be destroyed, and that he will acquire those acquaintances and lessons, which will fit him for other and more atrocious crimes?'

pp. 93, 94, Note.

Mr. Gurney's general observations, in which he states that it has been his 'particular endeavour to represent and embody the 'sentiments of his sister, Mrs. Fry,' touch briefly, in the First Chapter, on the several heads—food, clothing, firing, sleeping, irons, cleanliness, inspection, superintendence, classification, instruction, and employment. The intelligent and pious reader will be particularly gratified by the correct views as well as practical wisdom which they exhibit. Nothing chimerical attaches to either the projects recommended, or the expectations indicated as to their success. The bias of all men to evil is distinctly recognised, and education and employment are contended for, not as sufficient to counteract this bias, but as rendered the more necessary by the pernicious activity of this evil principle in the absence of moral restraint. It is admitted that 'a considerable proportion of the criminals committed to our jails, are able to read.'

'I calculate, that in England, at least one-third of such persons have received some education, and nearly two-thirds none at all: in Scotland the proportion of criminals who can read is considerably greater. It must be acknowledged, therefore, that teaching to read is no certain antidote against the commission of crime. If connected,

as it always ought to be, with instruction in the holy Scriptures, it is indeed a powerful means of good; but the heart of man is declared to be "deceitful above all things;" it is exposed on every side to temptation; and its depravity is not to be changed into purity, by any merely human contrivances. No wonder, therefore, that some amongst the many who have been taught to read the Scriptures, but whose minds have not been actually brought under the influence of religious principle, are numbered with the perpetrators of crime; and as education becomes more universal, it must be expected that the proportionate number of our literate criminals will increase. It were, however, much to be lamented, did these considerations discourage us from promoting, by every method in our power, the religious instruction of the ignorant, whether they be bond or free. Such instruction may not always succeed in accomplishing its object; but no one can deny its having a *tendency* to encourage good, and to discourage evil. It is the most effectual instrument, which Providence has placed within our reach, for softening and improving the human mind, and preparing it for the work of the Divine Spirit; for eradicating from it the principles of falsehood, cruelty, and injustice, and implanting in it those of honesty, sobriety, and charity. If we make use of this instrument in a right disposition, we have reason to believe, that the blessing of the Almighty will rest upon our efforts; and although, through the influence of counteracting causes, those efforts may sometimes be foiled, yet we may well be encouraged by the conspicuous and important fact, that we find amongst the ignorant, not only the most numerous, but by far the most hardened and atrocious criminals.' pp. 127, 128.

The Second Chapter, which is devoted to the subject of Visiting Committees, contains a most interesting and encouraging communication from some active members of the Ladies' Association for visiting Newgate, which will, we trust, lead to the institution of similar associations, conducted with the same unexceptionable prudence and unwearied benevolence, throughout the kingdom. At Bristol, we understand that a Ladies' Committee has already been formed, the result of whose labours in the sphere which they have chosen for their first experiment, has been of a nature which has exceeded their most sanguine anticipations. Similar associations have been formed, under the sanction of the magistracy, at Glasgow, Liverpool, and York. With regard to Newgate, 'out of the whole number of women 'who have been under the care of the Ladies' Association, *only* 'four have returned to Newgate convicted of fresh offences;' while out of 203 men, 47 of those convicted, had, *within the two preceding years*, been confined there before. The commitments on the female side, were, previously to the establishment of that association, as three to five more numerous than the returns on the male side: the returns on the female side *now*, are, therefore, shewn to be, to the returns on the female side *then*, as one twelfth is to three fifths, or as 1 to 7. This fact speaks for itself in language stronger than argument.

'Every one is aware,' says Mr. Gurney, 'that in attempting that reformation, we have generally to operate upon persons of disorderly habits and depraved minds. While we keep this fact in view, we shall not be surprised at frequent disappointments; but when most disappointed, we shall at least have avoided the evils of the old system, because our prisoners will not, at any rate, be turned out upon the public, worse than when we received them into prison.'

'Much more than this, however, will be effected. Let it be remembered, that these miserable beings have been very little used to kind and sedulous attentions: that, for the most part, society has done them no other justice, than to punish them for their crimes; that they have hitherto lived, in great measure, beyond the sphere of christian charity. When such persons shall be brought under the influence of that charity, when sympathy shall meet them in their sorrows, when that kind care, to which they have been so little accustomed, shall be extended over them, when they shall be carefully instructed and regularly occupied—the fruits will undoubtedly appear. The best feelings of our prisoners will soon be excited, a door of hope opened before them, and a stimulus wholly novel given to every virtuous resolution. Finally, we may believe, that the blessing of the Almighty will not be withheld: a *change of heart* in those who are thus placed under our care, will be the *occasional*, a *change of habits*, the frequent result of our efforts.' pp. 143, 144.

We trust that a case will appear to all our readers fully made out, as calling upon them for their immediate personal exertions, not merely to promote the adoption of legislative measures, having for their object the abuse of existing evils in the Prison system, but to aid in doing *the much that may be done for the improvement of the actual state of our prisons as they now are*. The appeal is addressed to Christians of both sexes as such, as the disciples of Him who came "to seek and to save that which was lost;" and who has said, as the strongest motive to such efforts: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

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ART. V. *Recollections of Japan*. Comprising a particular Account of the Religion, Language, Government, Laws, and Manners of the People. By Captain Golownin, R. N. Author of "Narrative of a Three-Years' Captivity in Japan." To which is prefixed, Chronological Details of the Rise, Decline, and Renewal of British Commercial Intercourse with that Country. 8vo. pp. 302. London. 1819.

CAPTAIN Golownin, in his former work, professed to relate what he had seen; he now undertakes to relate what he collects. We find, however, no reason to suspect that he has had recourse to his imagination to supply the occasional failures of his memory. The same simplicity of style and apparent honesty which characterized his former volumes, are to be found in this, so far as the authorship of our worthy Captain is con-

cerned ; but, unfortunately, these "Recollections" are so burdened with the researches and elucidations of his Editor, that they serve only as the text for a running commentary. There is, however, one good purpose which this mass of made-up matter answers ; it affords indisputable proof, that the portion of the volume assigned to Captain Golownin, has been supplied entirely by himself, since, had the accounts given in his name been forged, they would scarcely have been so scanty as they are. Leaving, therefore, the extracts from Messrs. Adams, Saris, Purchas, Thunberg, Charlevoix, Koempfer, Broughton, Krusenstern, Langsdorff, and Sir T. S. Raffles, we shall do Captain Golownin the justice of confining our remarks to his *Recollections*, which, though the least bulky, are not the least valuable part of the volume.

The remarks on the geographical situation and climate of Japan, and the traditions of the natives, with respect to their origin as a nation, contain nothing very new or valuable, but when the Author comes to speak of the national character of the Japanese, his communications are entitled to some attention. Cruelty and perfidy are the qualities by which the Japanese have, in the estimation of Europeans, long been distinguished ; but the honourable testimony of men who fell into their hands defenceless, under circumstances that would have formed an excuse for their putting an unfavourable construction on all that they might see or hear, ought not to be overlooked. The hatred of the Japanese against Christianity, and the dreadful tortures to which they subjected its professors, have been repeatedly urged against them, as proofs of the diabolical malice and cruelty of their natures : but by whom have these charges been brought ? By men who themselves kindle fires for the destruction of their fellow Christians, on account of some alleged errors in matters of faith. The progress of Christianity at first, under the influence of the Portuguese priests, was incredibly rapid ; the writings of the early missionaries abound with eulogies on the piety and docility of their Japanese converts. But these Neophytes were soon disgusted by perceiving that while their teachers and spiritual guides talked to them of Christ's kingdom, their thoughts were more bent upon establishing a kingdom of their own ; that they were occupied more with the present world than with the world to come.

'If we examine dispassionately,' says our Author, 'and without prejudice, the real, though hidden motive which impelled the Portuguese, and then the Spaniards to preach the Catholic faith in Japan, if we consider their licentious conduct in that country, and the evils which they caused in it, by endeavouring to annihilate the religion which had long prevailed, to overturn the legitimate authority, and to subjugate a numerous, peaceful, and harmless people ; if we re-

member that the plans of those shameless hypocrites disturbed the tranquillity of the nation, and excited a bloody civil war, can we then wonder at the cruelties of the Japanese towards the Christians? Do not the Catholics themselves justify these persecutions, by their Inquisition, and their proceedings towards the Protestants? Notwithstanding this, the missionaries expelled from Japan, represent the nation whom they could not succeed in deceiving, as cunning, faithless, ungrateful, revengeful, in short, in such odious colours, that it would be hardly possible to find a being who merited to be compared with a Japanese. These accounts, inspired by monastic rage, have been taken in Europe for genuine; whilst the horror impressed on the Japanese, of every thing relative to the Christian religion, and the principle of their distrustful policy, not to suffer their country to be entered by any Christian, and to keep them as much as possible from their coasts, doubtless confirm the calumnious accounts given of this people. This firm belief in the detestable character of the Japanese, goes so far, that such expressions as *Japanese malice! Japanese treachery!* are become proverbial. Fortune reserved it for me, during an imprisonment of twenty seven months, to convince myself of the contrary, and the narrative of my adventures, has, I think, afforded sufficient proof that the Japanese are not what the Europeans take them to be.' pp. 19.

The religious polity of the Japanese, closely resembles, in several remarkable points, that of the Roman Catholics. They have their outward ceremonies cloaking their inward scepticism; their ecclesiastical orders, and their religious communities of both sexes, answering to the monks and nuns of the Romish Church, and doubtless as useful and moral a class of personages. They have likewise their Pope, or spiritual Emperor, called Kin-Rey, who has the power not only of conferring the highest ecclesiastical dignities, but also of bestowing on the superior officers of state, the title of Kami, a spiritual distinction, which it is esteemed the highest honour to obtain. The Kin-Rey is not, however, so easy of access as his Holiness of Rome, being invisible to all persons except his own household, and the officers of the Sovereign, who are often sent to him.

'Once a year only, upon a great festival, he walks in a gallery which is open below, so that every body can approach, and see his feet. He always wears silk clothes, which, from the very first preparation of the silk, are manufactured by the hands of pure virgins. His meals are brought to him each time in new vessels, which are then broken. This, say the Japanese, is done because nobody is worthy to eat out of the same vessel after him; if any one ventured it, or did it by mistake, he would immediately die.' p. 63.

The Japanese possess many tenets in common with the Bramins, from whom their religion appears to have been derived, but the doctrines of Confucius are held in much esteem among the learned. The common people, as in more civilized coun-

tries, content themselves with the ceremonial and pageantry of superstition, and they have a convenient mode of performing their religious duties, which likewise prevails in some parts of India, that of praying by machinery.

‘ On their high-roads, every mountain, every hill, every cliff is consecrated to some divinity; at all these places, therefore, travellers have to repeat prayers, and frequently, several times over. But as the fulfilment of this duty would detain pious travellers too long on the road, the Japanese have invented the following means to prevent this inconvenience. Upon these spots, consecrated to divinities, they set up posts, in case there are none already there to mark the distances. In these posts a long vertical cut is made, about an *arsheem* and a half above the ground, on which a flat round iron plate turns, like a sheave in a block. Upon this plate the prayer is engraved, which is dedicated to the divinity of the place; to turn it round is equivalent to repeating the prayer, and the prayer is supposed to be repeated as many times as it turns round. In this manner the traveller is able, without stopping, and merely by turning the plate with his fingers, to send up even more prayers to the divinity than he is obliged to do.’ p. 57.

There are, it seems, a vast number of sects in Japan, and all religious opinions are tolerated, excepting the Christian religion. Change of sect is represented as creating neither enmity, nor obloquy; and though the attempt to proselyte to any particular mode of faith, is forbidden by the laws, yet every man may convert himself to any that suits either his interest or fancy, without incurring the slightest inconvenience.

The government of Japan is divided between the temporal, and the spiritual emperors: the latter, however, scarcely ever interferes with matters of state, contenting himself with quiescent luxury, and with receiving from his co-partner in empire, manifestations of respect in the shape of embassies and presents. Among the latter, there is one of a singular description, which custom has rendered it impossible to dispense with; it is a white crane with a black head, which must be offered at the commencement of every year, and which must be caught by the emperor himself, unless disabled by sickness, in which case the heir apparent must take the obligation upon himself. Care is taken to render the chase as little fatiguing and as little liable to disappointment as possible, by confining it to a valley, surrounded by mountains, and intersected by lakes and rivulets. Within this valley, no one except the emperor or his successor, is allowed to kill any birds; they consequently increase rapidly, and as the Japanese are very skilful in the management of falcons and hawks, the expected tribute from the hand of royalty is procured without any difficulty. Captain G.’s account of the executive government, and of the public functionaries of Japan, is very concise.



'The Japanese empire consists of many principalities, which are governed by the Danjos, or reigning princes, and of the provinces belonging to the Emperor himself, the administration of which is entrusted to governors. The number of reigning princes in Japan is more than two hundred; the possessions of most of them are but small; but some of them are extremely powerful: thus, for example, the Damjo of Sindai, when he comes to the capital, has a court and attendants which amount to sixty thousand persons. The dignity of all the reigning princes is hereditary, and properly always belongs to the eldest son; but a laudable and useful ambition in the princes to have only worthy successors, frequently causes them to break through this rule. If the eldest son is incapable of supplying the place of his father, the ablest of the younger sons obtains the right of succeeding him. It not unfrequently happens that a prince, induced by the incapacity of all his children, deprives them of the succession, and adopts the most worthy of the younger sons of another prince, has him educated under his own eye, and leaves him his title and his possessions. The consequence of this measure is, that the reigning princes in Japan, are almost always sensible men, well versed in public affairs: hence, too, they are so formidable to the Emperor, as they can always restrain his power within the due bounds.'

The same privilege which custom has authorized, of passing over children not only in the order of their birth, but even sometimes entirely, in favour of strangers, is claimed by the nobility, as well as the princes; and indeed all ranks may adopt children, though not beyond three in number; or should they die, it is presumed to be a proof that the will of the gods is not favourable to the action.

The military profession is held in great honour by the Japanese. The mercantile part of the community, are, on the contrary, looked upon with little respect, excepting what is paid to their wealth: from rank they are entirely excluded. There are slaves in Japan, who are entirely the property of their masters, these are descendants either from prisoners of war, formerly taken in China, Corea, &c. or the offspring of those who have themselves been sold by their parents, from poverty and inability to bring them up. This traffic in children is still carried on, but the law respecting making prisoners slaves, was abolished at the time that the Christian religion was forbidden; and they are now kept in confinement for life, according to one of the most ancient laws of Japan, in order that they may not communicate either their religion, or their manners to the people. It was this fate that Captain Golownin particularly dreaded, when he first fell into the power of the Japanese.

The Japanese laws are few in number, and sanguinary in principle; which occasions them, like laws of the same description in other countries, to be evaded, whenever those

who have the administration of them can possibly favour the parties accused.

'The Japanese (says Captain G.) are well skilled in the art of education. They instruct their children early in reading, writing, religion, the history of their country, and geography, and when they are older the art of war. - But what is more important, they know how to inspire them, from their youth, with patience, modesty, and politeness: virtues which the Japanese possess in a remarkable degree, and which we often experienced in them.' p. 105.

The general habits of the people are peaceful, temperate, and cleanly, but it must be added, highly dissolute. The internal commerce of Japan is very considerable. Their fisheries are one great source of employment and profit: fish constitute the greater proportion of their diet, and they light their houses with the oil. Rice and radishes are the principal articles of cultivation, silk and cotton those of manufacture. Of the latter articles they have great abundance, as is evidenced by the number of garments worn by individuals of both sexes; the females, in particular, in some instances, incumbering themselves with as many as twenty at a time. Respecting the population and revenues of Japan, Captain Golownin declines hazarding a conjecture; the natives themselves appear quite ignorant upon the point. A country, however, which enjoys a salubrious climate and uninterrupted peace, must be populous. For two centuries past, Japan has had to sustain no wars, either abroad or at home. Epidemics are little known in this country, the habits of the people are temperate, and the means of subsistence are in general easily procured. Under these circumstances, there is no reason to suppose that Japan is less populous than China. The statements that are made by the natives themselves indeed, leave sober credence far behind. They affirm, that Yeddo, the capital of the empire, contains ten millions of inhabitants, among whom, according to their accounts, are thirty-six thousand blind persons, who, along with the rest of the blind scattered throughout the empire, are united into a society which is governed by a prince of its own choosing, and has its peculiar laws and privileges. 'They have their own assistants, treasurers, &c. who are all blind,' and the earnings of the community in the different works which they are capable of undertaking, are delivered to the prince, and placed in the treasury for the general good.

This prodigious population 'frequently obliges poor people,' says our Author, 'to kill their children when they are weakly and deformed.' The laws, it seems, prohibit these murders under severe penalties, but 'the government never inquires rigorously how the children died,' and the parents are consequently

never called to account. Other checks, in the shape of immorality, however, present themselves. It is stated in the notes that a decrease in population has taken place, which is in part accounted for by the extreme 'frequency of suicide in Japan!' The Editor unfortunately has been very sparing of his authorities, which very considerably lessens our obligation to him for the additional information his notes contain. Their chief use seems, indeed, to be to shew how extremely little the text which they profess to illustrate, but with which they are often at variance, has added to our previous stock of information. Captain Gollownin frankly owns that the means he had of collecting information respecting the people, were extremely limited, and that the greater part of the notices he has given to the public, were derived from conversations with the interpreters and guards. Nevertheless, as being collected on the spot, they may serve, by their concurrent testimony, to strengthen our confidence in the reports of former travellers; and had these "Recollections" been modestly appended to the simple narrative of his sufferings, their rather meagre contents could not fairly have been made the subject of remark. The Editor has done his best to give importance to the work, and though the signs of book-making are rather too palpable, the volume will be acceptable to general readers, as furnishing them with the best information we possess, as to the singular people to whom the worthy Captain is, in his Recollections, so solicitous to do justice.

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Art. VI. *Indian Church History*, or an Account of the first planting of the Gospel in Syria, Mesopotamia, and India: with an accurate Relation of the first Christian Missions in China, collected from the first Authorities extant in the Writings of the Oriental and European Historians, with genuine and select Translations of many Original Pieces. By Thomas Yeates. 8vo. pp. 208. Price 6s. 1818.

THE 'Acts of the Apostles,' as it is the most interesting account which we possess of the early promulgation of the Christian faith, is probably the only genuine document worthy of our confidence, which details the proceedings of any of the chosen and extraordinary persons originally employed by Christ, as the messengers of his truth to mankind. The facts which that invaluable record exhibits, are such as came for the most part under the immediate observation of the writer, '*quorum pars magna fuit*,' or were supplied by the testimony of those who were eye-witnesses of them and his associates. With few exceptions, Luke has limited the subject of his History, to transactions that relate to the Apostle Paul, as employed in introducing the Gospel among the Gentiles. It is not, however, to be supposed that the other Apostles of Christ were deficient in any of the duties resulting from their high appointment. We have

indeed, from the very circumstance of their being selected and qualified by Him as his special servants, the strongest presumption that, ere the death by which they glorified God removed them from the world, they had preached repentance and remission of sins among nations whose dwellings were far remote from Jerusalem. Syria, Cilicia, and Asia, Macedonia and Italy, were favoured with Apostolic visits, and received in the earliest period of the Christian history the word of life; and unquestionably other countries were, during the same age, enlightened by Divine truth, and numerous testimonies to its power obtained in the conversion of their idolatrous inhabitants. Authentic accounts of such changes, of the progress of Christianity among the nations, and the proceedings of the persons who first dispensed its blessings to numerous tribes of men, would be highly gratifying. But do such accounts exist? Where are they to be found? To what extent shall we be enabled to make additions to the Scriptural records on this subject? There is an abundance of relations concerning the first promulgators of the Christian faith; but little indeed that is worthy of the credit due to genuine history, is to be found among them. Fabulous narratives and pompous legends have been copiously furnished, by men whose ingenuity was greater than their honesty, to excite and gratify the spirit of superstitious curiosity in the multitude; a spirit of which these compilers well knew how to avail themselves for their own purposes and interest. The passions of men, every where the same, have been engaged with surprising facility on the side of superstition; and credulity has told its wonderful tales to willing hearers who have become believers in the most extravagant and senseless stories. It is well known what impositions have been practised in the Romish Church, and how its legends have subserved the cause of its tyrannic rulers. The Oriental Churches may be much less marked by the corruptions which have pervaded those of the West, but all seem to have gone out of the way, and in a less or a greater measure, to have lost the simplicity of the Gospel.

So long as that simplicity was preserved, Divine truth in its native purity would be to Christians the object of research, and the display of its moral effects, their chief solicitude. The aid which they would derive from their ministers, would be valued chiefly as it was adapted to assist them in the cultivation of devotional and practical principles. In whatever connexion we find in Christian Ministers a prominence of character that is related, not to the enlightened and spiritual profession of Christians, but to official circumstances of rank and authority, to rites and ceremonies; and external services,—where the *orders* and *avocations* of the priesthood are almost every thing in a Church, we may safely draw the conclusion, that the Institutions of Christi-

anity exist not in those cases in their purity, and that the great purposes of the Gospel are failing of their accomplishment there. This, there is reason to fear, is the state of the 'Indian Churches.'

We entirely agree with Mr. Yeates in his opinion, that the 'Acts of the Apostles' abounds with examples for all Christian Churches and Missions for every succeeding age, and lays down the Divine plan for the evangelization of the whole world: but who can agree with him in the following strange notions?

'In this divine history, we perceive that the spiritual kingdom about to be established by the promulgation of the Gospel is found to bear some proportion with the form of the Israelitish government, according to the Mosaical institution. This is a point material to our purpose, especially as it will serve to correct our ideas relative to the number, rank, and qualifications of those excellent and inspired men, who were ordained for so great and stupendous a work as the Conversion of Mankind. These persons were not so few, nor their powers and spheres of action so limited, as some incautiously conclude: for as the work was great, so were their numbers, means, and resources, likewise considerable. The twelve Apostles, invested with the supreme power in all things pertaining to the government of the Church, correspond to the princes of the twelve Tribes under the old Law. Next in order to the Apostles, were the seventy-two Disciples. These corresponded with the number and dignity of the seventy Elders of Israel. The third order in the Apostolic Church, was that of the Brethren, which according to number, corresponded with the heads of thousands ordained by Moses. And whereas we read of the hundred and twenty, exclusive of the Apostles, the like we also find in the Mosaical Institution. The Judges of forty-eight Levitical cities, together with the seventy and two Elders, make up the number one hundred and twenty. The Captains of thousands, in the time of Moses, amounted to six hundred, and the Brethren of the Apostolic church, amounted to about the same number, according to St. Paul, who were witnesses of Christ's Ascension. And that the Apostolic Church consisted of these three orders, the form of address observed in the celebrated epistle, Acts, ch. xv. ver. 23. is a sufficient proof. Thus did the civil government, instituted by Moses, bear some proportion and likeness to the spiritual hierarchy of the Apostolic Church.' pp. 8—10.

Is it possible for any reader of Mr. Yeates's book to peruse such sentences as these, without drawing the most unfavourable conclusions as to his qualifications for the office of investigating the Christian Antiquities of the East? These reveries, our readers will properly imagine, cannot be related to the sober spirit which is necessary for attempting to trace the progress of true religion among the Orientals, or any other nations. They will infer that an Author who can set out in this manner, will be less disposed to inquire into the evidences of a spiritual religion, than to exhibit the *form* of godliness in the clerical distinctions and pre-

tensions which have no relation to its *power*. And should this be the conclusion of the reader, we honestly confess, that it will, in our opinion, be with no remarkable feeling of disappointment that he will close the volume. Of pompous names, both of Bishops and Churches, he will find no deficiency in proceeding through the work, but of the proper beauty and glory of Christian Churches, he will find few memorials.

Let us look a little into the absurdities which Mr. Yeates has crowded into the fore-cited passage. Where does he find any account of the 'seventy-two disciples,' in the Acts of the Apostles? Where does he 'read of the hundred and twenty, exclusive of the Apostles?' Where does he learn that the Brethren constituted the third order in the Apostolic Church? The hundred and twenty (Acts i, 15.) most certainly included the Apostles, and probably several of the seventy. The form of address, Acts xv. 23, is a sufficient proof that the letters sent from Jerusalem to the churches of the converted Gentiles, were the letters of the Apostles and Elders and the whole Christian community (*οἱ ἀπὸ τῆ ἐκκλησίας*, v. 22.) Any man who reads the New Testament with the least attention, may perceive that the application of "*Brethren*" (*ἀδελφοί*) is given to *all* Christians, and has no reference whatever to any class or 'order' of ministers. We scarcely know in what terms sufficiently strong to deprecate the manner in which Mr. Yeates proceeds in the construction of his strange hypothesis; the extravagant licence which he has permitted himself to use, respecting the plainest accounts in the Scriptures, and the worse than unedifying exhibition which he has made of his talents, in his attempt to shew that 'the civil government instituted by Moses, bore some proportion and likeness to the spiritual hierarchy of the Apostolic Church!' What can we expect of sober investigation, after this flight of absurdity?

Mr. Yeates, after referring to the variety of opinion respecting the place where one of the seven Catholic Epistles was written, proceeds in the following manner.

'All this, says Michaelis, leaves the matter in doubt, whether St. Peter wrote this Epistle at Babylon, in Egypt, or at Rome, and M. Mosheim acknowledges as much throughout that preface. See Michaelis's Introductory Lectures, Lond. 1780. p. 321. It is truly surprising that none of these learned men can agree on this matter. Certainly it belongs to every critic in the Hebrew language of the Old Testament to know, that sometimes the names of cities give name also to the provinces and countries, where such cities are situated: the country being understood in such case, as, for instance, Babylon sometimes means the land of Babylon, or the whole country of the Babylonians, Isa. xiv, 4, and here also by Babylon may be understood Babylonia:—or indeed, as I conjecture, more properly, New Babylon, since called *Bagdad*, situated upon the river Tigris, about forty miles

from the place where the ancient Babylon stood, which is an easy solution, and seems confirmed by the history.'

It is somewhat singular that Mr. Yeates should have satisfied himself on this subject, without a reference to the last edition of Michaelis's Introduction. Had he done so, he would have reserved his surprise for another occasion, and would have found that Michaelis was not unacquainted with the circumstance, that 'sometimes the names of cities give name also to the provinces and countries, where such cities are situated.' 'On the supposition,' says that distinguished Biblical critic, 'that the ancient Babylon did not exist when St. Peter wrote, it has been conjectured, that he meant, not the city, but the *province of Babylon*. But since the supposition is ungrounded, there is no necessity for having recourse to this conjecture, which is very improbable, because, if St. Peter had meant the province, and not the city, he would not have written *ἡ Βαβυλων*, but *ἡ Βαβυλωνία*.\*'

Mr. Yeates's conjecture, that by Babylon, New Babylon may be understood, has also been thus anticipated by Michaelis: 'We must first examine, whether he did not mean Seleucia on the Tigris, which was sometimes called the modern Babylon†.'

Mr. Yeates writes with extreme carelessness, otherwise, he would not have described Philip, the Deacon, in his way from Gaza in the South, preaching in all the cities until he arrived at Cesarea, the chief city of Cilicia, north of Palestine. Acts ch. viii. (p. 12.) Nor would he have represented the name Christian, first given to the disciples at Antioch, as at all connected with the greatness of the number of converts in that city, (ib.); nor, again, have adduced the form of address 'in that celebrated Epistle, sent from the Church at Jerusalem, by Paul and Barnabas, to the Church at Antioch, Acts xv. 23.' as a proof that the churches of Syria 'mostly consisted of Jewish Proselytes,' (p. 13.); nor have asserted that the 'Cilician churches belonged to those of Antioch,' because 'it seems that Cilicia was anciently a province of Syria,' (ib.); nor have spoken of the 'ordination' of those men on whom the Holy Spirit came, whereby they spake with tongues and prophesied, Acts ch. xix. (p. 15.); nor have described Jerusalem as taking 'the presidency of all other patriarchates,' during the Apostolic period. (p. 31.) Errors of this kind, and to this extent, are inexcusable in an ecclesiastical memorialist.

Mr. Yeates has cited numerous passages from the collections of Asseman and other writers, for the purpose of exhibiting the progress of Christianity in the eastern parts of the world

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\* Marsh's Michaelis, 1802. Vol. iv. p. 333. † Introd. Vol. iv. 330.

during the Apostolic age. They can scarcely, we think, be regarded as historical details, but are rather to be classed with the copious traditionary accounts, which, while they fill so many of the pages of ecclesiastical writers, narrow at the same time the bounds of genuine history. The extracts which so early a writer as Eusebius has given us from the Syrian records of Edessa, (*Hist. Eccles. lib. i. c. 13. pp. 36—41. Ed. Reading,*) are evidently not worthy of credit, bearing on the very face of them the marks of imposture. To these passages in Eusebius, Mr. Yeates indeed has not referred, but if such accounts as those which Eusebius has inserted in his History, were in circulation in the early part of the fourth century, and if Eusebius, in giving them a place in his History, could represent them as taken from the public archives of Edessa, we may hesitate to accredit the descriptions contained in many of Mr. Yeates's extracts. We cannot implicitly receive the following relations.

‘ The Syrian and Chaldean writers, according to Assemanus, deliver that “ Thaddeus, one of the seventy disciples, went into Mesopotamia, and that he was sent by Thomas the Apostle, soon after our Lord’s ascension: also that the same Thaddeus had with him two disciples to assist in the promulgation of the gospel, whose names were Marus and Agheus, both of the LXX.”

‘ Thaddeus died in the twelfth year of his preaching; Agheus survived his master three years: and Marus, after the death of Agheus, governed the churches of the East thirty and three years, having his residence chiefly at Seleucia in Persia.

‘ These dates extend to the year of the Ascension 48, and to the Christian era 82, within which time Peter visited the eastern churches and wrote his first Epistle.

‘ The Syrian Christians, especially the Chaldeans, celebrate Thaddeus, Marus, and Agheus, for their apostles. Concerning Thaddeus, whom they also call Addeus, and name “ the chief and greatest of the assembly of the Seventy and two,” they relate that, “ when he came to Edessa, they received him with great joy. He blessed Abgarus and all his household, and the whole city. He healed their sicknesses by the word of our Lord, and declared the miracles and signs he had wrought in the world, confirming his words by miracles.” He discipled Edessa and Mesopotamia, and taught them the ordinances of the gospel. By the assistance of Agheus, his disciple, he converted and baptized all the region of the East, as far as the eastern sea. When he was grown old and aged, he improved his talent more than double; he rooted out from the hearts, the thorns and thistles, and sowed them with the purest wheat, and entered the joy of his Lord.

‘ Mar Addeus the Apostle, and one of the Seventy, (says Amrus writing on the Acts of Addeus) came to Edessa, and healed king Abgarus of his leprosy. He had for his associate in preaching the gospel, Mar Marus, and Bartholomew, at Nibesin, Mosul, Hazath, and Persia. He built a church in Caphar-Uzel, in the country of



Adjaben, where is the inscription of his name to this day. He built another church in the city of Arzan, which also bears his name at the present time. St. Thomas assembled with him, and remained with him some time before his departure for India. They both ordained Mar Marus, and conferred on him the priesthood, and the dignity of patriarch of Babylon, Arach, and parts eastward. Mar Addeus having filled the office of preaching twelve years and some months, departed on the fourteenth day of the month of May, and was buried in the great church at Edessa.' pp. 19—21.

Nor do we think that the following scene is such as would occur in the narrative of a primitive writer, relating the events of the life of one who had been an immediate follower of Christ, and who, while the Apostles were living, was employed as a Christian Teacher.

'Marus first disciplined some of the people of Beth-garmi; he afterwards endured great trials from them. Then he came to Seleucia, a royal city of the Persians; the same is the Seleucia built by one of the kings, subdued by Alexander the Great; another city was built afterwards, called Katispon (Ctesiphon). When Marus had entered the city, there was there a sick man, whom having signed with the sign of the life-giving cross, he opened his eyes, and said unto his men, "I saw a vision of this stranger, as one descended from heaven, and he took hold on me by the hands, and raised me up: and as soon as I opened my eyes, I saw him sitting with me." Then the men of that city, received Marus as an angel of God, and he taught and baptized many of them, and began to build churches in that city, where he remained fifteen years, confirming them in the faith. Then he went and passed through all quarters, working miracles, and wonderful works; and having fulfilled his preaching for thirty and three years, he departed to his Lord, in a city named Badaraja, and was buried there in a church which he had built.'" p. 22.

The writer of this account was evidently but ill acquainted with his subject, when he described Seleucia as a city built by one of the kings subdued by Alexander. The signing with 'the sign of the life-giving cross,' savours as little of the practice of the primitive teachers who had personally followed Christ, and received the knowledge of the truth and of their own duty, from Him: signing with the sign of the cross, was the invention of a later age.

The contradictory accounts of the Syrian writers, forbid our placing confidence in their details. They seem to have put down whatever anecdotes reached their ears, without being concerned to separate truth from fable, and were satisfied with the current traditions, so long as they were favourable to the antiquity and consequence of their national pretensions. It may be fact, that Thomas the Apostle preached from Antioch to the walls of China, as stated at p. 23, but it is, we apprehend, highly improbable, that he was announcing the Christian

message in the eastern region, in the *second* year after our Lord's ascension.

Apostolic succession is a great point in the history of corrupt churches, which has generally been asserted only for the purpose of supporting the interested pretensions of a secular priesthood, it not being at all necessary for the interests of true religion. Whether Thomas or Paul was the original dispenser of the word of life to a particular district, is a question of no moment, as it relates to either the purity or the efficacy of Christian institutes. But when claims of this kind are set up, it is bad policy to allege a descent from any other predecessors than Apostles. The patriarchs of Alexandria have managed this matter very much to their own disadvantage, as may be understood from the following extract.

'In Africa; Egypt and Ethiopia embraced the Gospel in the days of the Apostles. and there the patriarch at this day confirms his seat by a long succession, even from the beginning of Christianity. The Patriarchs of Alexandria, whose authority extends over all Egypt and Abyssinia, take the name of *Mark*, and by the last accounts the present Patriarch reckons himself the CVIII, from Mark the Evangelist.' p. 32.

Comestabularius, an Armenian, who, about the year 1248, wrote a letter to the king of Cyprus, concerning the Christians of Tanguth, a province of Tartary, gives rather a strange account of these said Christians: 'And though by reason of their sins, Christ hath none to preach his name in those regions, yet he himself preacheth for himself, and declareth it by his own most holy virtues, in such manner that the nations of those countries believe in Christ.'

On this account Mr. Yeates remarks, that 'the want of Christian priests has been the ruin of religion there.' But is it not very obvious to inquire how there should have happened to be a want of Christian ministers among a people who thus believed in Christ?—and also, how it could have happened that while He was thus preaching to nations that believed, their sins could be the reason of His depriving them of preachers? We should suspect that this deficiency was the effect of some other cause than the sins of the people.

We cannot say that we are much better pleased with the following relation.

'Such was the deplorable state of the Christians of Malabar in the fifteenth century, that they had more churches than priests, and congregations than pastors: the distress of the people was great; and more than thirty thousand families were but ill supplied with spiritual guides. They at length deputed three faithful men with a representation of their case to the Patriarch, A. D. 1499: one of them died on the way, the other two arrived safe, and were received

with great joy. The object of their mission was to procure Bishops for the Indian dioceses, and for the better ordering of their churches. The Patriarch, Mar Simeon, ordained them both priests, and sent them for a time to the monastery of St. Eugenius. He then consecrated two monks of the said monastery, bishops for the Indian churches, whom he named Mar Thomas and Mar John. Having furnished them with ample powers, and commendatory letters, he dismissed them with prayers and benedictions, and sent them together with the two priests to India. "When they had arrived, the faithful received them with very great joy: they met them on the way with the Gospel, and the cross, and the censer, and torches, and conducted them to the church with great pomp, and singing of psalms and hymns. Then they sanctified the altar, and ordained many priests; for that of a long time they had no spiritual fathers." pp. 107, 108.

When priests are wanted for the purpose of conducting church ceremonies, rather than to communicate knowledge and to exhibit religious example to a people, as we should fear was the case in this instance, the profession of Christianity cannot be very pure, or possess much efficiency. We have often wished, as we have been reading these pages, that we could find something more worthy of the religion of Christ, than these solicitations for bishops and priests. The Syrian bishop of Caddennattee, at the commencement of the last century, wrote to the Patriarch of Antioch for the supply of two bishops, and two learned priests, for the Indian churches, in a letter of which the following is the introductory address, which, it must be granted, is composed in a style not much agreeing with that which an Apostolic epistle would exhibit.

"Thoma, the Infirm: Bishop of the antient and orthodox Syrian Christians of Hindoo.—To the primate of the Royal Syrian Priesthood, raised to the throne of principality: holding the power of binding and loosing above and below; the most benign, compassionate, and indulgent, our Father, and lord, Mar Ignatius, Patriarch, triumphing with the triumphs of Apostles, and exalted with the exaltations of the Faithful; President of the illustrious throne of Antioch, the fourth Patriarchate, by the decree of the three hundred and eighteen Fathers assembled in the city of Nice, whose fame and renown is in all parts of the world: steward of the house of God in truth, and head of the Catholic Church.—Maintainer of all Church order; and good shepherd of the sheep; diligently feeding the flock of the Eastern pasture, and bringing into the fold-door all the sheep of his care. Blessed art thou our Father, &c." p. 152.

The Syriac MS. on vellum, containing all the Books of the Old and New Testament, which Dr. Buchanan describes in his *Christian Researches*, and which is noticed by Mr. Yeates, does not, we fear, exhibit all the marks of ancient purity, which are sufficient to establish the conclusion, that the Syrian Christians

of India have the pure unadulterated Scriptures in the language of the ancient church of Antioch, derived from the very times of the Apostles. We do not dispute this conclusion from the insertion of, ii. Peter, ii. and iii. John, and Jude, in this MS., which books are wanting in the ancient Syriac version, but from the Apocryphal books forming a part of its contents, a circumstance which is favourable to a supposition very different from that which derives the manuscript from the source to which it is assigned.

We are truly gratified with Mr. Yeates's declaration of his sentiments, on a point of some consequence to the determination of the character of many individuals and communities that figure in ecclesiastical records, and we cordially agree with him, that 'Christianity forbids the thought that all those churches have perished from the salvation of the Gospel, which in ancient times have been pronounced *heretical* by dogmatical councils, too often the result of bigotry and opposition, rather than dispassionate truth and reason.' He means, we presume, that the judgement pronounced by these councils, was the result of bigotry and opposition; a judgement which, we apprehend, will be reversed in very numerous instances, in that day, and by that tribunal, to which the decisions of councils, and ecclesiastics passing sentence on men for their opinions and practice in religion, must be referred, and when many who have been adjudged as heretics, will be declared to have kept the faith.

We exceedingly regret that we have not been able to give a more favourable account of Mr. Yeates's book. We can only commend his diligence, and thank him for putting the unlearned reader in possession of the traditionary accounts of the oriental churches, which Asseman and other writers have preserved in works not generally accessible. With these accounts our readers may be desirous of acquainting themselves, and therefore we think it our duty to describe Mr. Yeates's collection, as the best means of information which the English public possess on the subjects which it includes.

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Art. VII. 1. *Lectures on the Principal Evidences, and the several Dispensations of Revealed Religion*; Familiarly addressed to Young Persons. By W. Roby. 8vo. pp. 373. Price 12s. 1818.

2. *Sermons to Young People*; to which are added, *Two Meditations on Important Subjects*. By James Small. Second Edition. pp. 126. Price 2s. 1817.

3. *The Young warned against the Enticements of Sinners*; in Two Discourses on Prov. i. 10. By the Rev. Andrew Thomson, A.M. Minister of St. George's, Edinburgh. 24mo. pp. 114.

**EVERY** genuine patriot, and, much more, every Christian philanthropist, must have observed, with the utmost so-

licitude, the melancholy proofs which have been recently afforded, of the progress of juvenile delinquency. Of this painful and alarming sign of the times, the most unquestionable evidence may be gathered from the columns of our daily journals, the records of our judicial courts, and the reports of the British Senate. One of the most remarkable circumstances attending this fact, is, that it has appeared at a time when unparalleled efforts are making, both in private and in public, on a limited, as well as on a very extended scale, for the melioration of youth, by means of general education and religious instruction. To investigate the causes of this moral phenomenon, is not our present business, though the inquiry cannot fail to be deeply interesting to those who duly reflect upon the influence exerted by the young on one another, on all the domestic relations, and consequently on the national character. But on whatever principles this fact may be explained, or to whatever operating causes it may be traced, it will be universally admitted, that he is no ordinary benefactor of the human race, who contributes but in a small degree, to remedy this existing evil. Scarcely can Christian benevolence direct its efforts to a nobler object, than that of imparting religious knowledge and moral principles to the young. Opinions may be various as to the manner in which this important design is to be prosecuted, the most effectual means to be adopted, and the most eligible instruments to be employed in effecting it; but no inconsiderable part of this arduous task must always devolve on the ministers of religion.

There is a fashion in religion, as well as in the habits of ordinary life, and to the former, as well as to the latter of these, may be applied the remark, that the newest fashion is not always the wisest and the best. The taste and prevailing practice of the present day, seem to be in favour of *Lectures and Sermons to young people*, which have, we fear, in too great a measure, superseded the catechetical instructions to which our forefathers were accustomed. Relying perhaps too much on the exertions of parents and preceptors of youth, official instructors have of late years, discontinued, either partially or wholly, the salutary practice of public catechizing; a practice, to which Christians of former ages were so greatly indebted for the extent of their religious knowledge, and the steadfastness of their Christian principles. There may be, it is true, a class of well-educated young persons, too nearly approaching to men and women, to be catechized by the officiating minister; and who may therefore be more properly addressed from the pulpit, either by separate discourses, or series of lectures, suited to their age and circumstances; but if it be generally the case, that catechetical instruction is abandoned by pastors and public teachers, as the more proper business of the parlour or the

school-room, we cannot but conceive, that a very effective instrument of usefulness has been laid aside, for one of, at the best, but doubtful efficacy.

We are fully aware that the discontinuance of the wholesome practice alluded to, so far as relates to Protestant Dissenters, has chiefly arisen from a concern that nothing but pure, unmingled truth, drawn from the hallowed fountain of Inspiration, might be communicated to the opening mind; and it is readily admitted, that if formularies of religious doctrine, or creeds of human construction, are to be placed in the hands of youth, too great care cannot be taken that they perfectly accord with the infallible standard of revealed truth. They cannot approximate too nearly to the very terms employed by the inspired writers; and, at the same time, it should be repeatedly inculcated on the catechumens, that the Bible alone is the certain rule of faith and practice, to which they should therefore give "the most earnest heed." But to push the objection arising from a fear of propagating error, and of teaching for doctrines the commandments and devices of men, so far as to neglect the early communication of religious knowledge by means of scriptural catechisms, is, in our judgement, to reason most illogically, and to adopt a principle of action directly opposite to that on which other branches of education are conducted.

But while we cannot but give a decided preference to the ancient mode of catechetical instruction, as best adapted to fix the roving attention of youth, to furnish their memories with valuable stores of sacred knowledge, and to form them early to habits of piety and virtue, we would by no means be understood to depreciate the value and importance of attempts like those which have given occasion to these preliminary remarks. So far from it, we consider writers and preachers of this description, who devote a considerable portion of their ministerial labours to their youthful charge, as rendering an invaluable service to the common cause of Christianity. To pursue this mode of instruction with signal success, requires indeed talents of no ordinary degree. Few, very few have all the endowments requisite to excellence in this department of pastoral duty. If young persons are to be interested for any considerable time, on subjects from which they are naturally averse, a combination of qualities is necessary in the speaker, which is seldom found united in the same person. An earnest and affectionate address, a distinct and impressive utterance, a lively, yet chastened imagination, elevation of thought, combined with an artless and child-like simplicity of language, a heart overflowing with tenderness, and a countenance beaming with compassion and kindness: these are some, and but a small portion,

of the desirable, if not the essential properties of an acceptable preacher to youth.

It is indeed possible to produce a strong impression on a juvenile audience, by most unjustifiable means. He who will stoop to a familiarity of expression and levity of manner bordering on profaneness, who scruples not to amuse his youthful hearers with sallies of wit, or to excite their astonishment by a theatrical address, or to indulge in the wild luxuriance of an unbridled fancy, may perhaps succeed in engaging the attention of youth; but it will be at the tremendous expense of his own fidelity; and of the present and eternal welfare of those, whom he endeavours to fascinate by his eloquence, rather than to save by his instructions. Addresses to youth should be neither systematic nor desultory; neither abstract nor puerile; neither forbiddingly grave, nor triflingly gay; they should be lively, but not ludicrous; serious, but not repulsive; simple, but not unbefittingly familiar in thought and expression; or to borrow a beautiful illustration from the inspired volume, "they should drop as the rain, and distil as the dew; "as the small rain upon the tender herb, and as the showers "upon the grass."

The works whose titles stand at the head of this article, are of various merit, and possess different kinds of excellence. In order to be appropriate, they should have been, (and it is probable they were,) addressed to very different descriptions of youth. Mr. Small's discourses are plain, earnest, affectionate, and in some passages, energetic; but they are more particularly suited to that numerous and hopeful class of young persons, whose privilege it has been to be trained up in the bosom of religious families, and who are in danger of mistaking religious habits formed by education, for personal piety.

They are six in number, and treat of the following important subjects: The Evidences of real Piety; the Advantages of early Piety; the Friendly Question addressed to Youth; the Invitation of Christ to thirsty Souls; the Unreasonableness of Delays; and Usefulness recommended to pious young People. To these are appended two short but impressive meditations, on 'the Plant of Renown,' and on 'the Love of Christ.' As a fair specimen of the style and manner of these discourses, the following passage contained in the third of the series, may be extracted:

'Let me now put the question in the text in another form: Is it well with thee, my young friend, as to the *peace* of thy soul?

'Peace is a charming word, it is eagerly caught by the mind, it is soothing to the human breast. Peace particularly distinguishes the character of him, "who is the brightness of the Father's glory, and the express image of his person." He came as the messenger of

peace. He came when the world was in peace. He appeared to establish peace between heaven and earth. He has erected a peaceful kingdom; his subjects are the friends of peace. He is pleased himself, to be called the prince of peace. The legacy which he left to his disciples, was peace. He lives to communicate peace from heaven, an abundance of peace. The peace which he imparts, flows like a river. It is gentle in its progress, and silent in its course. It reflects on its bosom the beauty of the skies. Its banks are clothed with verdure, and decked with flowers. In its winding course, it is sometimes shaded, and sometimes almost hid from view, but it appears again, and affords refreshment; it widens in its channel, and it is directed to the ocean.

‘Have you an experimental acquaintance with this peace? Does the peace of God dwell in your hearts? Have you peace with God through our Lord Jesus Christ? Is it a pure peace, as proceeding from him who is essentially holy? Is it an established peace, as having the promise of God for its support? Is it a settled peace, not much disturbed by the occurrences of time? Do you find that the kingdom of God is righteousness, and peace and joy in the Holy Ghost? Is your peace distinguished from the false security of the sinner? His leads to indolence, does yours make you active? Do you perceive that without diligence in the service of God, this peace cannot be maintained? That it is in the way of duty you must expect its preservation, and in this way, if it should be interrupted, you must have it restored? Do you suspect the peace that may consist with inattention to any of God’s holy laws? Has the peace of which we are speaking, a ruling power in your soul? Does it check the risings of improper passions? Or does it lay them if they are roused? Is this peace a preservative from sin? Is its influence perceived for this purpose in solitude? Do you experience its power when you meet with untoward events? Does it particularly shine in adversity? Do you find “when earth reels under you,” that it lays hold on the skies? Does this peace fill you with holy gratitude? Have you an overpowering sense of the goodness of God in granting, and continuing this blessing to you? Do you find that the manner of communication enhances the benefit? When you are tempted to any thing which would be prejudicial to it, do you readily resist the temptation? Do you consider it as too valuable to be trifled with, and too tender to be exposed? Do you walk cautiously, as persons carrying a curious machine which is liable to be broken?

‘Does the peace of God in your soul influence your conduct towards your fellow creatures? Are you kind and courteous to them? Do you studiously avoid giving offence? Does it appear that your principles and practice lead you to promote the peace of society? Do you sustain the honourable character of a peace-maker? Does it appear, if you are at variance with any, that you are willing to be reconciled? Do you, in this manner, exemplify the excellence of that religion which came from the realms of peace?

‘If you complain that you do not enjoy this serenity of mind, enquire into the cause. You may discover it; and when discovered, do not rest until it be removed.’ pp. 49—51.



Mr. Thomson's Sermons discover a mind accustomed to observe the interior of human character, and conversant with the artifices of men of the world. They are best suited to that class of young persons, who are exposed to the fascinating influence of the votaries of pleasure and dissipation, or who are liable to be bewildered in the mazes of a false philosophy. With a masterly hand he has sketched the various forms which temptation ordinarily assumes; has laid open the labyrinth and wily artifices by which the unwary are in danger of being entangled, and thus acts the part of a faithful and truly paternal monitor. The discourses are wanting in simplicity of diction, unless his youthful audience were peculiarly select and intelligent. His small volume, (which we could wish every young person, who is entering the circle of worldly influence, to read with devout attention,) contains two Discourses, founded on Prov. i. 10. Their title sufficiently indicates the design of the Preacher.

The enticements against which he warns his juvenile audience, and which are happily illustrated and exposed in succession, are classed under the following heads: 1. The Attempts made to corrupt and destroy religious Principles. 2. Persuasives to make light of Sin. 3. Promises of Pleasure and Advantage. 4. The specious Names given to sinful Indulgences. 5. The influence of Example. 6. Indirect enticements; such as books, company, conversation, and amusements. Finally: The Purpose of future Repentance.

Mr. Roby's plan, to which we refer last, as the most recent publication, is much more extensive than that of the preceding writers. His principal object seems to be, to fortify the minds of youth against the specious arguments of sceptics and infidels.

Instead of presenting our readers any extracts from the volume before us, which would convey but an inadequate conception of the work, we shall give an epitome of the course of Lectures. They are twenty in number, and divided into four classes.

*Introductory Lectures.*—On the Nature and Importance of real Religion. On the Spirit of Religious Inquiry. On the Source of Religious Knowledge. On pretended Divine Revelations.—*Evidences of Revealed Religion.*—On Evidences of the Genuineness and Authenticity of the Jewish and Christian Scriptures. On the Divine Inspiration of the Scriptures: particularly, the Evidence arising from Miracles. On the Evidence arising from Prophecy. On the General and Internal Evidences. On the Futility of Objections.—*The Dispensations of Revealed Religion.*—On the Dispensation with Man in his State of original Innocence; or, the Covenant of Works. On the Mediatorial Dispensation: or, the Covenant of Grace. On the Adamic Dispensation; or, the Covenant with our First Parents after

their Fall. On the Covenant with Noah. On the Abrahamic Covenant. On the Mosaic Economy. On the Christian Dispensation. On the Future State.—*Concluding Lectures.*—On the complete Sufficiency, and the absolute Authority of the Scriptures. On the Duty of searching the Scriptures. On the Regard due to things Secret, and things Revealed.

Though the subjects of which Mr. R. treats, have been frequently discussed both in the pulpit and from the press, they are so clearly stated, and so happily illustrated in these lectures, that, accompanied with a warning and affectionate address, they could scarcely fail to interest and instruct his youthful charge. They are enlivened by short and striking anecdotes, narrated with ease, yet in language not unbecoming the dignity of a religious address, or the office of a Christian minister. We doubt not that they produced a considerable impression as first delivered; but from the comparatively abstract nature of some of the topics of discourse, they are likely to prove yet more instructive, and permanently useful from the press.

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Art. VIII. *Letters on the Constrained Celibacy of the Clergy of the Church of Rome*, addressed to an Irish Divine of that Church, by his Friend, a Layman of the Church of England. 8vo. pp. 406. Price 10s. London. 1816.

**THAT** a volume of four hundred pages should be written and published for the purpose of proving that the laws of a professedly Christian and Apostolic Church, which prohibit its ministers from contracting matrimony, and impose perpetual celibacy upon them, are erroneous and pernicious, is a circumstance which must surprise every person whose knowledge of religious obligation is derived solely from the Scriptures, and who, being unacquainted with the polity of the Romish Church, should learn the fact that such a book is in existence. We do not say this from the least disrespect towards the present Author, or with any view of disparaging his work, which is ably written, and very efficient for its purpose; but to engage the attention of our readers to the remarkable feature of that corrupt community which forbids to marry, which is so copiously delineated and so effectually exposed in these curious pages. We cannot but declare our persuasion, that in the laws and practice which are here examined, a pregnant cause will be found, of many of the oppressions and mischiefs which the world has so long endured, but which, in its progress to the attainment of the freedom and other blessings worthy of its aspirations, it will be taught to endure no longer. They have been the great instrument in producing the *esprit de corps* which has rendered the Romish Hierarchy so subservient a body to purposes the most tyrannising. A priesthood comprising many myriads of regular and

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secular clergy, all cemented by common principle, and devoted without reserve, to the promotion of an ecclesiastical dominion, restrained from the conjugal ties of life, and shut out from its common relations, is not to be viewed with indifference by persons who wish well to mankind.

This Layman of the Church of England, is well prepared for the attack which he has made on one of the strong holds of Popery; and we think that his Correspondent must have felt the force of the facts and reasonings which he has urged against constrained Clerical Celibacy, and which, in accommodation to the practice of the Romish divines, he has principally drawn from the traditions and acknowledged documents of their own Church; though the authority of the Scriptures is not overlooked, nor its testimonies neglected.

We do not, however, like his speaking of himself as ‘a Protestant, early instructed to ground his religious opinions almost exclusively on the Bible.’ On what besides the Bible are they grounded? We had imagined that it is on the Scriptures entirely, to the exclusion of all other authorities, that the religious opinions of Protestants rest. The Author, we are aware, was managing an argument which might require him to notice the decrees of Councils and the opinions of Fathers; but these, it is evident, are of no higher value than as they are parts of the *argumentum ad hominem*, addressed to a Divine of the Church of Rome, by whom their authority is in course admitted. This qualified reference to the Bible, may, we are afraid, be construed as importing a concession which no Protestant should ever permit himself to sanction. The whole cause of Protestantism is exposed to peril, if the Scriptures be not maintained as the only standard of religious obligation. It is therefore of the first importance, that this principle should be seen occupying its proper place in the writings of every opponent of a system which finds the basis of its authority in human opinion, in the decrees of Popes and Prelates.

The first of these Letters contains an examination of some passages in Ward’s Errata of the Protestant Translations of the Bible, in which the calumnies of that intemperate writer are properly exposed. In the second letter, the Author engages in the proof of his position, that the matrimonial union of man and woman, is a requisite and innocent state, which he establishes by scriptural evidence, to the following effect: that it is a state instituted by the Creator; countenanced and honoured by our Saviour; represented by one inspired Apostle as favourable to moral edification, and domestic felicity; and by another considered as expedient and generally indispensable for the preclusion of crimes which exclude men from salvation. Having adduced the sentiments of the Fathers, and of other ecclesiastical

orities, acknowledged by members of the Roman Catholic Church, in favour of the state of matrimony, this Layman places, in his third letter, the following canon of the Council Trent,\* on which he founds a most powerful appeal to the science of his correspondent; an appeal with the effect of which we confess we should like to be made acquainted.

"If any one shall say that the state of matrimony is to be preferred to the state of virginity or celibacy, and that it is not better more blessed to remain in a state of virginity or celibacy than to go in matrimony, let him be anathema\*; that is, cursed and devoted to destruction."

Does not this canon, my friend, seem to imply a very unbearably contemptuous disregard of these important and acknowledged facts, that matrimony was instituted and honoured by Almighty God; that celibacy is repugnant to his manifest designs; that it was inculcated, in apostolic times, by heretics and heathens; and that a prohibition to marry was pointedly reprobated by Paul? Is not this damnatory canon quite incompatible with the spirit of Christianity, and irreconcilable with the doctrines of both Old and New Testaments, in denouncing as accursed, those who, without a full view of the pollutions and enormities notoriously occasioned by constrained celibacy, venture to maintain, under the sanction of the Most High, that the state of wedlock, prescribed by God, is preferable to that which was apostolically announced to be abominable to the doctrines of devils? Tim. iv. Does not this canon, my friend, place you in a most embarrassing dilemma?—perhaps you may discover some ingenious plausible method of extricating yourself from the perplexing dilemma to which this canon inevitably exposes you. For my part, I am totally at a loss to conceive how you can avoid being gored by one or other of its horns. You assent to the doctrine of the Tridentine prelates, it appears to me that you must internally condemn the command of God, referred to by our Saviour; besides disrespectfully depreciating and disavowing that union of man and woman, which has long been held by the Church to be a sacrament, "a visible sign of inward invisible grace, instituted or appointed by Christ, for man's sanctification." On the contrary, if you be restrained by becoming veneration for the Creator, from the crime of presuming to condemn his commands; by respect for your Church, to which, according to Mr. Nicole, you owe greater respect than to your natural parents, from impliedly dragging one of its distinguishing tenets; I think you must inevitably dissent from the doctrine in question. But if you do so, if you tacitly maintain with me, that it is better and more blessed to be single, than to disobey the recognized command of the Almighty, respecting sexual union, and the propagation of the human species;

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it seems to me, that you must necessarily fall into a painful state of hesitation with regard to the genuineness of your church. For certainly one of the most erudite of your ecclesiastical writers has very distinctly, and very truly affirmed, that "it is impossible the true Church should not teach the doctrine of Jesus Christ; because if the Church teach a doctrine different from that of Jesus Christ, or does not teach the doctrines of Jesus Christ, she would cease to be the true Church.\*" And, surely, I have afforded you abundant reason for being persuaded, that this doctrine of celibacy is not conformable to the doctrine of Jesus Christ.' pp. 41, 47—49.

In what manner the Irish Divine regarded the perplexing remonstrance of his Protestant friend, we cannot say, but we should suppose that on a mind open to conviction, the force of such reasoning as is here employed, could not but be felt. The situation in which it fixes him, can admit only of the alternative of sacrificing the authority of God to the impious dicta of the Tridentine Council, or of abandoning a Church whose authority prescribes the reception of all things delivered, defined, and declared by the Holy Council of Trent. The lay members of the Church of Rome have an easy method of extricating themselves from the embarrassment in which they are placed, by a plain inquiry into the grounds of their religious persuasion; they conclude a truce with their consciences, by referring the whole matter of religion to the clergy, whom they assume to be their proper guide in relation to all its requirements; as a friend of ours was lately answered by an honest Hibernian when questioned on the subject of religion: "Please your honour, we leave all that to God Almighty and the priest:" but when Divine, infallible authority in the Bible, and the decrees of a supposed infallible Council, are directly opposed to, and subversive of, each other, we could wish to be informed in what manner a learned Divine would proceed, and by what reasons he would satisfy his conscience, should he resolve on adhering to the Church.

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Agreeing, as we do, with the Author, in these sentiments, we cannot but dissent from his opinion, that celibacy in the case of the clergy, is somewhat more eligible upon the whole, than matrimony. We cannot conceive that those who are disengaged from what are popularly considered as the duties of husbands and fathers, are, generally speaking, better enabled than those who are involved therein, to discharge with alacrity, precision, and full effect, the various appropriate functions of the Christian ministry. In expressing our dissent from the Author's opinion on this subject, we do not forget the qualifying considerations with which he has accompanied it, namely, the prevailing mode of female education, and the ordinary circumstances of domestic life, and his demand of uniform continence in persons of the clerical profession. We know of nothing in the duties of the ministry, that can give advantage to unmarried men in the endeavour to discharge them. What is there in the obligations of the Christian minister, that can best be fulfilled by his devotedness to a life of celibacy? Nothing: but, on the contrary, there is much that makes the opposite state extremely proper for them, that as husbands and fathers they may be examples to the flock. The prevailing mode of female education appears to us to be only one of those circumstances which suggest the exercise of great prudence to a Christian minister, with regard to his choice of a matrimonial partner.

But whatever the Author may be disposed to concede in favour of voluntary abstinence from marriage, he condemns in the strongest manner the indiscriminate and compelled celibacy of the Romish Church, and declares without reserve his persuasion, that it must inevitably occasion those spiritual or practical crimes which defile a Christian, and by which men are separated from God, and excluded from his kingdom.

We shall select a few more passages from these Letters for the use of our readers; and should any of them feel an interest in the subject, beyond that which our extracts and remarks may be the means of gratifying, we can cordially recommend the entire volume to their perusal, as furnishing an ample and satisfactory discussion of the whole question. It would evidently be an important service performed, if any of them could succeed in obtaining from the persons who are principally interested in the restraining decrees of the heads of the Church of Rome, an engagement seriously to read these curious and instructive letters.

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Agreeing, as we do, with the Author, in these sentiments, we cannot but dissent from his opinion, that celibacy in the case of the clergy, is somewhat more eligible upon the whole, than matrimony. We cannot conceive that those who are disengaged from what are popularly considered as the duties of husbands and fathers, are, generally speaking, better enabled than those who are involved therein, to discharge with alacrity, precision, and full effect, the various appropriate functions of the Christian ministry. In expressing our dissent from the Author's opinion on this subject, we do not forget the qualifying considerations with which he has accompanied it, namely, the prevailing mode of female education, and the ordinary circumstances of domestic life, and his demand of uniform continence in persons of the clerical profession. We know of nothing in the duties of the ministry, that can give advantage to unmarried men in the endeavour to discharge them. What is there in the obligations of the Christian minister, that can best be fulfilled by his devotedness to a life of celibacy? Nothing: but, on the contrary, there is much that makes the opposite state extremely proper for them, that as husbands and fathers they may be examples to the flock. The prevailing mode of female education appears to us to be only one of those circumstances which suggest the exercise of great prudence to a Christian minister, with regard to his choice of a matrimonial partner.

But whatever the Author may be disposed to concede in favour of voluntary abstinence from marriage, he condemns in the strongest manner the indiscriminate and compelled celibacy of the Romish Church, and declares without reserve his persuasion, that it must inevitably occasion those spiritual or practical crimes which defile a Christian, and by which men are separated from God, and excluded from his kingdom.

We shall select a few more passages from these Letters for the use of our readers; and should any of them feel an interest in the subject, beyond that which our extracts and remarks may be the means of gratifying, we can cordially recommend the entire volume to their perusal, as furnishing an ample and satisfactory discussion of the whole question. It would evidently be an important service performed, if any of them could succeed in obtaining from the persons who are principally interested in the restraining decrees of the heads of the Church of Rome, an engagement seriously to read these curious and instructive letters.

To the design cherished and pursued in very early times, by many of the professors of Christianity, of bringing its ministers and institutes to a conformity with the priests and rites of Pagan-

ism, may be traced several of the corruptions by which the former was disfigured and depraved. If the Christians of the second, and third, and fourth centuries had left behind them, in the temples of heathenism, which they had deserted, the spirit which was appropriate to the follies and the superstitions those temples protected, and had entered the kingdom of God, as little children, to be trained up by the influence of Christian truth for the reasonable service by which the convert of the Gospel glorifies his Redeemer, a purer state of profession had been provided for, than during these and the following ages did prevail. Virginitv, and monkery, and the other practices which led the ill-instructed Christian professors of those times from the social business of the world, were completely in the spirit of deviation from the obligations which Christ enjoined upon his followers. These abuses, and the erroneous notions from which they sprang, and by which they were upheld, were too favourable, as means of forwarding the aspiring views of the Roman pontiffs, then rising in eminence and power, to be overlooked; they were therefore put under requisition, to furnish aid for the establishment and consolidation of their authority.

‘To preserve and augment the opulence of the church, and the splendour and power necessarily connected with that opulence, was manifestly and indisputably one of the principal objects of concern, whereby the general conduct of successive popes, with a view to their own ultimate aggrandizement, was effectually governed. But that wealth seemed always in danger of diminution, so long as the clergy were permitted to marry and beget children. Accordingly, the popes, with the aid of obsequious provincial councils, that is, councils swayed by authoritative individuals, attached by personal considerations to the papal government, directed their utmost endeavours to effect the discontinuance of that practice. The thirty-third canon of the council of Agde, in the year 506, which prohibits those bishops, who have neither sons nor grandsons, from appointing any other heir but the church, and the decree of the council of Seville to the same effect, are strong additional proofs of the existence of an operative solicitude for the increase of its riches; and an implied solicitude for the preclusion of that practice whereby they were likely to be diminished. The thirty-first canon of the fourth council of Lateran, in 1215, is a further proof of the latter. The recorded opinion of Cardinal Pio di Carpi, given in a consistory held the 10th of December, 1561, puts beyond all doubt that which, without the information of any document, might have been reasonably suspected; namely, that in enforcing clerical celibacy, the popes were governed by a persuasion of its being requisite to the confirmation of their power, and the preservation of their wealth.’ p. 244—245.

This Protestant opposer of Papal dogmas, possesses an admirable talent of addressing his appeals to the mind of his Roman Catholic friend, of which our readers may take another specimen.

‘ Your popes have successively, without hesitation, affirmed, that in the case of the clergy, between whom and the laity there positively is no discoverable difference whatsoever, with regard to the effects of sexual connexion, marriage is a state of pollution; that it is inconsistent with sanctity; and that ministers of the altar who exercise connubial rights, are unfit to touch the sacred vessels, or even to enter the vestry of a church.

‘ Does there not, my friend, appear to be a high degree of impiety in holding that state which was ordained by God, and pronounced honourable in all by the most instructive of the Apostles, to be, in any case, a state of pollution?—Is there not a strange and questionable degree of inconsistency in holding that state to be a state of pollution, in the case of the clergy, which you acknowledge and declare to be a state conducive to holiness in the case of the laity? Can you possibly believe that a sign of invisible grace, instituted by our blessed Saviour, may, in any case, have the effect of casting down the human mind to earthly things? If you concur with the Gallican prelates in thinking thus unfavourably of matrimony, how can you approve of its being ranked among the sacraments of your Church?

‘ Our Lord distinctly prohibited the separation of man and wife; and St. Paul imperatively required that “a husband put not away his wife.” Yet your popes and their obsequious councils, disregarding the positive command of our Lord, the unlimited, unqualified injunction of his inspired apostle Paul, have required the clergy to dismiss their wives; and even subjected those among them to penance who yielded to the dictates of nature, and obeyed the will of God. They have not hesitated to dissolve the sacred unviolated bonds of wedlock in which the clergy were engaged; nay, to grant permission to princes to consign to slavery the wives of those ecclesiastics, who, in compliance with the command of God, refused to abandon them.

‘ Did it become a vicar of Jesus Christ to act in contumacious opposition to his positive command?—And do you really think it true, my friend, that a priest or pope may be polluted by that which God ordained, and not polluted by the crime of contemptuously disobeying the emphatic command of our Lord and Saviour? No, my friend, I shall never do you the cruel injustice to suspect that you are disposed to answer any of these questions in the affirmative.

pp. 249—254.

It will occur to our intelligent readers, to whom this subject is not altogether a novel one, that many of the details which are necessary to the proper consideration of it, are of the most revolting kind. On these, the present Author has not unduly expatiated, and it was evidently impossible for him to be silent on the enormities which have been the effect of that practice which he is exposing. The wickedness of the clergy was every where gross and unbridled. Such was the dread which the people of Switzerland entertained of these reputed representatives of the Holy Ghost, that, as we are informed by Sleidan, they required them, in some of the Cantons, to keep concubines, in order to prevent them from violating their daughters and wives. The

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same reason induced the senate of Rome, as we learn from Thuanus, to petition the pope for the continuation of the brothels which he had intended to suppress. Gualtier Mapes complained, that the priests found means to excite in silly women, a fear of damnation, if they denied their persons to them. To these, numerous other instances and proofs of the horrible corruption of the Romish clergy, the consequences of that profession of celibacy which the rulers of their Church, in the utter contempt of all reasonable and Divine law, had bound upon them, are added by our Author, in his twentieth letter. A sad catalogue it is of abominable crimes and criminals.

The subject of these Letters, affords the frequent occasion of astonishment at the dreadful temerity of the leaders of the Romish church, and at the delusion of the multitude who follow them. A priest in mortal sin, that is, damning sin, the Council of Trent has determined, still retains the power of remitting sins. A mortal sin, the Romish Divines hold, is one by which persons lose the grace of God, and become liable to damnation. It does indeed seem repugnant, as the Author remarks, to rational and scriptural notions of religion, to believe that a priest, who has forfeited the grace and love of God, and is actually under sentence of eternal damnation, in consequence of his committing those sins which incur the wrath of God, can remit the sins of others, through the means of the Holy Ghost, whose temple his body has ceased to be. It does unquestionably militate against just, rational, and becoming notions of Christianity, to hold, that the imposition of the hands of a man in whom the Holy Spirit does not dwell, is competent to convey his purifying, enlightening, and sanctifying power.

‘How could we be sure of receiving the aid or benefit of the Holy Ghost from the imposition of the hands of an adulterer like Alexander VI. or of an incestuous lecher like Innocent X. or of a sodomite like Julius III.?’ It really, my friend, is not a little difficult to entertain a persuasion of this nature. And yet, the maintenance of a doctrine incompatible with this, and directly opposed to the former, was one of the offences for which the pious precursor of Martin Luther, John Huss, that ornament of the continuous church of Christ, was condemned to the flames, in the pontificate of the debauched, simoniacal, schismatical, and heretical John XXIII. I really, my friend, cannot fail to experience a very great degree of amazement, when I find your divines maintaining that, on the one hand, it is heresy, damnable heresy, to hold that a state of celibacy, admired and inculcated, in early times, chiefly by heathens and heretics, is not better and more blessed than that state which God confessedly ordained, and, on the other, that it is not heresy to maintain that a priest, addicted to adultery, incest, sodomy, or other mortal sins of concupiscence, is a true representative of the Holy Ghost!’ p. 284.

This doctrine, however, of clerical competency in a wicked priest who is living in mortal sin, which attributes to him the power of remitting sins and dispensing the gifts of the Spirit of God, is, the Author remarks, too convenient and too valuable to the clergy to be renounced, and his judgement is, we apprehend, a very correct one, that it seems to be the very last which they will be disposed to relinquish.

The third general council of Lateran enacted, that persons committing the crime, *propter quam* IRA DEI *quinque civitates igne consumpsit*, should, if clerical, be ejected from the priesthood, or do penance in a monastery. This was in the true spirit of that abominable tyranny which assumed to be the Church of Christ. Cruel and ferocious beyond all comparison with other despots, it punished with the fiercest and most unrelenting malice, men of holy lives who taught a doctrine which they had learned from the word of God, but which it was seen had the tendency to bring its pretensions under examination, while it touched with a light hand the most detestable crimes in its ministers who were willingly bearing its yoke. Huss, and ten thousand others; must burn for heresy, for opinions which were not agreeable to the corrupt and corrupting devotees of Rome, while exclusion from office, or retirement in a monastery, sufficed for the worst of the ungodly! This is a sure mark of a depraved and despotic church, when crimes are lightly rated, while dissent is pronounced most dangerous, and its abettors the greater offenders; and it is one which admits of no mistake in its application to the Church of Rome,—that “mother of harlots and abominations of the earth;” a character of Popery found in the Christian Scriptures, which is most amply confirmed by the details and arguments of these Letters. How much of the wickedness and sufferings of the world has been produced by men whose professions imported that they were the servants of righteousness, and the instruments of good to mankind!

A valuable appendix is added to these Letters, in which the Author treats on the meaning of the scriptural words, presbyter and church, and the subjects of heresy and infallibility. The word church is never used in the New Testament to denote the faithful of one province or kingdom, as is stated at p. 344.

Art. IX. *The Stranger's Guide to the City of New York*: comprising a Description of Public Buildings, Dwelling-Houses, including Population, Streets, Markets, Public Amusements, the Bay, Harbour, Docks, Slips, Forts, and Fortifications:—with an account of the Literary, Philosophical, Medical, Law, Religious, and Benevolent Institutions, Commercial Establishments, Manufactures, &c. To which is prefixed, an Historical Sketch, General Description, Plan and Extent of the City. With an Appendix of Miscellaneous Information. By Edmund M. Blunt, of New York, 18mo. Price 4s. London, 1818.

WE noticed in a former volume\*, the American edition of Dr. Mease's "*Pieture of Philadelphia*." This neat little work, which supplies us with a minute and not unentertaining account of its aspiring rival, has been more fortunate in obtaining a London publisher; and the increased interest which has been excited in trans-atlantic topography, will probably procure for it a ready sale.

The principal street of New York, *Broadway*, is repeatedly referred to by Mr. Fearon, as the boast of its citizens, who, unable to hear for a moment of Philadelphia or Boston in comparison with their city, would exclaim, '*Remember Broadway, Mr. Fearon.*' This fine street, we are informed, 'runs in a straight line from the Battery, through the centre of the city, to its extremity in Bloomingdale road, and measures three miles in length, and about 80 feet in width.'

The following note, which occurs in the account of the streets of New York, will serve to verify the remark quoted in an article in our last Number, that American theory is a little in advance of American practice.

'We could have wished to have avoided censure of every kind; but when *public health* is endangered, it would have been criminal to have remained silent. We believe that there is not a more complete set of laws in the Union for the promotion of cleanliness than those enacted by the corporation of this city; yet it is remarked on all hands, that the streets of New York are the dirtiest in the United States. To us there appears one radical cause of this, and that is, the number of *swine* which are allowed to go constantly at large. We are aware that there is a *prohibitory* law in existence respecting these animals, but it is seen that they roam abroad at pleasure; no one considering it his business to interfere with them. We also know that the existing regulations as to the removal of filth could not be better written than they are. Still, so long as immense numbers of swine are allowed to traverse the streets, so long will the inhabitants think themselves justified in throwing out their garbage to them for food; and so long will the streets of New York remain proverbial for their filth. The evil will never be cured, until *Scavengers* are appointed by the Corporation, to clear the streets of all nuisances. This is a subject which calls loudly for the interference of the *Board of Health*.'

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\* Eclectic Review, N. S. Vol. II. p. 302.

Art. X. *Curialia Miscellanea*, or Anecdotes of Old Times ; Regal, Noble, Gentilitia, and Miscellaneous : including authentic Anecdotes of the Royal Household, and the Manners and Customs of the Court, at an Early Period of the English History. By Samuel Pegge, Esq. F.S.A. Author of the "*Curialia*" and of "Anecdotes of the English Language." 8vo. pp. 351. (Portrait.) Price 12s. London. 1818.

**T**HIS posthumous volume concludes the series of *historical* works relative to the Royal Household, for which the Court in general, and the public in particular, are under so great and lasting obligations to Mr. Pegge and his venerable Editor. Three portions of the *Curialia* were published in the Author's lifetime ; Parts IV. and V. were published in 1806, by Mr. Nichols, whose hope and intention it was to proceed with the subsequent portions ; but alas ! a part of the original MS. remaining in his hands, together with nearly all the printed copies of the *Curialia*, were doomed to feed the flames of a most disastrous conflagration in 1808 ; an event which much as it might benefit the fortunate possessors of surviving copies of works thereby rendered of precious rareness, was a fatal circumstance for posterity. Several numbers of the Gentleman's Magazine were, we believe, entirely destroyed, and as above stated, a manuscript portion of Mr. Pegge's *Curialia* ! To judge of the irreparable nature of the loss last mentioned, our readers must calculate the probability, that the same peculiar and instinctive fondness for the specific sort of investigations, the same opportunities for pursuing them, the same motives of ingenuous gratitude, and the same talents for research, should again meet in some member of the Antiquarian body, ambitious of repairing the deficiency it has left in our historical literature, and of rivalling the fame of Mr. Pegge.

The whole work, had Mr. Pegge lived to complete his great design, was to have been entitled "*Hospitium Regis* ; or, a History of the Royal Household, and the several officers thereof, principally in the departments of the Lord Steward, the Lord Chamberlain, the Master of the Horse, and the Groom of the Stole. Collected and digested by Samuel Pegge, Esq. F.S.A." Into these investigations he was led, as he himself informs us, 'from a natural and kind of instinctive curiosity, and a desire of knowing what was the ancient state of the Court, to which,' he adds, 'I have the honour, by the favour of his Grace, William the late Duke of Devonshire, to compose a part.' How far was His Majesty from being aware, when he appointed his Grace Lord Chamberlain, that upon that royal appointment, depended the elevation of a gentleman to the station of one of the grooms of His Majesty's Privy Chamber, and Esquire of the King's Household, who was

to become, in consequence of a fortunate accident giving that direction to his talents, the investigator of the domestic annals of the Court, the historian of the Royal Household!

‘The volume now submitted to the candour of the reader, is formed from the wreck of the original materials. The arranging of the several detached articles, and the revisal of them through the press, have afforded the Editor some amusement.’

And so, we frankly confess, the perusal has to us; and the good-natured reader, much as he may be disposed to smile at the nature of these antiquarian researches, and lightly as he may estimate the sum total of their result, will neither refuse his praise to the Author's industry, nor grudge the half hour which will suffice to put him in possession of the patient labour of years. We shall at least have no difficulty in filling up a few pages with matter for his entertainment.

Mr. Pegge, in his Introductory Section, passes a panegyric upon the Royal Household to which he had the honour to belong, which does credit to his feelings, though it is somewhat equivocally expressed.

‘When we speak of the superior magnificence of our own Court, we may add, that no other makes so liberal appointments to its officers, could we know the Establishments of the rest.’

He goes on to state, that in France, in Poland, and at the Court of Turin, court-salaries are, or at least were, when he began to compile his *Curialia*, scarcely worth the having; and he adds, upon Dr. Burney's authority, that ‘the Emperor of Germany has one very singular prerogative, very inconvenient to the inhabitants of Vienna, that of taking to himself the first floor of every house in the city (a few privileged places excepted) for the use of the officers of his court and army.’ Most inconvenient indeed! and so would our most loyal citizens deem it, were the Prince Regent to claim the first floor of every house in Waterloo-place for instance, for the accommodation of his establishment. But we had no doubt before that, as Mr. Pegge represents, Great Britain is the best country in the world, and its court, if not the most magnificent, the most liberal in its appointments, and the most splendid in its retinue of pensioners, of any royal household in Christendom.

We were rather disappointed at finding that Mr. Pegge commences his researches so low down as the Conquest. But the household of King Alfred is not altogether passed over, so far as its economy is to be learned from *Ingulphus*. He, it seems, divided his attendants into three classes, who were appointed to wait by turns, monthly: This ‘threefold shift of all domestic officers,’ each of which were severally under the command of a *major-domo*, was adopted, as Sir John Spelman informs us in

his life of Alfred, in imitation of the royal wisdom of Solomon in preparing timber at Lebanon for the Temple.

'I should conjecture,' adds Sir John, 'that the King, for his more honourable attendance, took this course in point of royalty and state, there being (as it then stood with the state) very few men of quality *fit to stand before a king*, who by their fortunes or dependency, were not otherwise engaged; neither was there, in those times, any great assurance to be had of any man, unless he were one of such condition, whose service, when the King was fain to use one month in the quarter, it was necessary for the common-wealth that he should remit them the other two months unto their own occasions.'

In this mode of attendance, Alfred's household resembled the Gentlemen Pensioners of later times.

The rapacious Norman, although by the greatness of the ancient Crown-estate to which he acceded, and the feudal profits to which he was entitled, he was 'already one of the richest monarchs in Europe,' omitted no opportunity of extorting money from his subjects. '*Pro more suo*, extorsit multum pecuniæ suis subditis ubicunque haberet aliquem pretextum, sive jure sive aliter,' says the Saxon Chronicle. But then, adds Mr. Pegge, 'he supported *the dignity* of the crown with a *decent magnificence*.' In the reign of his successor, we first meet with mention of a *Gentleman of the Bed-Chamber*. The *Cubicularius* was, Mr. Pegge thinks, an inferior officer of the Bed-Chamber, founding his opinion upon the disrespectful and uncourtly language with which he is spoken of by William of Malmshbury. In these times, however, there were 'but few placemen.'

'The Court was chiefly composed of Ecclesiastics, Barons, Knights, and other Military Gentlemen, led by the hopes of preferment or promotion: and Lord Lyttleton says, William was always liberal to his soldiers and to the church.' 'Most of the offices now in being, seem to have been added from time to time, as luxury and refined necessity required, and in conformity to the pride and ostentatious spirit of the Prince who erected them.'

William Rufus was a fine dashing sort of a sovereign. 'In the magnificence of his court and buildings, he greatly exceeded any king of that age.' He soon dissipated the immense treasures bequeathed by his father, and not only alienated the Crown lands, but proceeded to seize on the holy property of the Church.

'He kept the see of Canterbury vacant four years, that he might take the profits to his own use; nay, he did the same by the Bishoprick of Lincoln, and all others that became void in his reign; and at the time of his death, he had in his hands the sees of Canterbury, Winchester, Salisbury, twelve rich abbeys, besides many other benefices of less consideration: so little regard has ever been paid to things sacred by arbitrary kings!'

His extortion and rapacity, indeed, knew no bounds of honour or decency, and had he lived much longer, his expenses must have undone him. 'Even if his temper,' says our Author, had 'not been despotic, his *necessities* would have made him a tyrant.' In all these exactions, Ranulph, Bishop of Durham, acted as his prime minister and father confessor; as abandoned a fellow as Rome ever bred.

The Royal Household did not fail to share in the plunder and to emulate the profligacy of the sovereign. The effeminacy and vice which disgraced the Court of William Rufus, are strongly depicted by William of Malmsbury. The grievance, notwithstanding the severe edicts of his successor, was far from being redressed in the next reign. In Henry's *progresses*, the royal attendants 'plundered every thing that came in their way, so 'that the country was laid waste wherever the king travelled,' and the chastity of women was abused without restraint. The country people, when they heard of the king's approach, had no resource but to leave their houses and betake themselves to the woods. In this reign, we meet with the offices of *Camerarius*, or High Treasurer, *Dispensatores* (Gentlemen of the Buttery) *Cubicularii*, before mentioned, and *Pincernæ* or Butlers.

In the former part of Stephen's reign, the magnificence of his Court exceeded that of his predecessors.

'He held his court at Easter, in the first year of his reign, at London, which was the most splendid, in every respect, that had yet been seen in England. "Quâ nunquam fuerat splendidior in Angliâ multitudine, magnitudine, auro, argento, gemmis, vestibus, omnimodâ dapillitate." [Henry of Huntingdon].'

But the commotions of the reign soon put a stop to the meetings of the Court, and defaced the royal magnificence.

The succeeding reign exhibits some attempts at praise-worthy retrenchments. Henry's own table was frugal, and his diet plain, and in his dress, he affected the utmost simplicity. He lived on terms of familiar intimacy with his Courtiers, and appears to have been a jocular, good-humoured sort of a personage; but how in other respects his Court fared, does not appear upon record.

The reign of Richard I. was wholly occupied with the Crusade. In the eleventh year of the fourth Henry, 'a certain portion of 'the customs in the several ports, of subsidies in several ports, 'of the issues of the Hamper [now the Hanaper] and of the 'proffers [sic] of escheators and sheriffs, were, by the King's 'letters patent, set apart for the expenses of the Household.' The *Liber Niger Domûs Regis Angliæ* (Edward IV.), preserved in the British Museum, presents to us a long list of officers forming, in the year 1478, his Majesty's household. Mr. Pegge has given us some amusing extracts from this ancient

record, in which the qualifications, dues, and prerogatives of the several functionaries, are minutely specified. Among these, honourable mention is made of 'a Barber for the King's most 'high and dread person.' The 'Squires of Household' seem to have been persons of no small consequence in the royal establishment. They were to be forty in number, 'or more if it please the King, by the advice of his High Council; to be chosen 'men of their profession, worship, and wisdom; also to be of 'sundry shires, by whom it may be known the disposition of the 'countries.' Twenty of them were to be in continual attendance upon the King's Person, 'in riding and going at all times, 'and to help serve his table from the Surveying Board, and from 'other places, as the Assewar will assign.'

'When any of them is present in Court, he is allowed for daily wages, in the checque roll, seven pence halfpenny, and clothing winter and summer; or else forty shillings. It hath ever been in special charge to Squires in this Court, to wear the King's Livery customably, for the more glory, and in worship of this honourable Household: and every of them to have in to this Court an honest servant; and sufficient livery in the towns or countries for their horses, and other servants, by the herberger. These Squires of Household, of old, be accustomed, winter and summer, in afternoons and in evenings, to draw to Lord's chambers within Court, there to keep honest company, after their cunning, in talking of chronicles of kings, and of other policies, or in piping or harping, songings, or other acts marriables; to help to occupy the Court, and accompany strangers, till the time require of departing.'

Besides thirteen minstrels, 'whereof one is Verger,' there was 'A Wayte that nightly from Michaelmas till Shere-Thursday (Maundy Thursday) pipeth the watch within this Court *four* times, and in summer nights *three* times.—So much for the royal household of King Edward, with whom our history abruptly terminates.

Among the miscellaneous articles which compose the rest of the volume, there is an amusing dissertation, "On the Virtues of the Royal Touch." Mr. Pegge rather goes out of his way, however, when in proof that the Tudors laid claim to the gift of Healing, he brings in Edward the Sixth, as interceding with the Almighty for the life of his tutor, Sir John Cheke, and expressing his confidence that God had heard his prayers, and granted his request. This striking anecdote is recorded by Fuller. That Cheke 'survived to disgrace the Protestant religion by his 'revolt,' is a painful reflection, but one wholly irrelevant, except as it may serve to shew the wisdom of abstaining in our prayers to Heaven from the language of unconditional desire, in reference to the lives of the most valuable and beloved individuals.

The piety of the young King would not have permitted him



to countenance the gross delusion of the Royal Touch. The piety of Charles the First, however, was of a different character, and this, together with his 'jealousy of every prerogative right, 'Divine and human,' *could not fail*, according to our Author, to lead him to exercise this preternatural endowment, of the success of which, in hundreds of instances, his Serjeant Surgeon, Richard Wiseman, declared himself to have been an *eye-witness* / Accordingly, three royal proclamations were successively issued, in the years 1621, 1626, and 1628, by which were regulated the manner and the time that persons were to be admitted to the Royal Touch. A piece of gold given to the patient, was, in general, indispensable in order to the cure, but when King Charles was a prisoner at Hampton Court, having perhaps, says Mr. Pegge, no gold to spare, he in several instances used silver, which answered the purpose quite as well, except where the patient 'wanted faith.' Some of the blood of 'the Blessed Martyr,' preserved on a piece of linen, 'was found to have the 'same effect as the Touch, or his prayers, when he was living.'

Cromwell was not a legitimate monarch; he had no claim, therefore, to this prerogative of royalty. The inconvenience which the nation suffered on this account, during the interregnum, was, however, as much as possible, repaired by Charles II., who, in January 1683, issued a proclamation, which was ordered to be published in every parish throughout the kingdom, duly setting forth His Majesty's gracious and pious disposition and willingness to relieve the distresses and necessities of his good subjects, in the way that by the grace and blessing of God, the King and Queens of this realm had for many ages had the happiness to do; as also his own individual good success in the specific matter of the sacred touch; and proceeding to regulate the time and manner of application. A frontispiece to a curious old work by John Browne, Sworn Chirurgeon in ordinary to the King's most excellent majesty, represents Charles II. on the throne, surrounded by his court, touching for the Evil.

' "The King gives freely," says Mr. Browne, "not calling the Angels to witness, nor sinking so low as others do, to perform the same by black Art, or Enchantment. He does it with a pure heart, in the presence of the Almighty, who knows all things, without superstition, curing all that approach his Royal Touch. And this I may frankly presume to aver, that never any of his predecessors have exercised it more, or more willingly or freely, whose wonderful effects, and certainty of cure, we must and shall ever acknowledge." '

From accounts kept by officers of the Chapel Royal, it appears that in the twenty-three years from 1660 to 1682 inclusive, upwards 92,107 persons were touched for the Evil by his sacred majesty. Two hundred persons were touched by Queen

Anne on, the 30th of March, 1714; among whom was Dr. Johnson. This was the last royal performance of the kind in this kingdom. The House of Hanover wisely declined this part of the prerogative in favour of the exiled Stuarts. Louis XVIth kept up the farce in France so late as 1775.

In an Appendix are given at length, "The Ceremonies for the Healing of them that be diseased with the King's Evil, as they were practised in the time of King Henry VII." Published by command of King Charles II; and printed by Henry Hills, Printer to the King's most excellent majesty for his Household and Chapel, 1686.' As nearly the whole service is in Latin, we must not tantalize our plain English readers with an extract from this curious relic of superstition. An English service is added from a folio Prayer-book, printed in 1710, much to the same effect, except, that as in the case of the remission of sins by the Priest, a saving clause is inserted, to the intent that the subjects of the performance may not attribute to the administrator the inherent power of an efficient. The Rubrick directs, that 'at the Healing,' after the Gospel (Mark xvi, 14, &c.) and the Pater noster,

'Then shall the infirm persons, one by one, be presented to the Queen upon their knees; and, as every one is presented, and while the Queen is laying her hands upon them and putting the gold about their necks, the chaplain that officiates, turning himself to her Majesty, shall say these words following: God give a blessing to this work; and grant that *these* sick persons, on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.'

It is observable, however, that no thanksgiving is offered, after the performance, similar to that which announces, in the office for Infant Baptism, the *ex opere operatum* regeneration.

Appendix No. III. contains the equally curious 'Ceremonies of Blessing Cramp Rings on Good Friday, used by the Catholic Kings of England.'

Such is the nature of Mr. Pegge's researches, and who shall say that the time which they occupied was unwisely or uselessly employed? No one but an antiquary, indeed, is competent fully to enter into the zest and pleasure attending such pursuits, a pleasure, however, connected with principles deeply seated in our nature. Whosoever has at dusk trod the chambers and explored the closets of a house that had been long tenantless, the scattered fragments of furniture, or armour, or dust-enshrined papers, that met his eye, testifying of the long since dead, who once felt and acted there; whosoever has invaded the mysteries of some subterranean cavern, and borne away with complacency, a mere flint or pebble as a memorial of his adventure; whosoever has felt the appropriate glow of elevation at taking his momentary seat in the chair of kings, or has been

conscious of gazing with interest on some antique article of dress, some buckle, or ruff, or slipper of the good old time; or finally, whosoever, has experienced the charm which Time, by his glamour, can impart even to a file of old newspapers, will not be disposed to put a contemptuous estimate on labours which have served to recover from oblivion even such memorials of the past as these. How many interesting historical details have been irrecoverably lost, for want of some *Pegge* to hang them on!

Art. XI. *Asiatic Researches*; or, Transactions of the Society instituted in Bengal for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Twelfth. 8vo. 18s. London, 1818.

THE researches of the Asiatic Society of Bengal, have put us into possession of a great variety of valuable details concerning the antiquities, literature, and sciences of the East. The matter which they have contained, has not, indeed, always been of general interest, nor very specific or satisfactory in its information; and a severer judgement in the choice of materials, would have both lessened the bulk, and increased the worth of this somewhat too copious collection. We are, however, less disposed to cavil at defects, perhaps, under all the circumstances, unavoidable, than to acknowledge our obligation to a society, whose labours and whose liberal communications have conveyed to us a mass of knowledge, which, but for them, would have been lost to European acquisition. The present volume contains, we think, a more unbroken series of important papers than most of the preceding portions; but since a minute analysis of its contents would occupy a much larger allotment of space than we can conveniently assign to it, we shall advert, somewhat cursorily, to one part of its contents, while we give a somewhat more extended description of those papers which seem to be of a less restricted interest.

The first and eighth articles consist of distinct statements of the further operations carried on by Major Lambton, for the purpose of correcting and fixing the geography of Hindustan. The earliest intimation of the Major's plans, occurred, as we find on reference, in the seventh volume of the Society's Transactions, which contains an account of the method proposed, and partially pursued, for the extension of a trigonometrical survey across the peninsula of India. At that time, however, he was but imperfectly furnished with the necessary instruments, and his communication is mainly occupied with preliminary explanations and calculations, including a table comprising the particulars of the determination of a Base line near Bangalore. In the succeeding volume of the Researches, appeared a paper of greater length and more satisfactory results, containing a series of

minute calculations and careful measurements, undertaken and carried on with 'a most complete apparatus,' and on ground better suited to the Major's views. The base line was measured on an unbroken flat of nearly eight miles, north and south, at no great distance from Fort St. George, and triangles were extended from this base, along the Coromandel coast, down to Cuddalore. The greatest possible precautions were taken against even trivial error, and the evidences of patient and skilful labour, afforded by this paper, and by subsequent statements, are of the most admirable kind. The utmost care was used to determine the stations permanently, by enclosing the pickets which marked them, in structures of masonry, while the precise point was minutely ascertained by the intersection of fine silken threads, and by the coincidence of the plummet with the centre of the inclosed picket. In the tenth volume was inserted a yet more gratifying detail of extensive operations carried across the peninsula, over the lofty ranges of the Eastern and Western Ghauts, through an extent of more than three hundred and sixty miles, on the parallel of the mean latitude between Madras and Mangalore. This important and laborious work, Major Lambton describes himself as having been enabled to accomplish successfully by the unrestricted liberality of the supreme and local governments. It is pleasant to meet with an instance of prompt and unsuspecting assistance afforded by a native prince, the Coorg rajah, 'to whose liberal aid he was indebted for the successful means he had of carrying the triangles over the stupendous' summits of the Western Ghauts. In the present volume, we have the continuance of these trigonometrical measurements, carried on with admirable zeal, skill, and perseverance, and ranging from Gooty to Cape Comorin. Besides this, an additional series has been extended from Tranquebar and Negapatam, to Panyany and Calicut, and we learn that it is intended to pursue these operations through the Dekkan up to the northern confines of the territories of the Nizam, beyond the latitude of twenty degrees. The Major adds, that the base near Gooty had been the foundation of triangles, connecting Masulipatam with Goa, which were to be completed in 1813, and he expresses his confidence, that, at the termination of that year, the correct geographical position would be ascertained, of every place from Cape Comorin to Goa on the west, and to Masulipatam on the east, including all the interjacent space. His calculations relating to the measurement of the grand meridional arc, and his formulæ for determining the figure and dimensions of the earth, are also stated in these papers, but for them we must refer to the book itself. The following striking piece of description occurs in the last communication.

'There are some remarkable facts with respect to the country to

the westward of *Bangalore*. After passing the range of hills, in which *Savendroog*, *Paughur*, and several other stations are situated, the country has a sudden descent, and continues low considerably to the westward of *Seringapatam*, where it begins again to rise towards the mountains called the Western Ghauts, which are, in general, from two to three thousand feet higher than those which form the Eastern Ghauts. *Seringapatam*, therefore, and all the country north and north-easterly towards the ceded districts, is a valley, upwards of a thousand feet below the table land round *Bangalore*, descending as we advance to the northward. The *Savendroog* range forms a kind of barrier to the east, but a more complete one is formed to the westward, by those stupendous mountains which form the Ghauts; a number of which are from five to six thousand feet above the sea. The countries of *Canara* and *Malabar* lie immediately below these Ghauts, and the sea is every where in sight. These countries are low, but broken, and much interspersed with back-water, rivers, and extensive ravines, shaded with forest and jungle, and filled with population; for the upland is barren, and it is in these ravines, and on the banks of the rivers, where all the inhabitants reside. In the month of February, the low country becomes excessively hot, and the vapour and exhalation so thick, that it is difficult to see to the distance of five miles. I have viewed this curious laboratory from the tops of some of the highest mountains, where I was scarcely able to bear the cold. The heat increasing during the months of March and April, a prodigious quantity of this moisture is collected, which remains day and night in a floating state, sometimes ascending nearly to the height of the mountains, where it is checked or condensed by the cold; but immediately after descending, it is again rarefied, and becomes vapour before it can reach the earth; and in this state of floating perturbation it remains till the setting in of the western monsoon, when the whole is condensed into rain, some falling on the low country, some among the mountains, and what escapes is blown across the *Mysoor*, and immediately over this valley, which I have just mentioned. This account is foreign to my present purpose; but I trust I shall be pardoned for the digression, as it is a statement of facts relative to a part of the country, which has been a grave both to Europeans and natives, ever since the fall of *Seringapatam*.

The second article is, *On the Malayu nation, with a translation of its maritime institutions. By Thomas Raffles, Esq.* Sir Thomas Raffles is, certainly, an extraordinary man. Amid the anxieties and exertions of the very laborious offices which he has discharged with exemplary activity and talent, he has found leisure for extensive and well-conducted inquiries into the history, manners, arts, and literature of the different tribes among whom he has been resident. When Sir Thomas was only secretary to the government of Pulo Penang, Mr. Marsden, in his *History of Sumatra*, bore testimony to his 'intelligence and zeal in the pursuit of knowledge,' and expressed 'the strongest hope of his becoming an ornament to oriental literature.' This hope has since been amply realised: the essay before us,

though brief and incomplete, is at once the result of great and well-applied labour and knowledge, and the pledge of future and unrelaxed research. It had been affirmed by Mr. Marsden, in the valuable work just referred to, that the Rejangs and other tribes of Sumatra were destitute of any 'written criterion of the laws,' and consequently, governed by 'traditionary usage;' and this observation has been usually considered as extending itself to the whole of the Malayan Archipelago. Sir T. Raffles has, in the present essay, stated more clearly the distinction between the aborigines of this extensive group, and the Malays, who, excepting in one instance, are never found in the interior of the islands, but invariably on the sea-coast. We are not, however, quite satisfied with Sir Thomas's statement, that the Malays 'seem to have occupied a country previously unappropriated, for if we except an inconsiderable race of *Caffries*, who are occasionally found near the mountains, and a few tribes of the *Orang benua*, there does not exist a vestige of a nation anterior to the *Malays* in the whole peninsula.' The exception seems to us to mar the whole of the inference; for it does not appear, at least from Sir T. Raffles's shewing, but that these are the remains of nations once powerful, numerous, and widely spread. It was the opinion of Mr. Marsden, that the Menangkabaw nation, now inconsiderable, and limited to a small territory in the centre of Sumatra, originally possessed the whole island, and after successfully invading the Malayan peninsula, drove before them the indigenous inhabitants into the mountains, where, thinned by misery and the sword, they were compelled to linger out their wretched and precarious existence. It is a corroboration of this hypothesis, that the Sumatran state of Menangkabaw, small and powerless as it is, is still looked up to with reverence by the Malays in general; and that the 'Rajah and officers' of a considerable Malay tribe, inland of Malacca, never consider their 'authority and appointments' complete, until they have received 'written commissions' from the same weak, though venerated state. The Malays themselves are said by Sir Thomas, as quoted by Mr. Marsden, to 'affirm without hesitation, that they all came originally' from *Pulo Percha* (Sumatra). Dissatisfied with the little knowledge possessed by Europeans respecting the institutions of the different Malay states, Governor Raffles has exerted himself very effectually to obtain illustrative materials, and appears to have succeeded in collecting, besides Malay manuscripts of every description, copies of the *Undang Undang Malayu*,

'Which, with the various collections of *Addat*, or immemorial customs, and what may be usefully extracted from the *Sejarah Malaysu* and *Akal Malaysu*, or annals and traditions of the *Malaya*, comprize what may be termed the whole body of the Malay laws, customs,

and usages, as far as they can be considered as original, under the heads of government, property, slavery, inheritance, and commerce.'

In this paper, Sir T. Raffles has confined himself to a sketch of the maritime code of the Malays, which, in a more complete and corrected form, he expresses his intention of publishing as part of a general digest of the Malay laws. The regulations are minute, and, with some exceptions, judicious; the relative privileges and duties of the different descriptions of persons navigating the *Prahus*, are distinctly defined; and in certain cases, the Captain is entrusted with the power of life and death. Beside this 'sketch,' he has inserted two interesting translations from *Malayu* manuscripts, the first relating to the Sumatran invasion of the peninsula, which we have already adverted to, and the second, describing the artifices by which the Portuguese gained possession of Malacca, and the means by which they were afterwards expelled. We ought not to omit stating, that Sir Thomas gives it as his opinion, that the Malays are a mixed race, and that they had no 'separate and distinct' national existence before the 'arrival of the Arabians in the eastern seas.' He supposes them to 'have been gradually formed' as a nation, and 'separated from their original stock by the admixture of 'Arabian blood, and the introduction of the Arabic language' and Moslem religion.'

No. 8, is a brief but able essay on the *early History of Algebra*, by Edward Strachey, Esq. written chiefly with a view to ascertain whether that science be of Greek or Indian origin. Mr. S. favours the latter hypothesis, and appears to believe that Diophantus, the only Greek writer upon the subject, was indebted, for the elements, at least, of his knowledge, to communications obtained from India through Alexandria. In support of this opinion he refers to Bombelli, who affirmed in 1579, that he had translated part of Diophantus, and that he found him frequently adverting to Indian authors. To the objection, that no such references now appear in the published works of that scientific Greek, it is replied, that Bombelli used a particular MS., then, and perhaps still, in the library of the Vatican; and that the correctness of his citations cannot be fairly questioned, until their absence from that MS. be ascertained. In his illustrations of Hindoo science, Mr. Strachey communicates a satisfactory analysis of the *Khulasat-ul-Hisab*, considered by the natives of Hindustan as the best treatise on Algebra now extant. From another Algebraic work, the *Bija Ganita*, of high reputation in the east, we shall extract Mr. Strachey's comparative estimate of that treatise, and of the work of Diophantus.

'The *Bija Ganita* will be found to differ much from Diophantus's work. It contains a great deal of knowledge which the Greeks had

net; such as the use of an indefinite number of unknown quantities, and the use of arbitrary marks to express them; a good arithmetic of surds; a perfect theory of indeterminate problems of the first degree; a very extensive and general knowledge of those of the second degree; a knowledge of quadratic equations, &c. The arrangement and manner of the two works will be found as essentially different as their substance. The one constitutes a body of science, which the other does not. The *Bija Ganita* is well digested and well connected, and is full of general rules which suppose great learning; the rules are illustrated by examples, and the solutions are performed with skill. Diophantus, though not entirely without method, gives very few general propositions, and is chiefly remarkable for the ability with which he makes assumptions in view to the solution of his questions. The former teaches Algebra as a science, by treating it systematically; the latter sharpens the wit by solving a variety of abstruse and complicated problems in an ingenious manner. The author of the *Bija Ganita* goes deeper into his subject, and treats it more methodically, though not more acutely, than Diophantus. The former has every characteristic of an assiduous and learned compiler; the latter of a man of genius in the infancy of science.

Prefixed to the fourth Article, we felt gratification at seeing the name of the venerable Dr. Carey. This paper, though short, contains a curious description, communicated by Felix Carey, of the funeral ceremonies of a Burman Priest. The Doctor appears to think that the manner in which different nations dispose of their dead, has 'in most instances,' reference to their opinions concerning a future state. Partially, this may be correct; but we are disposed to attribute at least an equal influence to circumstances, which, in common parlance, are purely accidental. Those nations, writes Dr. C.

'who believe in the doctrine of the resurrection, practise inhumation. The *Hindoo*s and other nations who believe the doctrine of the Metempsychosis, and consider fire as the element which purifies all things, usually burn their dead, with a variety of ceremonies suited to those religious notions which are peculiar to the different sects. The inhabitants of *Thibet*, differing from most other nations, either totally neglect the bodies of their dead, or treat them in a manner which to us appears highly barbarous. The *Burmans* burn their dead like the *Hindoo*s, though with a great difference in the method, and the attendant ceremonies. With them, the wood of the coffin, (which is made larger and stronger than with us) is nearly all the fuel used to consume the bodies of the common people. The priests, or *Poongees*, are, like them, burnt by the wood of their own coffins; but the fire is communicated by means of rockets.'

In the instance of the individual whose funeral ceremonies are here described, it appears, that after undergoing the process of embalming, and having been kept in that state for about two years, preparations were made for burning the body. Rockets of an enormous size, and colossal figures of various animals,



were constructed by the inhabitants of the different streets, and when the whole was in perfect readiness, these images were paraded on carriages round the town. All the inhabitants of the town and its neighbourhood, male and female, were summoned to attend, and while the pageant moved forward, the females, even of the higher ranks, were compelled, by an order from the viceroy, to dance and sing; they were followed by the men 'in like manner, singing, clapping their hands, and dancing.' On the following day, the corpse, which, on a carriage framed for the purpose, had been the principal object in the procession, was drawn into an extensive valley, where four cables were fastened to the axle tree, 'two each way; these were held by 'the people, who every now and then uttered a loud shout, and 'pulled both ways at the same time.' The first trial was decided by the breaking of one of the cables; a second terminated in the same way, and to the advantage of the same party; in a third contest, neither party gained the victory. During these strange ceremonies, an interval had been filled up with the exhibition of fire-works, and the discharge of the large rockets, some of which were 'from seven to eight feet in length, and 'from three to four in circumference, made of strong timber, 'and secured by iron hoops and rattan lashings.' By one of these a boy was killed, and three or four persons injured. On the last day,

'The corpse was burnt in a temporary house, erected for that purpose, in the shape of a *Kuim*, with a stage in it upon which the coffin was set to be burnt. This was performed with small rockets, fixed upon ropes with rings of rattan, so as to slide along them from the top of a hill, to the coffin, which was placed on the top of another hill. The rockets, being discharged, slid along the ropes, over the intermediate valley, to the coffin, which was set on fire by them, and with its contents, quickly consumed.'

Article 5. *An account of observations taken at the Observatory near Fort St. George, in the East Indies, for determining the obliquity of the Ecliptic, in the months of December, 1809, June and December, 1810.* By Captain John Warren. Though creditable to the skill and diligence of its writer, this paper, consisting chiefly of figures and results of calculation, contains little that is interesting to readers in general.

Article 6. *On the notions of the Hindu Astronomers, concerning the Precession of the Equinoxes and Motions of the Planets.* By H. T. Colebrooke, Esq. The author of this essay is well known to the literary world, as one of the most acute, laborious, and successful inquirers into Asiatic literature and science; and this learned and comprehensive dissertation displays an extensive acquaintance with the points which it

professes to discuss. As from its peculiar character it is not easy to abridge, we shall give part of Mr. C.'s general inference in his own words.

'We may then safely conclude, that on the subject of the precession of the equinoxes, the *Hindus* had a theory, which, though erroneous, was their own; and which, at a subsequent time, found advocates among the astronomers of the west. That they had a knowledge of the true doctrine of an uniform motion in antecedentia, at least seven hundred years ago, when the astronomers of Europe also were divided on the question. That they had approximated to the true rate of that motion much nearer than *PTOLEMY*, before the Arabian astronomers, and as near the truth as these have ever done since.'

In a subsequent passage, we find the following amusing account of the 'Indian theory of Astronomy.'

'The *Hindus*, as is well known, place the earth in the centre of the world, and make the Sun and Moon, and minor Planets, revolve round it, apparently in concentric orbits, with unequal or irregular motion. For a physical explanation of the phenomena, they imagine the planets driven by currents of air along their respective orbits (besides one great vortex carrying stars and planets, with prodigious velocity, round the earth, in the compass of a day). The winds or currents impelling the several planets, communicate to them velocities, by which their motion should be equal, and in the plane of the ecliptic; but the planets are drawn from this course by certain controlling powers, situated at the apogees, conjunctions, and nodes. These powers are clothed by *Hindu* imaginations, with celestial bodies invisible to human sight, and furnished with hands and reins by which they draw the planets from their direct path and uniform progress. The being at the apogee, for instance, constantly attracts the planet towards itself (alternately, however) with the right and left hands. The deity of the node diverts the planet, first to one side, then to the other, from the ecliptic. And, lastly, the deity at the conjunction, causes the planet to be one while stationary, another while retrograde, and to move at different times, with velocity accelerated or retarded. These fancied beings are considered as invisible planets; the nodes and apogees having a motion of their own in the ecliptic. This whimsical system, more worthy of the mythologist than of the astronomer, is gravely set forth in the *Surya-siddhanta*; and even *BHASCARA* gives into it, though not without indications of reluctant acquiescence; for he has not noticed it in his text, and only briefly in his notes.'

**Article 7. On the height of the Himalayah mountains.**  
By H. T. Colebrooke, Esq. In the eleventh volume of the *Researches*, Mr. C. in his essay on the sources of the Ganges, had placed some of the great features of Indian Geography in an aspect entirely new; and among other points adverted to, had quoted and supported the opinion of Lieut. Webb in favour of the extraordinary height of the mighty range of the

Himalayah. In that paper, we find Mr. Colebrooke expressing his conviction, that 'without supposing the *Himalayah* to exceed the *Andes*, there is still room to argue, that an extensive range of mountains, which rears, high above the line of perpetual snow, in an almost tropical latitude, an uninterrupted chain of lofty peaks, is neither surpassed nor rivalled by any other chain of mountains but the *Cordillerus* of the *Andes*.' In the present volume, Mr. C. resumes his important inquiry, and having furnished himself with further materials and more correct and extensive observations, he feels himself authorized to 'an unreserved declaration of the opinion, that the *Himalayah* is the loftiest range of Alpine mountains which has yet been noticed; its most elevated peaks greatly exceeding the highest of the *Andes*.' Part of the evidence which is brought forward in illustration and support of this extraordinary position, is certainly liable to reduction, but taken altogether, the facts and observations which he has collected, go very far, as we think, to the establishment of his opinion, with some little deduction as to the full extent of the attributed heights. Our readers will not be astonished at this expression of hesitation, when we apprise them of the stupendous altitude assigned to these towering summits. Chimborazo, the monarch of the *Andes*, and the highest mountain previously discovered, is short of 21,000 feet above the level of the sea; while Dholagir, the loftiest of the Indian range, is here stated to be nearly 27,000 feet above the same plane. To various other peaks in this majestic range a scarcely inferior height is ascribed. The authorities for these calculations, are of a very respectable kind, and supported by documents obtained from men of talent, enterprise, and science; but there were some circumstances of uncertainty connected with part at least of the observations, which it will require further and more advantageous opportunities wholly to remove. Appended to this essay is a kind of supplement to a paper contained in a previous volume of the *Researches*; we merely mention it in this place, as we shall have occasion to refer to it in another part of this article.

The eighth communication we have before referred to. The ninth contains the *translation of a Sanscrit Inscription on a stone found in Bundelchund*, by Lieut. W. Price. This inscription, of which the original is also printed, relates to a race of *Rajas* who are represented as successively endowed with every virtue under the sun; and certainly, for any thing we know to the contrary, the representation may be perfectly correct. But their ministers, moreover, are affirmed to have been of the same happy moral structure, only inferior to the high standard of their incomparable masters; neither can we contradict this assertion, and reasoning from analogy, we think it quite as likely to be true as the former.

We are now come to the most interesting, and in some respects, the most valuable article in this volume; Mr. Moorcroft's journey to *Lake Manasarovara in Undes, a province of little Tibet*. This journey was 'undertaken from motives of public zeal, to open to Great Britain means of obtaining the materials of the finest woollen fabric,' the hair of the shawl goat, and Mr. Moorcroft is stated to have succeeded in this object, though it does not appear whether the climate and pasturage of British India be suited or not to the habits of the animal. But in addition to this 'primary' intention, he has been enabled to throw great light on some important points of Indian geography. The geography of Upper India has been, till within a very few years, exceedingly obscure and erroneous; in particular, the trending of the 'Himalayah,' and the origin and the course of the Ganges; have been the subjects of great uncertainty, and gross misrepresentation. Down to the first publication of Major Rennell, the maps of this part of Hindostan have been copied from D'Anville, whose materials were chiefly derived from the map and details of a journey performed, at the command of the Chinese monarch Kanghi, by two Lamas, who had been studying geometry and arithmetic in one of the colleges of China. These envoys seem to have been very imperfectly qualified for their mission; their scientific attainments were probably very small, and their spirit of enterprise much on a par with their other capabilities. They were, it is true, prevented by an invasion of the Bluths, and by imminent personal hazard, from accomplishing the main object of their journey, but they do not appear to have been assiduous in their endeavours to accomplish that which was really within their power; they even neglected to ascertain the latitude of the temple which was the limit of their travels. They were not, however, deficient in that kind of industry which consists in picking up gossiping information, and they carried home an abundance of materials for the construction of a chart so grossly erroneous, that the inferences from it, even with the corrections of the shrewd and scientific D'Anville, and his successor, *passibus equis*, Rennell, have misled inquirers, and made the maps of that quarter mere patches of blundering guess-work, until nearly the present day. Anquetil du Perton was the first to pronounce the work of the Lamas unworthy of credit; but he was, in his turn, misled by relying too much on the imperfect observations of the Jesuit Tieffenthaler. Major Rennell made many valuable corrections and additions to the preceding maps, but his information did not enable him to adjust and ascertain the different positions of the more important points. In Arrowsmith's six sheet map of India, published in 1804, of excellent execution, upon which we have hitherto relied implicitly, (and which, we should remark, is the

only *large* one to which we can immediately refer,) all these regions are represented in the most erroneous manner, though much additional information is grafted on the stock of Rennell. There appears to have been a complete confusion of four great rivers, the Indus, the Setleje, the Yamuna (Jumna) and the Ganges. In his map of Asia, the Indus is carried by Arrowsmith beyond the 40th degree of latitude; and the sources of the Setleje and the Yamuna, are placed between the 34th and 35th degrees. With respect to the Ganges, a much wider range of confusion has been taken; nearly a degree above the celebrated point of Gangowtri, the river is represented as dividing into two considerable branches, the northernmost running up till it takes a westerly course, and passing by the city of Leh or Ladack on the 35th parallel of latitude; the southern stream, the Ganga of the Hindoos, turns off abruptly, meanders above and below the 34th, and finally leads us up to its source in the lake Maparmah, or Mansahrur near the 34th degree of latitude, and between the 81 and 82 degrees of longitude. It is too formidable a task, to attempt the description of the strange distortions of geographical surface necessary to the adjustment of these incredible errors, to the ascertained position of known places; but we shall state, for the information of our readers, the general facts as now established by the observations of Captain Raper (11th vol. *Researches*) and of Mr. Moorcroft. The imaginary course of the Ganges seems to have been made up, partly of its own current, and partly of the streams of the Indus and the Setleje; its real sources, as appears now to be satisfactorily ascertained, lie in the southern face of the Himalayah, and nearly on the 31st parallel, a little above which lies Gangowtri, not on the 33d, as represented by Arrowsmith. It seems also to be sufficiently established, that the supposed southern branch of the Ganges, above Gangowtri, is in reality the Setleje, originating in the lake Rawan-Hrad, lying nearly on the 31° of lat. and the 81° long. a little to the west of the celebrated Mapang or Manasarovara lake, and between the northern face of the Himalayah, and the southern aspect of Mount Cailas, the accredited residence of the Hindoo god Mahadeva, who is said to prefer so cold and bleak a residence, in consequence of a feverish habit, the effect of a dose of poison. And it should also appear that the northern and extreme branch of the supposed Ganges, is really the main or north eastern branch of the Indus. When all these points are cleared up, should they be established by a somewhat more direct evidence, it will be found that the mighty streams which we have mentioned, with the addition of the Sarayu (Sarju) of the Brahmaputra, have their origin within a very small distance of each other. We have been the more particular in pointing out these important discoveries, because they give an entirely

new face to this part of the map of India, and because a large proportion of the geographical delineations now before the public, retain the original errors; one now lies on our table, published since the date of the 11th Volume of the Society's Researches, in which many of these particulars were stated, and yet it contains a mere repetition of the errors of Arrowsmith in 1804. A map of India, on a manageable scale, with these additions and corrections, and with the ascertained positions of Major Lambton, would, we are persuaded, be generally acceptable; and we shall take this opportunity of expressing our regret, that the mere diagrams of the Major, and the meagre delineations of the important routes of Lieut. Webb and others, have not given place to detailed and well executed maps, in the volumes of the Asiatic Society.

In the year 1807, Lieut. Colonel Colebrooke, Surveyor General, had been deputed by the Bengal government, on a journey to discover the sources of the Ganges, and to ascertain other geographical *desiderata*, in connexion with this principal object. In consequence of ill-health, terminating in death, the task devolved on Lieut. Webb, who, accompanied by Capt. Raper, and Capt. Hearsay, set off from Haridwar on their road to Gangoutri, which they did not, however, succeed in reaching; but finding that the difficulties were accumulating, and the season advancing, despatched an intelligent native, provided with a compass, forward, while they turned back on their road to Srinagar. This first part of their journey had been hitherto on the Bagirathi river, one of the streams which, uniting above Haridwar, form in their confluence the proper Ganges. They were now preparing to trace the Alacananda branch, which they ascended until they lost all traces of the stream in impassable snow. We have gone back to the eleventh volume of the Researches for these particulars, and we now turn to the volume and the article which form our immediate subject. We should, however, premise, that the supplement to which we have before referred, contains the account given by the native *Moon-shee* despatched by Lieut. Webb, of his journey to and beyond Gangowtri. He appears to have traced the lessening stream of the Ganges, until it was unsafe to pursue the journey over the snow which occasionally covered the river. When he halted with his small party, all around wore the dress of eternal winter; the valley was surrounded by mountains, from which rolled the frequent avalanche; in front, was 'a steep mountain like a wall of rock, from an angle of which the Ganges appeared to come;' 'further progress seemed full of peril and terror,' and they determined to return. When Lieut. Webb and his party ascended the Alacananda, they left on their right the Dauli, in fact a more considerable stream than that which they preferred

to trace. In his way to the gorges of the Himalayah, Mr. Moorcroft's road lay up the course of the Dauli, and he begins his narrative from the point of its junction with the Vishnu-Ganga, below which it takes the name of the Alakananda. In company with Capt. Hearsay, Mr. M. set out from Joshi Math on the 26th of May. The early part of their road was difficult, and even dangerous; but the misery of the inhabitants was yet more appalling than the hazards of the road, for, at one place, 'a stout young man' offered himself as a slave for life, in return for more food, and at another, Mr. M. saw the money with which he had requited the services of a poor woman, wrested from her by the Zemindar of the village in which she lived. Part of the route was perilous in the extreme; at one point they were compelled to pass along a ledge on the face of a precipice, clinging with their hands to projecting points of the mountain.

'Mr. Hearsay and a large portion of the carriers went over the rock without accident; but at one point the courage of my *Khansaman* failed; for on missing footing with one leg, he shrieked violently, and sunk down almost senseless upon a point of stone, with one leg hanging down over the abyss, calling out that he was lost. Mr. Hearsay was at hand, and assisted him most opportunely, along with the Pandit. One woman carried four burdens at different times for her less courageous companions; and a bearer was also of some use, but at length became so alarmed as only to be capable of proceeding, by being steadied by an end of his turban being tied round his waist, and the other end secured by the young Pandit as he proceeded in front.'

On another occasion the old Pandit hesitated and retired, but at length collected courage enough to proceed, under circumstances of danger which chill the blood to read of. The 'cause of his fears' is described as 'formed by an angular piece of rock having slipped out of the ledge or cornice on which they were walking; and a piece of stone which just, and only just rested with both ends on the opposite edges of the gap, shewed a precipice of a depth sufficient to alarm the anxiety of a person who had not been much accustomed to the mountainous paths of this country.' In another part of this day's journey, Mr. Moorcroft himself was in great hazard.

'I much suspect that I had lost my road. In creeping along I certainly made a wrong choice, as I found myself at once upon the brink of a precipice, on the very angle of a rock which overhung it, and a slit in the stone shewed me my danger at the very moment I was about to place my hand upon a fragment which the weight would probably have dislodged, and carried me along with it; at this moment the recollection of the danger produces an involuntary shiver..... The ordinary road is not particularly difficult or dangerous; and all the risk of life which I have mentioned, inconvenience to the inhabitants of the country, and impediment to commerce, are

created for want of *Sangas* (temporary bridges) which might be made for 100 rupees; but the present government does nothing to ameliorate the state of the country, or to increase the happiness of its subjects in these districts.

On the 4th of June, Mr. M. reached the village of Niti, which gives its name to the pass by which he intended to cross the Himalayah. At this place, he found that alarming reports had been circulated, and that strong suspicions had been awakened respecting the real objects of the party; their alleged character and wishes were discredited, and it was affirmed that the guise of merchants was only assumed as the mask of evil designs 'against the general welfare of the country.' At length, by dint of bribery and perseverance, they succeeded in getting forward, and passing through the Niti Ghati, reached Daba in the province of Undes, on the high land beyond the Himalayah. Here they were, of course, detained, and seem to have been examined rather closely, though the investigation terminated in the conviction of the governors that they were neither Europeans nor enemies, but Hindoo merchants and pilgrims, 'good men' and true. During their stay at this place, they visited a neighbouring temple, and after a number of whimsical ceremonies, were introduced to the Lama, or, as Mr. M. chuses to call him, 'the Bishop of the diocese,'—an appellation to which *we*, certainly, have no kind of objection. Their application for permission to go forward, could not be granted without authority from the military governor of the province, resident at Ghertope, from whom, after some days, an order came that the travellers should, in the first instance, be forwarded to head quarters for his own personal inspection. They reached Ghertope on the 17th of July, and were immediately led before the governor, who was soon perfectly satisfied, on the faith of a handsome present, that they were genuine Hindoos; this piece of simplicity or avarice, probably cost him the forfeiture of his life. After various negotiations relative to trade, and their supposed religious anxiety to reach the lake Manasarovara, they obtained permission to visit the latter; but no persuasion could induce the governor to relax from his determination that they should return by the road through Niti, thus frustrating their intention of opening a different route. We must, however, suppose, that Mr. M. bribed the Tatar high, to obtain from him the impolitic permission to convey away the shawl-wool-bearing animal from Undes to Hindostan. On his journey to the Lake, Mr. Moorcroft made some purchases of wool. He expresses his conviction that he has succeeded in opening 'a traffic which is likely to be extremely beneficial to' the Honourable Company. On one occasion, he met with an officer of government, who wore the symbols of free-masonry, and informed Mr. M. that they were the badges of a fraternity



to which he belonged. On the 6th of August, they halted on the bank of the lake Mapang or Manasarovara. Ill health, and the necessity of a speedy return, prevented Mr. M. from completing the circuit of the lake, but he ascertained, to his own satisfaction, that it did not give origin either to the Ganges, or to any of the large rivers which are reported to flow from it: in the rainy season, it probably loses its superfluous water by communication with the Rawan lake, said by Mr. Colebrooke, though left undecided by Mr. Moorcroft, to be the main source of the Satadru or Setleje river. A great part of the ground over which the adventurers passed in their return, afforded strong evidence of the presence of minerals; and they found, in various directions, hot springs, saline, calcareous, and sulphuric. On their return, it seems to have been ascertained, that they were Firinghis, or Europeans, but it did not produce any difference in their treatment, excepting the manifestation of an increased anxiety to get them out of the country. A private offer was made, of arming two thousand men, if a rallying point were afforded, in the cause of the Raja. The passage of the Ghati on their return, was difficult and disastrous, though it appears to us that Mr. Moorcroft was highly fortunate in escaping with a loss comparatively trifling. When they had reached the lower country, they found that their real characters had been ascertained, and that a thousand ridiculous reports had been circulated respecting them: the Gorchali government had taken the alarm, they were watched, soldiers were collected on their road, and at last, they most unaccountably suffered themselves to be taken by surprise and secured. Finally, after much trouble, and many vexatious embarrassments, an order was received from Nupal, that they should be 'seen safe out of the country with all their effects, and 'that they should be treated with civility.'

There are four remaining articles, of which, as they are not of general interest, we shall only give the titles. 11. On the camphor tree of Sumatra. 12. Particulars of a boring near Calcutta, in search of spring water. 13. Statistical View of the Population of Burdwan. 14. Descriptions of Indian Plants.

## ART. XII. SELECT LITERARY INFORMATION.

A new edition in 2 vols. 8vo. of Dr. Holland's *Travels in the Ionian Isles, Albania, Thessaly, and Greece*, is in the press.

A new edition of Mortimer's *Commercial Dictionary* is at press, revised and corrected to the present time.

Dr. Granville is preparing for the press, in 2 vols. 4to. *Memoirs of the present State of Science and Scientific Institutions in France*.

In the press, and shortly will be published, the *Life of William, Lord Russell*, with some account of the Times in which he lived. By Lord John Russell.

In the press, the second and concluding volume of Baynes's *Ovid's Epistles*.

Mr. W. B. Taylor is preparing an *Historical Account of the University of Dublin*, illustrated by engravings, in the same style as those of Oxford and Cambridge.

Mr. P. B. Shelley has in the press, *Rosalind and Helen*, a tale; with other Poems.

A translation of Abbe Guilles' Treatise on the Amusement and Instruction of the Blind, with engravings, is in the press.

Mr. Wm. Pybus, of Hull, will soon publish, the *Family Useful Companion*, containing a variety of domestic receipts.

Mr. Picquot, author of the *Universal Geography*, is printing a *Chronological Abridgment of the History of Modern Europe*, compiled from the best historians.

The fourth edition of Mr. Hutton's *History of Birmingham*, corrected and improved by his daughter, is in the press.

Just published, the *Delphin Classica*, with the *Variorum Notes*, entitled the *Regent's Edition*. No. 1. January, 1819. P. Virgillii Maronis Opera Omnia ex edd. Chr. G. Heyne, cum Variis lectionibus, Interpretatione, Notis Variorum, et Indice locupletissimo, accurate recensita. Curante et Imprimente A. J. Valpy.—The price is now raised to new subscribers, 19s. each part. On the 1st of April it will be raised to 20s. and on the 1st of June to 21s.; large paper double. Eight months will be allowed from the 6th of February to persons now abroad, and fifteen months for India. Subscribers always remain at the price they originally enter. Any original subscribers may change their small for large paper, on or before the 1st of April, at the first price.—Twelve numbers will be published in the year, each number containing 679 pages.

Mr. T. S. Peckston of the Chartered Gas Light and Coke Company's Establishment, Peter-street, Westminster, has in the press, a *Practical Treatise on Gas Light*; exhibiting, amongst other matter, an historical sketch of the rise and progress of the science, the theories of light, combustion, and formation of coal: describing the qualities of different species of that article, and the most approved apparatus and machinery now successfully employed for generating, collecting, and distributing coal gas for the purpose of lighting streets and houses, &c. &c. Illustrated with appropriate plates.

In the press, the *Baptists Self-convicted*, by the Rev. William Anderson, of Dunstable, in his remarks on the Editor of Calmet's Dictionary of the Holy Bible. By the Editor of Calmet.

Shortly will be published,—Remarks on the Fore-knowledge of God, suggested by passages in Dr. Adam Clarke's commentary on the New Testament. By Gill Timmas.

Preparing for publication,—An epitome of Scripture History, or a brief Narrative of the principal facts and events recorded in the Old Testament, with observations. To which are added Historical Questions designed as exercises for young persons. By Joseph Ward. In one vol. 12mo.

A System of Divinity, in a series of Sermons. By the late Timothy Dwight, D.D. LL.D., president of Yale College, in Connecticut, with a life and portrait of the Author. Five vols. 8vo.

Four numbers have appeared of a new, cheap, periodical work, entitled the *British Magazine*, chiefly devoted to the interests of the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders—the Society for diffusing Information on the subject of Capital Punishment—and the Society for the Promotion of Permanent and Universal Peace.

Mr. T. Yeates, late of All Soul's College, Oxford, and Author of the "Collection of an Indian copy of the Hebrew Pentateuch," "the Indian Church History," &c. &c. is now printing a Syriac and English Grammar, designed for the use of British Students. The work was originally composed at the request and under the inspection of the late Rev. Dr. Buchanan.

Sir Arthur Clark has nearly ready for publication, an *Essay on Warm, Cold, and Vapour Bathing*; with observations on Sea Bathing, &c.

Mr. Martin, of Liverpool, has in the press, a *View of the Intellectual Powers of Man*, with observations on their cultivation.

Charles Phillips, Esq. will soon publish, *Specimens of Irish Eloquence*, with biographical notices, and a preface.

Collections for a *Topographical, Historical, and Descriptive Account of Boston and the Hundred of Skirbeck*, in the county of Lincoln, by Mr. Pisher Thompson; will be published in royal octavo and royal quarto, in the course of the ensuing summer.

The second number of Mr. Bellamy's *New Translation of the Bible from the original Hebrew*, including the books of Exodus, Leviticus, and part of Numbers, will be published in the course of this month.

Preparing for the press, in one vol. 8vo. The Necessity and Duty of Separation from the Church of Rome, considered, in a series of Letters; in which the principles and Reasoning of the Rev. Mr. Wix's "Reflections" are particularly examined. By the Rev. H. C. O'Donnoghue, A.M.

J. S. Cotman of Yarmouth, who has engraved and published, *Specimens of the Architectural Antiquities of Norfolk, the Sepulchral Brasses of Norfolk, and other works*, has made great progress in a series of finished Etchings of the Ecclesiastical and Castellated Antiquities of Normandy, from drawings made by himself in the Summers of 1817 and 1818: the work will be published in four parts in folio, each containing 25 engravings with descriptions: the first part will shortly appear.

The Rev. William Pulling, M.A. F.L.S. late of Sidney Sussex Coll. Cambridge, has in the press, a volume of Sermons, with appropriate Prayers, translated from the Danish of Dr. Nicolay Edinger Balle, Court Chaplain and Regius Professor of Divinity at Copenhagen; whose reputation was so great in Denmark, that he was most liberally

patronized by his sovereign, Christian VII. the queen, and all the royal family, as well as by all the dignified characters in that kingdom. The translation is dedicated, by Permission, to the Hon. and Right Rev. the Lord Bishop of Exeter; and it has been honoured with the decided approbation of many of the clergy, &c. &c. of the highest rank. The doctrine of the Sermons is purely Lutheran, according to the established religion in Denmark, and the style is allowed to be extremely rhetorical. they will be published in April, in one vol. 8vo.

The Rev. John Lingard, who acquired much well-earned praise by a Treatise on "The Antiquities of the Anglo-Saxon Church," has just completed "A History of England, from the first Invasion by the Romans, to the Accession of Henry VIII." This work is in the press, and will be ready for publication in the spring. It will form three large volumes in 4to. and will throw much new light upon many important transactions in our national History.

Mr. Lingard's Continuation of this History, to the Revolution in 1688, is in a state of great forwardness.

### ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

#### CLASSICAL LITERATURE.

'ΗΡΩΔΙΑΝΟΥ 'ΕΠΙΜΕΤΡΙΜΟΛ Herodiani Partitiones. E codd. Parisinis edidit Jo. Fr. Boissonade. 8vo. 12s. boards.

#### EDUCATION.

*Gradus ad Parnassum*: a new edition, with the verses and phrases omitted; the translation of the words given, also their formation. Many new words are added; with various other improvements. 7s. 6d. bound.

\*.\*. The present edition is printed on the suggestion of several schoolmasters, who have long objected to the old *Gradus*, as being greatly injurious to the progress of the rising genius.

Questions on the Chronology of English History, adapted to Dr. Valpy's Poetical Chronology, by the Rev. J. Evans, 1s.

First Lessons in Latin, designed as an introduction to *Ætropsius* and *Phædrus*, by the Rev. John Evans, 2s.

The Well-Educated Doll; calculated to amuse and instruct young Children; embellished with ten engravings. 2s.

The School-Fellows; by the author of "The Twin Sisters." Second edition. 4s.

Family Suppers, or Evening Tales for Young People. By Madame Delafay. Second edition, with sixteen engravings. 2 vols. 7s.

A Father's First Lessons. By Jauffret, author of "The Travels of Rolando," &c. Second edition, with five engravings, 3s. 6d.

A Critical Grammar of the French Language, with tabular elucidations. By W. Hodgson. 9s.

The National Spelling-Book, or Guide to English Spelling and Pronunciation, divided and accented agreeably to the approved methods of Walker, Jones, and Sheridan. By E. Tabart, 1s. 6d.

Infantine Stories: consisting of words of one, two, and three syllables. By Mrs. Fenwick. Embellished with engravings: fifteenth edition. 2s. 6d.

The Bee and the Butterfly. By Miss Sandham, author of "The School-Fellows," "Twin Sisters," &c. 2s. 6d.

The Juvenile Geography and Poetical Gazetteer, with views of the principal towns. By J. Bissett. 2s. 6d.

## List of Works recently Published.

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*Le Curté de Wakefield*; translated into French by J. A. Voullaire. New edition. 3s. 6d.

*Elements of Astronomy*, familiarly explaining the general phenomena of the heavenly bodies, and the theory of the tides; to which is subjoined, a complete set of Questions for examination. For the use of private Students as well as of public Seminaries. By Joseph Guy, formerly Professor of Geography at the Royal Military College, Great Marlow. Illustrated by 18 beautiful plates, and intended as a Companion to the School Geography of the same author. Royal 18mo. 5s. bound.

### HISTORY.

*Essays on the Institutions, Government, and Manners of the States of Ancient Greece.* By Henry David Hill, D.D. Professor of Greek in the University of St. Andrews. With a copious Index. 12mo. 7s.

*The Parliamentary History of England, from the earliest period to the year 1803—Volume XXXIV.* comprising the period from 1798 to 1800. royal 8vo, 1l. 11s. 6d. boards.

### MISCELLANEOUS.

*The Œdipus Romanus*, or an attempt to prove, from the principles of reasoning adopted by the Right Hon. Sir Wm. Drummond, in his *Œdipus Judaicus*, that the Twelve Cæsars are the Twelve Signs of the Zodiac. Addressed to the higher and literary classes of Society. By the Rev. George Townsend, A.M. of Trinity College, Cambridge.

*Observations on Ackermann's Patent Moveable Axles to Four-wheeled Carriages:* containing an engraved elevation of the carriage, with plans and sections, conveying accurate ideas of this superior improvement. 8vo. 2s.

*A Series of Familiar Letters on Angling, Shooting, and Coursing.* By Robert Lascelles, Esq. In three parts, embellished with three beautiful engravings. Royal 8vo. 10s. 6d. boards.

*Specimens in Eccentric Circular Turning*, with practical instructions for producing corresponding pieces in that art. By J. H. Ibbetson, Illustrated by copper-plate engravings, and cuts explaining the different figures to be executed. 8vo. 1l. 1s. boards.

*Essays, Biographical, Literary, Moral, and Critical.* By the Rev. John Evans. 7s. 6d.

*Maternal Conversations*, by Madame Dufrenoy; on beauty, passion, courage,

justice, clemency, moderation, perseverance, riches, love of country, &c. &c. 4s.

*Transactions of the Literary Society of Bombay:* containing papers and essays by Sir James Mackintosh, Sir John Malcolm, Sir George Staunton, H. Salt, Esq. Baron Wrede, Lieut. Colonel Nicholls, Lieut. E. Frissell, Lieut. F. Irvine, Lieut. J. W. Graham, Capt. E. Frederick, Capt. W. Miles, J. Ross, Esq. Capt. J. Briggs, Lieut. J. Mackmurdo, W. Erskine, Esq. J. Copland, Esq. Capt. J. Carnac; with an Appendix, and a List of the Members. 4to. 2l. 12s. 6d. boards.

*Memoirs of James Hardy Vaux;* written by Himself. 2 vols. 12mo. 10s.

*Select Letters of Ganganelli, Pope Clement XIV.* Translated from the French, by C. J. Metcalfe, Esq. 12mo. 5s.

### POETRY.

*Human Life; a Poem.* By Samuel Rogers, Esq. author of the *Pleasures of Memory*. Small 4to, 12s.

*Specimens of the British Poets*, with Biographical and Critical Notices, and an Essay on English Poetry. By Thomas Campbell, Esq. Author of the *Pleasures of Hope*. 7 vols. crown 8vo. 3l. 13s. 6d.

*The House of Atreus, and the Home of Laius;* tragedies founded on the Greek Drama; with a preface, on the Peculiarities of its Structure and Moral Principles; and other Poems. By John Smith, formerly of King's College, Cambridge. 8vo. 10s. 6d. boards.

*The Countess of Carrick, a Love Tale; and Clandestine Marriage,* a Poem. Dedicated to the Rt. Hon. Lady Frances Vane Tempest. By Carolan. foolscap 8vo. 8s. boards.

*A Seventh Volume of the Collected Works of the Rt. Hon. Lord Byron*, containing the Third and Fourth Cantos of *Childe Harold*. Foolscap 8vo. 7s.

*A Churchman's Second Epistle.* By the Author of *Religio Clerici*. With notes and illustrations. 8vo. 5s. 6d.

*The Banquet: a Poem in three Cantos*, with Notes. 8vo. 5s. 6d.—In the Press, by the same Author, *The Dessert*.

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# THE ECLECTIC REVIEW,

FOR APRIL, 1819.

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Art. I. *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace*: humbly but earnestly recommended to the serious Attention of His Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important Subject. By Samuel Wix, A. M. &c. &c. Second Edition, with Additions. London, 1819.

**W**E believe it to be as true now, as in the Apostolic age, that "a man's foes shall be they of his own household;" and certainly, were any illustration of this truth needed, it would be found in the circumstance of a beneficed Clergyman of the Church of England, who is in the enjoyment of a very respectable rectory in Essex, and a not less respectable vicarage in London, who is a Fellow of Sion College, a Member of the Society for promoting Christian Knowledge, the Treasurer and Secretary of the Ecclesiastical Society of Dr. Bray's Associates, (of which the Archbishop of Canterbury is the President,) the Chaplain, at once, of a Royal Hospital, and of a Royal Duke, &c. &c. openly avowing his opinion, that the Church of England professes *the same faith with the Church of Rome, in all the essential doctrines of Christianity*; publicly recommending a union of the two Churches, and anxious to throw his own Church (or, rather, the Church to which he professes to belong) into the arms of the Pope, as what he considers her most effectual security against the dangers of the Bible Society, and the inroads of the Evangelical School; as the only chance of escape which presents itself from Calvinism and Methodism, and as her last and best preservative from being "righteous

"overmuch." We do not say that we feel much, or indeed any surprise at all this, because we believe that darkness, under any system, has a natural tendency to endure and unite with darkness under any other system, and because we have always suspected that a hearty love of Popery, in doctrine and practice, however disguised or denied, does in fact lie at the root of all the opposition which is offered to the dispersion of the Scriptures of eternal truth, abroad and at home. This appears to be matter of doubt no longer, for we have here an honest divine, who candidly lets out the avowal, that the best mode of ousting the Sectaries, and overthrowing the Bible Society, will be to enter into a league, offensive and defensive, with a Church which, in every period of her history, has resolutely resisted the free circulation of the Scriptures; which has scarcely dispersed them at all, except when diluted and desecrated with her own notes and comments, while she has superadded even to these the most unscriptural traditions, which she has required to be believed as so many Articles of faith; enforcing the whole mass of antichristian error, with such unbending pretensions to infallibility, and such cruel persecutions of all who have dared think for themselves, as to leave no reasonable prospect of her union with any real Church of Christ, so long as it shall continue to be true that there is no fellowship between righteousness and unrighteousness, no communion between light and darkness, no concord between Christ and Belial, and no agreement between the temple of God and Idols. Of this, the great and pious Bishop Hall felt something, when he wrote his work entitled, "No Peace with Rome:"—and where, we would ask, is the proof that the difficulties which existed in his day against such a union, are removed, or even diminished? Where is the renunciation of a single scriptural error, which, at the period of the Reformation, occasioned our separation from the Church of Rome? and what evidences of a better spirit and temper do we find in our own day, on the part of the Romish hierarchy, from his Holiness in the Vatican, downwards, when it is notorious to all the world, that the persecuting Order of the Jesuits has been revived and re-endowed, the Holy Inquisition restored to its pristine powers, and fresh bulls fulminated against the Bible Society at large, and all the supporters of 'such a pestilential heresy' in particular? How does it appear, that the Church of Rome has learned humility from her abasement, or spirituality from her misfortunes? that she is at all nearer to the genuine doctrines of Scripture, or that she has renounced a single corruption of practice? that she thinks in any degree differently of such Heretics as ourselves, or possesses any greater portion of tenderness than formerly, for that Protestant Church, which was among the first to renounce her errors, and expose her pretensions?

Mr. Wix's work opens with a prayer for unity, avowedly extracted from the Mass Book. Presuming the reverend Author to be as ardent a stickler for the Liturgy of the Church of England, as are all the other opponents of the Bible Society, we would here inquire how it happens, that the Collects of the Prayer Book have been overlooked, among which, if we mistake not, are some which would at least have equalled that adduced, both in character and composition. "Is it because there is not 'a God in Israel that ye go to enquire of Baal-zebub, the god 'of Ekron?'" This prayer is succeeded by an Address to the Roman Catholics, in which Mr. Wix states, that by the reflecting members 'of the Church of England, who consider themselves a sound branch of the Catholic Church of Christ, the 'Church of Rome has never been denied to be of the true 'Church;' that 'the Church of England acknowledges the authority of the Church of Rome,' and 'agrees with the Church 'of Rome in the main articles of faith professed by her.' Is it possible, after these statements, that Mr. Wix can expect us to believe that he really assents to Articles in which the following declarations occur: '*Transubstantiation* cannot be proved by 'Holy Writ, but is repugnant to the plain words of Scripture, 'overthrows the nature of a Sacrament, and has given occasion 'to many superstitions.' 'The sacrifices of *Masses*, whereby 'it is said that the priest offers Christ for the quick and the dead 'to have remission of pain or guilt, are *blasphemous fables and 'dangerous deceits.*' '*The Bishop of Rome* hath no jurisdiction in this realm of England.' 'The Romish doctrine concerning *purgatory, pardons, worshipping and adoration*, as 'well of images as of relics, and also *invocation of Saints*, is a 'fond thing vainly invented, and grounded upon no warranty of 'Scripture, but rather repugnant to the word of God.' 'The 'Church of Rome hath erred, not only in living and manner of ceremonies, but also in *matters of faith.*' 'It is not 'lawful for the Church to ordain any thing that is *contrary to 'God's word written.*' 'It ought not to decree any thing 'against Holy Writ, and ought not to *enforce any thing to be 'believed for necessity of salvation.*' 'It is a thing plainly 'repugnant to the word of God and the custom of the primitive 'Church, to have public prayer in the Church, or to minister the 'Sacraments, in a tongue *not understood by the people.*' 'Those 'five, commonly called Sacraments, namely, *Confirmation, Penance, Orders, Matrimony, and Extreme Unction*, are not 'to be counted for Sacraments of the Gospel.' 'The Sacraments were not ordained by Christ to be *gazed upon* or to be '*carried about*, but that we should duly use them.' 'The Sacrament of the Lord's Supper was not by Christ's ordinance '*reserved, carried about, lifted up, or worshipped.*' 'Bishops,



'priests, and deacons, are not commanded by God's law to abstain from marriage.' '*General councils*' (so earnestly recommended by Mr. Wix) 'may err, and sometimes have erred, even in things pertaining to God.' '*Works of supererogation* cannot be taught without arrogancy and impiety.' '*Holy Scripture*' (without Popish traditions) '*containeth all things necessary to salvation*, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.'

Now, admitting that we have nothing to do with the sense in which Mr. Wix may himself have subscribed these Articles, is it possible for any man to consider them in their plain and obvious grammatical sense, and still to hold with Mr. Wix, that the members of the Church of England *do not deny the Church of Rome to be of the true Church*? that the Church of England *acknowledges the authority of the Church of Rome*, and *agrees with her in the main Articles of faith professed by her*? We are next informed that *Courayer*, a Romish priest, writes thus: 'The return of the Church of England to Catholic unity, would quickly draw after it that of all the Protestant Churches. This is my most sincere and ardent wish.' And Mr. Wix adds: 'This pious father was accustomed, when at London, constantly to attend mass, and at Ealing, he as constantly attended the service of the parish Church.' Very probably; and perhaps a similar interchange of external observances, might, if nothing were to be lost by it, as piously fill up those intervals of leisure which at present hang rather heavily on the hands of some reverend divines of the Church of England. Lest any mistake, however, should arise among those Popish friends whom Mr. Wix is now addressing, as to the nature of the union he is advocating, he takes abundant care to inform them that it is no approach to 'the lawless liberty of the Dissenting scheme,' that he recommends. No: 'The union desired (he says) 'is not between Members of the Church and Schismatics, but between the Church of Rome and the Church of England. Union is not, indeed, nor ought to be desired, between the true Apostolical Church, and those who renounce Apostolical discipline, but union between the Church of England and the Church of Rome on proper Christian grounds.' We thank Mr. Wix for speaking so plainly. So then, he is ready and willing to take to his arms the meretricious woman of the Apocalypse, who sits as a Queen, with all her unhallowed merchandize of pardons for the living, and prayers for the dead; her absolutions, dispensations, and indulgences—this traffic in the souls of men; rich as she is in her *opus operatum* of the Seven Sacraments, strong in her claims of spiritual infallibility and im-

mutability ; with all her idolatrous invocation of saints, and adorations of them that are no gods, " that have eyes, and see not, " and ears, and hear not : " all this, and more, he can endure and away with, but he appears to shrink with a sort of horror from the contaminating embrace of such Sectaries as Baxter, and Henry, and Watts, and Doddridge, to say nothing of certain of their living descendants, whom, from respect for their feelings, we of course forbear to name. All this is sufficiently intelligible, and we leave it to speak for itself, with the single remark that it is not in the spirit of the Reformation or of the Revolution : how far it is in the spirit of the Gospel, let the public judge. This Protestant Bull against the Dissenters, is followed by a potent eulogy on the Church, which is propped by the additional buttress of a note extracted from the Sermons of Robson, to the following effect.

' When I look at the Sectaries, I perceive every thing afloat, and nothing fixed ; ' (*the Poet's eye in a fine frenzy rolling*) ; when I look at the Church, I perceive a secure harbour wherein I can fix the anchor of my soul, both sure and stedfast ; I feel certainty and safety whilst I bow to the authority of the Church, and I am satisfied that I cannot materially err while I have Scripture for my guide, and the Church for my Commentator.'

Our Readers will no doubt recollect that this worthy Clergyman and Magistrate cut a conspicuous figure in the last parliament, where, being interrogated by a Committee of the House of Commons, as to the nature of his attendance at the Police Office in Whitechapel, he replied, that he attended there *almost every day*, and had done so for *eleven years* ! The following series of question and answer then occurs :

' Q. You give your assistance to that office almost daily ?

' A. Yes, if there be any necessity ; I am there merely as a *lounger* more than any thing else ; but if any one of the Magistrates happens to be out of the way, or any thing occurs in which I can be of use, I give my assistance.

' Q. Do you attend on the licensing day ? A. Yes.

' Q. Have you done so for some time past ? Yes, ever since I was a Magistrate. In September there are such petitions, and counter petitions, it is troublesome beyond measure : there is such grumbling, and grudging, and heart breaking ; persons who think they can make any interest are doing it. *I have been astonished by the applications I have had made to me.* See *Examination of Reverend Edward Robson, in the Police Report, 1817.*

Now, we are far from insinuating that this Clerical Magistrate might not have had an equal right to officiate in that capacity, with Mr. Wix himself, (who is also a Magistrate for Middlesex,) or that he might not have performed

his duty as ably; all that we would suggest for consideration, is, whether Divines of the Church of England, who pass so much of their time in the secular occupations of the magistracy, are the most competent and unexceptionable witnesses in the world, against 'the Sectaries?' Whether, when such persons speak, or even write, of 'bowing to the authority of the Church,' such kind of bowing necessarily supposes any sort of acquaintance with what the real Church of Christ is, or is not, and whether their own conviction, that 'they cannot materially err,' ought to dispense others from inquiring for themselves, or induce us to pin our faith upon their sleeves, while lounging daily, through eleven years of life, at the Police Office, writing Philippics against the Dissenters, or inventing arguments for a General Council, in order to the healing of schism, the final overthrow of the Bible Society, and the unnatural amalgamation of Protestantism and Popery.

We next find Mr. Wix endeavouring to persuade his Roman Catholic brethren not to be deterred from a union with the Church of England, by imagining that she renounces all tradition; and he entreats them to 'believe, that she acknowledges how essentially indebted the Church is to tradition, for the maintenance of some of the most essential usages of Christianity.' He asks: 'Are we not all very much indebted to tradition, for the salutary usage of *godfathers and godmothers*, for the use of the cross in baptism,' &c. and he explains his meaning to be the same as he says the Romanists themselves mean, namely, 'That there is under the guidance of our common Lord and Master, an *infallibility and a tradition in the Church*, which preserve her sincere members in the true faith, for the maintenance of which among those that are out of the Church, there is not as it seems any adequate security.' All this is supported by the production of the celebrated passage of Mr. Archdeacon Daubeny, in his Guide to the Church, where, in speaking of Dissenters, he very charitably leaves them to the uncovenanted mercies of God, because, as he says, 'the Church being *one*, all the promises of the gospel are exclusively made to that *one Church*;' and because he interprets the Apostolic injunction, 'Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost,' to mean, *admission into the Church*, which, he adds, 'was considered by the apostles, as a necessary qualification for the gift of the Holy Ghost, so that none but those who are members of the Church, can be partakers of the spirit by which it is accompanied!' Let not our Readers be alarmed at the idea that we are here about to enter into the baptismal controversy, or to agitate the questions of Popish or Protestant infallibility and tradition: we shall

merely remark, that if the cause of Protestant Dissent required support, we might safely rest its defence, upon the appearance of such works as these of Mr. Wix and the Archdeacon.

Our Author next proceeds to hint, (which, however, he does with all imaginable tenderness,) that *some of the members* of the Romish Church may have extended the doctrines of Infallibility and Tradition, (however good in themselves,) 'beyond their just limits;' but unwilling (as he professes himself to be) 'to irritate by previously discussing controverted points,' he waives this consideration; in other words, he imputes to certain individual members only of the Romish Church, the original sin of the whole system of Popery, namely, the assumption of Infallibility by fallible man, and the erection of Human Tradition, into an equal authority with Holy Writ. We had indeed considered the whole question of Tradition as set at rest, by the work of Doctor Marsh, on the two Churches, who (however we may differ with him on other and most important points) appears to have satisfactorily shewn, that the fundamental error of Popery is her founding the most important doctrines upon Tradition, in opposition to every Protestant Church on earth, which acknowledges no other basis of doctrine, than the Word of God.

Mr Wix next examines the objection taken by the members of an Infallible Church, that they can stoop to no concessions; but so far is this difficulty from standing in his way, that he does not stop to untie the knot, but resolutely cuts it. 'You can' (he says, addressing the Catholics) 'make no concessions; you ought to make none in matters of essential doctrine. You can make no concessions that would compromise the discipline of the Church, and destroy its constitution as laid by Christ and his Apostles.' Who then is to make the concessions? If the mountain of Rome will not come to this Prophet of Peace, is he prepared to go to the mountain? We suppose it is even so; but will the Church of England at large consent to such a sacrifice? then have Ridley and Latimer, Cranmer and Hooper, bled in vain.

Mr. Wix proceeds to combat the assertions made by the Catholics, since his first edition, through the medium of their Reviews, that they can and will concede nothing in the way of faith and doctrine, not the minutest article of their creed; and after admitting that they ought not, he inquires whether the Church of England 'does not believe in those fundamental Articles which the Church of Rome holds necessary to salvation.' We apprehend this to be a most fallacious statement of the question, and one which pervades the whole work. The plain truth is, that the Papists, like the ancient Jews, professing to hold certain fundamental truths, have made void those

admitted truths, by their own superadded traditions and inventions, "teaching for doctrines the commandments of men." It is not, therefore, enough for the advocates of the Papists, to argue, that they hold certain truths in common with ourselves, while they persist in infusing such a mixture of error, as destroys the whole practical effect of those truths: for instance, the doctrine of Christ's sacrifice, virtually invalidated by the perpetual sacrifice of the Mass; the rite of Baptism rendered nugatory by a dependence on its external operation; the Supper of the Lord, by the doctrine of Transubstantiation; the doctrine of eternal punishment, by a belief in Purgatory and in the efficacy of masses for the dead; the mediation and intercession of Christ, made of no effect, by a belief in the mediation and intercession of saints; the worship of the Divine Being put in competition with the adoration of saints and angels, and even of idols of man's creation; the doctrine of *justification by faith only*, (the *articulus aut stantis aut cadentis Ecclesiæ*,) overturned by the palatable doctrine of salvation by works; the doctrine of humiliation and contrition for sin, rendered useless by the easy substitution of sacerdotal confession and priestly absolution; the doctrine of a Saviour's vicarious sufferings, invalidated by the abstinence and maceration of the devotee; the spiritual service of true religion, supplanted by the external forms and mummeries of a gross superstition; the want of a renewal of heart and a change of life, compensated by zeal for the Church, and by a bigoted persecution of those who are out of its pale. It would be easy to enlarge, but we would ask once for all, Are these, and still more fatal errors which have been recognised by the General Council of Trent, and the whole Catholic Church from that day, as essential to salvation, to be considered as among those harmless non-essentials with which the Church of England has no concern, provided the Church of Rome will only continue to hold the doctrine of the Trinity, and certain other articles of faith which are maintained by ourselves?

Mr. Wix stoutly asserts, that 'the Council of Trent insists not on the necessity of invoking the Saints, but only teaches that it is *good and useful* they should be invoked;' and in proof that this is the fact, he cites a modern French writer; but we recommend Mr. Wix, when he next adverts to the decrees of that Council, not to read them through a French translation, but to consult the original. We will give Mr. Wix an English translation of that part of the twenty fifth Session of the Council of Trent, to which this French authority refers, and will place the original in a note. 'This Holy Council commands all Bishops and others having the gift and charge of teaching, that they diligently instruct the faithful (according to the usage of the Catholic and Apostolic Church, received from the earliest times of Christianity, and

‘according to the consent of the Holy Fathers and the decrees  
 ‘of the Holy Councils) *PRIMARILY, respecting the intercession*  
 ‘*and invocation of Saints—the honour due to their Relics,*  
 ‘*and the right use of Images*—teaching them, that the Saints  
 ‘who reign together with Christ, offer their prayers to God for  
 ‘men—that it is *good and useful* suppliantly to invoke them,  
 ‘and to fly for refuge and assistance to their prayers, on account  
 ‘of the blessings obtained of God by his Son Jesus Christ, our  
 ‘Lord, and only Redeemer and Saviour; but that those persons  
 ‘*think impiously*, who deny that the Saints enjoying eter-  
 ‘nal felicity in heaven, ought to be invoked, or who assert  
 ‘either that they do not pray for men, or that invoking  
 ‘them to pray for each of us in particular, is Idolatry, or con-  
 ‘trary to the word of God, or opposed to the honour of  
 ‘Jesus Christ, the only Mediator of God and Man, or that it is  
 ‘foolish to supplicate either vocally or mentally those who reign  
 ‘in heaven. They are also to teach that the holy bodies of the  
 ‘Holy Martyrs, and of others living with Christ, which bodies  
 ‘were the living members of Christ and the temple of the Holy  
 ‘Ghost, and which bodies shall be raised by him to eternal life,  
 ‘and glorified, are to be venerated\* by the faithful—through the  
 ‘means of which bodies many benefits are bestowed by God  
 ‘upon men, so that *they who affirm that* veneration and honour  
 ‘are not due to the relics of the Saints, or that these and other  
 ‘sacred memorials are honoured by the faithful to no purpose,  
 ‘and that the memories of the Saints for the purpose of obtain-  
 ‘ing their succour ought not to be celebrated, are to be utterly  
 ‘condemned as the Church has formerly condemned, and does  
 ‘now condemn them—*IF ANY ONE SHALL TEACH OR THINK CON-*  
 ‘*TRARY TO THESE ORDINANCES, LET HIM BE ACCURSED.*’†

\* The ambiguous use of the word *venero*, in all the decrees and bulls of the Church of Rome, is too well known to be enlarged on here, Cicero, Plautus, and the first ancient authorities, use it in reference to *Divine worship*, as does the Church of Rome, in passages where she can only be understood to speak of the homage due to the Divine Being; but inasmuch as one sense of the word was to *honour or respect* an object, as well as to worship it, the advocates of that Church invariably turn round upon an adversary who charges them with idolatrous worship, and contend that in certain instances they only intend to use the word in its subordinate sense.

† ‘Mandat S. Synodus omnibus Episcopis, et cæteris docendi munus, coramque sustentibus, ut juxta Catholicæ, et Apostolicæ Ecclesiæ usum, a primævis Christianæ religionis temporibus receptum, sanctorumque Patrum consensionem, et Sacrorum Conciliorum decreta in primis de Sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu fideles diligenter instruant; docentes eos, Sanctos una cum Christo regnantes, orationes suas pro hominibus

We will further trouble Mr. Wix, with a translation of the fifth canon of the twenty-second Session of the same amiable Council, subjoining the original Latin, as before. 'If any one shall affirm, that it is an imposture to celebrate Masses in honour of the Saints, and *for the purpose of obtaining their intercession with God* as the Church has intended—LET HIM BE ACCURSED.'\*

We suppose that Mr. Wix will not be likely to contend, that a doctrine which the Church of Rome so solemnly curses a man for gainsaying, is inculcated by that Church, as simply '*good and useful*,' but not as necessary or essential to salvation. Lest, however, there should remain any doubt, either on Mr. Wix's mind, or on the mind of any other advocate of Popery, whether in or out of the Church of England, as to the practice of good Catholics, in respect of Invocation of Saints, and the abuses necessarily connected with it, he will do well to consider, before he issues a third Edition, whether prayers to saints and angels are not as manifest a relic of heathen idolatry, as any error with which the Church of Rome abounds.

In a work entitled "*Popery the Religion of Heathenism*," published last year, there occurs the following passage on this point.

'The Dii Tutelares of the ancient Idolaters, to whom the defence of certain countries was committed, such as Belus among the Babylonians and Assyrians, Osiris and Isis among the

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'Deo offerre; bonum atque utile esse suppliciter eos invocare, et ob beneficia impetranda a Deo per filium ejus Jesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem auxiliumque confugere; illos vero, qui negant, Sanctos æterna felicitate in cælo fruentes invocandos esse, aut qui asserunt, vel illos pro hominibus non orare, vel eorum ut pro nobis etiam singulis orent, invocationem esse idolatriam, vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei et hominum Jesu Christi, vel stultum esse, in cælo regnantibus voce, vel mente supplicare impie sentire. Sanctorum quoque martyrum, et aliorum cum Christo viventium sancta corpora quæ viva membra fuerunt Christi, et templum Spiritus sancti, ab ipso ad æternam vitam suscitanda et glorificanda, a fidelibus veneranda esse; per quæ multa beneficia a Deo hominibus præstantur; ita ut affirmantes, Sanctorum Reliquiis venerationem, atque honorem non deberi; vel eas, aliaque sacra monumenta a fidelibus inutiliter honorari; atque eorum opis impetrandæ causa Sanctorum memorias frustra frequentari, omnino damnandi sint, prout jam pridem eos damnavit, et nunc etiam damnat Ecclesia.—Si quis autem his decretis contraria docuerit, aut senserit; anathema sit.'

\* 'Si quis dixerit, imposturam esse Missas celebrare in honorem Sanctorum, et pro illorum intercessionem apud Deum obtinenda, sicut Ecclesia intendit; anathema sit.'

‘ Egyptians, and Vulcan among the Lemnians, are rivalled by  
 ‘ those Tutelary Saints of the Papacy, who are supposed to  
 ‘ defend particular nations. There is not a nation where Popery  
 ‘ is the religion of the State, which is without its patron Saint.  
 ‘ Thus also the Dii Præsides of the heathen idolaters, to whom  
 ‘ the protection of certain cities was committed, as Apollo at  
 ‘ Delphos, Minerva at Athens, Juno at Carthage, and Quirinus  
 ‘ at Rome, are closely copied by the patron saints of the Romish  
 ‘ cities, there being hardly one without its saint or good angel,  
 ‘ as St. Firmin at Amiens, who walked miraculously with his  
 ‘ head in his hand some hours after it had been cut off; or St.  
 ‘ Januarius at Naples, whose blood still liquifies when his be-  
 ‘ loved city is in danger, and the appearance of whose image  
 ‘ or idol, borne by the priests in public processions, never fails  
 ‘ to stop the eruption of even so unruly a neighbour as Mount  
 ‘ Vesuvius itself. Again, the Dii Patroni of heathenism, whose  
 ‘ office was to preside over the temples and altars, as Jupiter in  
 ‘ the Capitol, Venus in the temple of Paphos, and Diana in  
 ‘ that of Ephesus, are followed by the patron saints of Anti-  
 ‘ Christ; as in England, our Lady of Walsingham, and our  
 ‘ Lady of Ipswich, once existed, precisely as our Lady of  
 ‘ Loretto is now familiar to Italy, or as Diana-Coriphea,  
 ‘ Diana-Ephesia, Venus-Cipria, and Venus-Paphia, were once  
 ‘ familiar to heathenism; and thus also, as the sea and land,  
 ‘ the fire and air, and other created objects, had anciently their  
 ‘ deities, as Neptune, Triton, Vulcan, &c., so now these na-  
 ‘ tural objects have their saints, as St. Christopher, St. Cle-  
 ‘ ment, St. Agatha, &c., nay, even diseases are honoured by  
 ‘ the Papists with special saints, as gods for the cure of them,  
 ‘ as St. Cornelius for the falling-sickness, and St. Apollin for  
 ‘ the tooth-ache, &c., in opposition to the Divine declaration,  
 ‘ “ See now that I, even I, am he; and there is no God with me;  
 ‘ “ I kill, and I make alive; I wound, and I heal; neither is there  
 ‘ “ any that can deliver out of my hand.” (Deut. xxxii, 39.) Should  
 ‘ it be urged in defence of a system which thus robs God of his  
 ‘ honour, that the saints are not so properly considered objects  
 ‘ of worship, as intercessors between God and man, it may be  
 ‘ answered, that the Pagans had thus their Dii Medioximi\*,  
 ‘ whom they also regarded as intermediate intercessors between  
 ‘ the Deity and themselves; an error which, although not with-  
 ‘ out its excuse with them, has no apology among those upon  
 ‘ whom the light of the Gospel has shone, and who are by such  
 ‘ a practice, effectually invalidating and rejecting the revelation  
 ‘ of that Divine Personage, who is expressly declared in the

\* ‘ At ita me Di, Deaq. superi atque inferi, et Medioximi.’ *Plautus Cistellaria*, A. 2. s. 1.



‘ Scriptures of Truth, to be the only Mediator between a Holy God and his guilty creatures.

‘ It is thus also, that the rural deities of the ancient Romans have been copied by their successors of the Romish Church. These formerly presided over the roads, streets, and highways, and were entitled Viales, Semitales, and Compitales. Sometimes their little temples or altars, but still more frequently their rude statues, appeared in the public ways, and travellers used to step aside and pay their devotions at these rural shrines, and solicit a prosperous journey and safe return. *Invoco vos, Lares viales, ut me bene juvetis.* *Plaut. Merc.* 5. 2. (See also *Apulei Florid.* 1.) Now this custom is still common in most Popish countries, but especially in Italy, where the old Hecate in Triviis is replaced by the Maria in Triviis; and in passing along the road, it is common to see travellers on their knees before these rustic altars, which none ever presume to approach without some act of reverence, and even those who are most in haste, or who pass at a distance, are sure to cross themselves, and pull off their hats in token of their devotion. In the same way, wooden crosses frequently appear to invite the same genuflexions and prostrations; and the poor unenlightened postillions would think they deserved to be murdered before the end of their journey, if they should omit the accustomed acts of piety prescribed by their priests, those “blind leaders of the blind.” It is evident that all this multiplication of saints, bears a close affinity to the polytheism of the heathens, the only difference being, that Paganism had avowedly many gods, which the Romish faith has also, but without calling them by the same name. The polite but profligate city of Athens was so full of gods, that a witty philosopher observed, it was easier to find a god there than a man; and thus the endless profusion of saints in the Romish Church has followed close upon antiquity, all of which saints not only worked miracles while they lived, (or they could not have been admitted as saints by the Romish Church,) but their very relics, pictures, and statues, work miracles now they are dead, while they themselves are expressly made the objects of prayer, which no created being can be without gross idolatry in the worshipper. “Sancte Ursula, ora pro nobis:” What is this but first to pray to a Saint to pray to God for the devotee?”

So much for Mr. Wix’s defence of invoking the Saints, respecting which, his language to his new allies is, ‘I am hurt when I hear you charged with idolatry for invoking them:’ to which we do not retort, We are hurt when we hear a Protestant minister attempting an apology for such a system of error and

sin, but willingly leave the whole subject to the reflections of a yet Protestant nation.

Mr. Wix suggests, that in the Council which he recommends, 'the power which the Pope ought to maintain in the Christian Church, in primacy of order, might be discussed.' But can Mr. Wix seriously believe, that any Pope, not under absolute coercion, can consent to relinquish this darling doctrine of Papal Supremacy? and so long as it is to be retained, can he seriously believe that Protestant England, that bright and morning star of the Reformation, will, in compliment to an antichristian usurpation, and in tenderness to this modern scheme of union, consent to tread back her steps to the gross darkness of the age of Philip and Mary, and annul at once all those laws which, from the succeeding reign downwards, have kept the Throne, the Parliament, and the Nation, Protestant? But, 'The Church of England,' Mr. Wix says, 'does not deny the authority of the Pope, but reckons him among the Senior Bishops of the Church of Christ.' Where does Mr. Wix discover such a recognition of authority, when, in the only Article of the Church of England which adverts to his authority, whether spiritual or temporal, that Church expressly declares, that 'the Bishop of Rome has no jurisdiction in this realm of England;' and when the greater part of the Articles openly impugn and deny his authority in spiritual matters, plainly opposed as these Articles are to the whole current of doctrine and practice in the Church over which the Pope presides?

As this address proceeds, we find Mr. Wix's abhorrence of Dissenters increase, as might naturally be expected, in the precise ratio of his approximation to Popery. 'No sound Catholic,' (he says,) 'whether of the Church of Rome or of the Church of England, can unite with Protestants, *while they refuse to be under the discipline of the Church, or to bow to its faith.*' And again, 'The true Church of Christ can never unite with any body of professing Christians who enjoy not the ineffable advantages of a genuine Episcopacy.' Alas! for such heterodox wights as ourselves. We shall do well, however, to mark the contrast which the Writer immediately presents to our view. 'The Church of England,' he says, *professes the same faith with the Church of Rome, in all the essential doctrines of Christianity*, and she believes, consistently with the constitution of the Church of Rome, that *there is no Church without a bishop*. She, therefore, and the Church of Rome, may meet together in Christian love, and become the happy means of drawing multitudes into the same common fold of Jesus Christ.' But how, we would ask, are they to be so drawn in, if not upon the old Romish principle of compulsion? If neither the Church of Rome, nor that of

England, can possibly vouchsafe to receive or recognise any professing Christians who do not believe in the absolute necessity of Episcopacy, are two such orthodox Churches likely to think better of us heretics, when they are more closely united? It is clear then, that all hope of the Dissenters being admitted into this common fold, must be for ever abandoned; they must still be left to the uncovenanted mercies of God, where Mr. Archdeacon Daubeny left them some fifteen or twenty years ago. We are thankful that we have not so learned Christ. But how does all this system of exclusion tally with the *charity* which is so loudly professed throughout this work, as the basis of the whole scheme of union? It seems that when the most violent and monstrous alliance is to be brought about, the Divine principle of Charity is adduced to blind our eyes to the character of the harlot who is offered to us, but that when any prospect of an union is considered between a professedly Protestant Church and her Protestant Dissidents, there is an end of our charity, and all expectation of union is pronounced absolutely hopeless, because, forsooth, these unhappy renegadoes, whatever else they may believe, do not believe in the divine right or indispensable necessity of bishops!

The Address concludes with a politic determination on the Author's part, to waive the challenge which the Roman Catholics have it seems thrown out, namely, that he would just be pleased to consider and answer the insuperable difficulties which oppose themselves to his scheme. This he considers as no affair of his: let the Council, he says, settle them. Give me, he remarks, (in other words,) but this infallible nostrum of a General Council, and I will engage for its universal efficacy, whatever reasons there may be against it. But is it not evident that this burden which Mr. Wix will not touch with one of his fingers, is rather disingenuously cast upon the Council? Is not the reason of his shifting it from his own shoulders, to be found in a silent but strong conviction on his part, that had he attempted to answer the overwhelming arguments which both the Romish and Protestant Church can equally adduce against the possibility of a union, he would have presented in such an attempt the very best proof of the impracticability of the whole scheme? What is his invincible silence here, but a *suppressio veri*? Part of his case indeed appears, but it is only such part of it as he considers capable of explanation, and therefore fit to be brought forward; but as to all or any of those great fundamental points of doctrine and practice which are really at issue between the two Churches, and which must inevitably come into question on the very first day upon which this Holy Council opens its sittings,—we have the silence of the grave. “Let the Council settle them; I meddle not with matters of such grave import; I am unwilling to anticipate the consideration of the subject, or

“to irritate by previous discussion”—Why, these main points are just the whole matter in dispute. If the Church of Rome be in error upon any one of them, she is neither infallible nor immutable, but being, as a Church, both too wise to err and too perfect to improve, it is clear she must continue what she is; and unless the Protestant Church at large be willing to do, what it should seem one member at least of it is prepared to do, namely, to go over to a Church which he declares ‘professes the same faith with the Church of Rome in all the essential doctrines of Christianity,’ then is their mutual meeting in council, one of the most absurd and ridiculous projects ever submitted by a reasonable man to his fellow men.

Mr. Wix having now arrived at the peroration of his Address to the Roman Catholics, and growing somewhat warm with his subject, makes no disguise either of the cause or the object of his scheme. Its cause is to be found, he says, in ‘the schismatic spirit of the day, accompanied as it is with an affectation of candour which amalgamates truth and error, converting all the honourable steadfastness of the disciple of Jesus Christ into one deadly mass of indifference.’ All this Mr. Wix says, he views *‘with horror.’*

The British and Foreign Bible Society he considers as ‘the grand modern engine of religious schism and insubordination,’ and therefore, in spite of all consequences, and notwithstanding he may be ‘considered a visionary, or be charged with a disposition to Popery,’ he is ‘too anxious for the harmony of the Gospel, to be deterred from the expression of his sentiments, and from sounding an alarm, which, by the blessing of God, may yet check the career of schism, and restrain the progress of false doctrine.’ Here then we have his object, which is to check the career of schism, and restrain the progress of false doctrine occasioned by the Bible Society, and similar pernicious engines of mischief, one of which, the Archdeacon of Bath, another alarmist, has denounced in the shape of the Church Missionary Society, and which we strongly suspect Mr. Wix likes no better than he likes the Bible Society. From cause and object, we are then conducted to the means of effecting the object, and this is no other than such a union of the Church of Rome and the Church of England, as may effectually rid the afflicted world of all such evils as have lately sprung up to disturb the profound repose in which the Prince of this world was keeping the goods of his peaceful subjects; a union which, had it indeed been contemplated by one of the Romish Church, would have left us somewhat less cause of surprise, but which, as recommended by a clerical member of the Church of England, and especially as enforced by such an open and unblushing defence of Popery as this is, naturally forces from us the ancient

inquiry: "Will ye plead for Baal? Will ye save him? If he be a God, let him plead for himself." Such however is the dire alternative which Mr. Wix, and we believe many of his school, gladly prefer to the horrors of schism and insubordination, and the terrors of the Bible Society. They have fairly brought themselves to the conclusion, (and they hope to carry a free and enlightened people along with them,) that an alliance with the sworn foes of our National Church and our Protestant State, is preferable to the continued diffusion of light and truth over the whole habitable globe; that there is more to be dreaded from Protestant dissent, than from Spiritual ignorance, and greater danger to be apprehended from cases of individual conversion to holiness of heart and life, than from the whole nation going over to 'the old Religion,' which precisely agrees with our own 'in all the essential doctrines of Christianity;' that the dispersion of the Bible, in England, without note or comment, is far more to be dreaded and deprecated, than the suppression of the Holy Scriptures, and the silencing of faithful ministers throughout this Christian land—two events which are inevitable, if the last Bull of the Pope against the Bible Society and its adherents, is to have any operation in England, declaring, as it does, and as Mr. Wix also does in other, but not less explicit terms, that the Society is a pestilential heresy, which ought to be plucked up by the roots, and that all its supporters are schismatics and heretics, worthy of the severest visitation of ecclesiastical authority. But we restrain our rising indignation and reserve for another Number, the consideration of the Pamphlet itself.

(To be continued.)

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Art. II. 1. *Considérations sur les Principaux Evénemens de la Révolution Française.* Ouvrage Postume de Mad. la Baronne de Staël, publié par M. le Duc de Broglie, et M. le Baron A. de Staël. En trois Tomes. 8vo. pp. 1287. London. 1818.

2. *Considerations on the Principal Events of the French Revolution, &c.*

(Continued from Page 218.)

AT no period, probably, did Mr. Necker enjoy the entire confidence of the King. His merit and his virtues had hardly obliterated previous unfavourable impressions, when he began to suffer from the insinuations of those whom his merit and virtues had made his enemies. His first ministry seems to have been, on the part of the King and his nearest advisers, a compromise of standing prejudices, exacted by the necessities of the time; the second, was a further compromise of definite opinions and wounded pride, at the demand of a still stronger

and more invidious necessity; his last recal implied, not the compromise, but the vanquishment of the royal will. Necker appears to have been rather the adviser than the dictator of the measures of the government. While the great credit of his personal character was employed to give countenance to the plans of others, he was allowed executive influence barely sufficient to carry forward his own. And yet, among all the prominent movers in the Revolution, no two men can be named, so nearly allied, as it regards the simplicity of their characters, the benevolence of their intentions, and their subjection to the dictates of conscience, as this King and this Minister, who, nevertheless, were held in conjunction, more by an exterior necessity, than by the attraction and union of their common virtues. Among the demons of anarchy, there was combination, and concert, and harmony; but the good and honest were jealous and divided. It should seem that the pure selfishness of vice presents fewer obstacles in the way of conjoined efforts, than the scruples and confined apprehensions with which virtue is so often encumbered. The bad easily concur, although they meet together with as many separate designs, as there are individuals in the association. Upright men, on the contrary, though always united in the sameness of their ultimate intentions, are with difficulty brought into combination, because their prejudices borrow an inflexibility from their principles.

It has been common, in and out of France, to speak of Necker's financial administration, as being empirical. Mad. de Staël alludes to this charge of *charlatanisme*, so often advanced against her Father. She contents herself with displaying, generally, the consistency of his political career, the purity of his intentions, and the simplicity of the means to which he had recourse. It cannot be intended that Necker was a mere *practiser*—a man of fact, indisposed towards theory as the guide of practice, or that he was inapt in speculation, or really uninformed upon the subject of political economy, as it was understood in his time; but he is accused of having descended to the use of a lower class of means, in his attempts to retrieve public credit, and of having moved too much in correspondence with popular delusions, by suggesting measures rather specious than efficient. This charge, if there be any justice in it, belongs not to the man, but to the circumstances in which he was placed.

The term empiric, in its more common acceptance, is employed to designate one who makes a traffic of other men's imaginations; who deals in opinion artificially maintained, and who subsists upon his address in the application of expedients, the success of which results wholly from the faith they can command: and

what else is every finance minister whenever public credit is fundamentally fictitious?

In most modern states, credit on a large scale, has become essential to the ordinary movements of government. This being the case, it is only a tranquil and progressive condition of national wealth, which can allow a minister of finance to confine himself entirely within the respectable prescriptions of a well-informed theory. But if a retrogression is taking place, or if the stability of government is threatened, how honest and well instructed soever a minister may be, he is reduced, by the very nature of the case, to the situation of a gambler upon the incalculable chances of futurity; he holds in his hands cards on behalf, at once, of his contemporaries and their successors; and his ability is directed towards the one hope of being able to lengthen out ruin into distress, while the *vis medicatrix* of the social system gradually fills out again the spectre of credit with flesh and sinews.

If the substance be wanting, the means must inevitably be artificial by which it is attempted to maintain opinion in a state of effective equivalence with present necessities. Thus, in a time of national difficulty, the minister who directs this department of government, quacks for the general good, because legitimate art has lost its materials. If he succeeds, he ranks among regular practitioners; if he fails, whatever may be the cause, he is classed among pretenders. The most perfect proficiency in the business of finance, can only give limits and a safer direction to the measures of government, when *expedients* become necessary. But these expedients are founded upon views foreign to the science of political economy. In periods of tranquillity there is more that is arithmetical, and less that is metaphysical, in the management of the State; when, however, a political crisis approaches, the case is reversed. At such a juncture, the obstinacy of what may be termed a mathematical temper in government, may have as fatal an influence, even as imbecility, or profligacy, or maleficent intention. He then is the empiric, who cannot or will not look beyond the relations of metal and paper, when the passions and the imagination of mankind ought to be the subjects of his calculations. Nothing, indeed, is more to be dreaded, than the interference of too much speculation in the direction of affairs, while the movements of the body politic are the results of the invisible and involuntary impulses of a natural condition. The unexcursive spirit of the counting-house is the safe genius of the State, while it moves by its own forces, and in its own track. Such was far from being the case in France, during Necker's administration.

Whatever may be thought of particular measures of Necker's

second administration, it must be remembered, that he uniformly opposed alike the immoralities and the absurdities of the National Assembly relative to finance. Unable to influence the determinations of that incompetent body, by the mere aids of good sense and morality, he at least exposed and protested against the rapine, the barbarities, and the childish devices, by which it was attempted summarily to relieve the wordy pastimes of the members from the uninviting topic of finance. He laboured incessantly to fix the attention of the Assembly upon the serious realities of government. Since this club of country lawyers and Parisian scribblers had assumed to themselves the entire direction of affairs, it seemed but reasonable, that they should, sometimes at least, attend to the indispensable business of the State: but, says Mad. de Staël,

‘ While France had to fear both famine and bankruptcy, the members pronounced harangues, in which they declared, that “Every man holds from nature both the right and the desire to be happy;” and that “Society had its commencement in the relation between father and son;” and other philosophical verities, proper to be discussed in books, and not in assemblies. But if the people were in want of bread, these orators were in want of applause, and a famine of this kind it would have given them much more pain to support.’

If Necker was an empiric, what, we may ask, were those upstart meddlers in state affairs—the leaders of the Assembly? He alone seemed serious, informed, and reasonable in public business; from him alone proceeded what, as it regards substance or style, would have borne a hearing in our English senate. Indeed, if the propositions, the protests, the memorials, addressed by Necker at different times to the Assembly, are brought into comparison with the rhapsodies of the deputies, the impression they produce in contrast, is quite unlike that resulting from the ordinary inequalities in the genius and temper of men: sometimes the idea suggested is that of the directing voice of maturity, amid the sports and clamours of children; sometimes, that of sober reason among the ravings of lunatics, and often, one imagines to hear the remonstrance of virtue, drowned by the yellings of fiends.

The simplicity of Necker’s understanding prescribed to him means too natural, too comprehensible, and too just, to please those whose minds were inveterately perverted by the taste for apparent profoundness and originality in all things, and who had classed common justice, along with common sense, among the aristocratical prejudices. He proposed the equalization of imposts; he practised, to the utmost extent of his influence, a stern economy in the disbursement of the revenue; he suggested loans, so far as they could be secured upon retrenchments, and so far as credit could be re-established by reforms, and by the



publicity of financial affairs. Had he been allowed an adequate influence, and had he continued in place, so promising were appearances in the year 1781, that it is conceivable that under his auspices, the government might have recovered effective strength sufficient to guide, if not to suppress, the revolutionary agitation ; but after his seven years retirement, during which every species of mal-administration had had its pernicious turn, there was no longer left a sphere for the exercise of the better part of Necker's qualifications as a statesman. He brought back with him for the service of his country, nothing efficient but his reputation ; and it may be said that he put out his reputation to usury, to supply the necessities of the moment. This resource availed only for the temporary support of the Throne, and little to the service of the Nation : to himself it was ruinous ; his popularity was ingulphed in the Revolution, nor did it afterwards emerge.

M. Necker, at the period when public opinion brought him back to the ministry, was rather terrified than pleased by his promotion. He had bitterly regretted his place, when he lost it in 1781, because he then felt confident of being able to effect much good. When he was informed of the death of M. de Maurepas, (Necker's rival, whose intrigues had occasioned his dismissal in 1781,) he reproached himself for the resignation he had given in six months before. I have ever present to my recollection his long walks at St. Duen, in which he declared that he was devoured by his self-reproaches and scruples. Every conversation relating to his past ministry, every eulogy on this subject, afflicted him. During the seven years which elapsed between his first and second ministry, he suffered perpetually from witnessing the subversion of his projects for meliorating the condition of France. When the Archbishop of Sens was called into office, he again regretted not having been named ; but when I came to announce to him, at St. Duen, in 1788, his appointment, " Ah," said he, " why have not I had these fifteen months of the Archbishop of Sens ; now, it is too late." He obeyed the royal summons, with a sentiment of sorrow, which, certainly, I did not share with him. He said to me, seeing my joy, " The daughter of a minister feels nothing but pleasure ; she enjoys the reflection of her father's power ; but that power, to him who is charged with it, involves a terrific responsibility." He had but too much ground for these apprehensions.

Necker was never the first mover of innovation, but when the old government was virtually dissolved, and the French people were choosing and cheapening the constitutions of different theorists, he seconded every attempt towards the establishment of popular representation and limited monarchy. Before his first nomination he had visited England, and he carried back with him a confirmed admiration of our political institutions. Dating from the period of his recall to power, in the year 1788, the establishment of the English constitution in France was the leading and favourite object of Necker's public life.

'The institution of a single chamber, and other legislative measures, in which the political system of England was altogether abandoned, gave to M. Necker the greatest uneasiness; for he perceived in this *regalized democracy*, as it was termed, danger, both for the throne and for liberty. The fears suggested by party spirit, have but one direction: wisdom has its fears on both sides. In M. Necker's different writings, may be seen the respect he entertained for the English constitution, as well as the arguments he made use of to recommend the adoption of its fundamental principles in France. It was among the deputies of the popular party, who then ruled every thing, that he met, on this occasion, as determined an opposition, as he had before encountered in the council of the King. Whether as a minister, or a writer, on this subject, he has always adhered to the same principles.'

An efficient hereditary monarchy, limited by the popular representation, and a limited hereditary peerage, the guarantee and the guardian of the other powers, were the desirable objects which he continued to propose alternately to the opposite parties. The same views and wishes, Madame de Staël asserts to have been always entertained by the more reflecting portion of the French people. That the King would have been sincerely contented with the circumscribed exercise of power, there is every reason to believe. Even the Queen is reported to have said, some time in the year 1792, 'Je voudrais qu'il m'en eût coûté un bras, et que la constitution Angloise fut établie en France.'

'Each party, during the last twenty-five years, has in its turn rejected, and regretted the English constitution, according as it has been dominant or vanquished. The nobles themselves invoked it when they were deprived of their political existence; and the popular party, under Bonaparte, would certainly have thought themselves very happy to obtain it.'

At the time of the opening of the States-General, Necker thus addressed the King:

"The course offered to you now, Sire, is to accede to the reasonable wishes of France. Deign to submit yourself to the English constitution. The reign of law will not subject you to any personal constraint; for never will they present to you so many difficulties as your own scruples: and in anticipating the desires of your people, you will but accord to them to-day, that which, perhaps, they will exact from you to-morrow."

It is not easy to imagine, nor does Madame de Staël assist us in this particular, what definite expectation could occupy a mind, so reflecting as that of Necker, when he talked of *establishing the English constitution in France*. Perhaps his intention was only like that of the charioteer, who finding himself inevitably hurrying towards the brink of a precipice, makes for himself and his mad animals the least desperate choice he can, among the ruinous declivities before him.

Necker might, indeed, to some extent, participate in the delusive opinion which may be considered as the leading infatuation of the French revolutionists, namely, that political liberty is a something that may be spoken into existence out of any chaos ; that a constitution is a thing of ink and paper, and that men may be written into civic combination, according to any given pattern, by the plastic ingenuity of enactments. This opinion, to which such costly sacrifices have been made, affords a striking example of the power that may attach to the mere terms of an abstraction, to lead men onward in a course of the boldest experiment. It would not be easy to say which has done the most to take peace from the earth, the empty word Church, or the empty word Constitution. Were human affairs thought of more in the individuality of fact, it would surely never be imagined as a thing possible, to *decree* a change, either in the religious or the civil condition of men. To say, "Be it enacted," is easy enough ; and too often the practical incongruities of legislation are so hidden among the infinite complications of human affairs, that innovators are not forced to read their own folly in their own handwriting. Whence, it might fairly be asked, results this mysterious and incalculable efficacy attributed to a bottle of ink and some skins of parchment ? They are not, in this case, employed as the instruments either of instruction or persuasion ; nor do they serve to represent or embody any external reality. Speculative enactments represent nothing but the fancies of individuals. Were it true, that they did in fact correspond to the fancies—call them wishes, of a whole people, practicable legislation is not the creature of the ephemeral conceits of a nation, but the result, carefully ascertained, of its historical associations, its moral condition, and its political qualifications. No usurpation is more unnatural than that which would make legislation the sovereign disposer of the social world, because it is, in its nature, posterior to fact. Legislation is the watchful follower of circumstances, the disciple of history and of theory, and the servant of futurity.

There are, indeed, infinite imaginable changes in forms, and names, and persons, within the power and determination of legislation, precisely because they are but nominal. Whatever the pen has created, the pen may modify or annihilate. There are also, no doubt, changes within the province of enactments, whose influence upon the minds of men will, in the lapse of years, produce real and important changes in the combination of the political order ; but so far, even in such instances, is legislation from being truly *sovereign*, that this real ultimate change will, a hundred to one, be scarcely at all metaphysically correspondent to the apparent character and actual intention of the enactment from which it sprung. Fundamental and sudden

changes in forms of government have also been produced by force; but as they take place only when circumstances have prostrated the general will, they are always for the worse, so far as political liberty is concerned. We know not that history offers a single example of a sudden, great, and essential change in the constitution of men in society, but what has been virtually, if not obviously, the work and triumph of force, or of terror. The American revolution is far from being an exception to this assertion, because it was a mere re-organization of the existing elements of a free government, in a form suited to the new circumstances of the people.

The successful establishment of Republicanism in America, did, however, very apparently inspire and imbolden the inconsiderate enterprises of the French revolutionists. Caught by the obvious features of the case, they lost the true political lesson contained in that example; a lesson addressed rather to governors, than to the governed, and which taught that no force is adequate to contain a people under partial institutions, who are already free in their habits, their opinions, and their public virtue.

The American constitution, in its spirit, and even in its details, is but a cheap edition of the English constitution, under the reflection of which, the national character had been formed; shorn, indeed, of royalty and nobility, because the actual presence of royalty and nobility had not influenced the political education of the people. Nothing, then, in such a case, could be more natural, or purely spontaneous, than that on the occasion of a formal disruption from the parent state, a colonial autocracy, formed and consolidated by some years of war, should settle into republicanism. There was far less real change; (and therefore so much less speculation,) implied in the establishment of pure republicanism in America, than must have occurred in placing even the humblest constitutional limits to the old French monarchy. Here—would have been the recognition of another principle, the introduction of another spirit; there, only the organization of a principle, and the regulation of a spirit, which had long ruled in the character of the people.

In America, the least important of those features of the national condition, which appeared to justify the establishment of this (generally) chimerical form of government, was the prevalence of the noisy wish for republicanism; but had this been all, the American confederation would long ago have fallen into the hands of two or three of their captains. But in all those respects in which a people are qualified to assume the management of their own political affairs, and to enjoy a large share of personal liberty, the American and the French character were in direct contrast. The people of the United States, though sus-

ceptible of national enthusiasm, were habituated to reflection and calculation; they possessed sound ideas of common justice, respect for the rights of property, esteem for human life individually, and a decided preference for domestic duties and comforts. Among the leaders of the American revolution, there was less philosophizing, but more reason; less haranguing, but more acting; less talking of the rights of man, but more respect for them.

The French, we say, entirely mistook the real instruction proffered by the American revolution. They leapt unfledged from the precipice, because they had seen the eagle fly; and intent upon the pleasures of flight, they forgot that those animals alone can sustain themselves, who have wings. They imagined that the paper wings, furnished in a day by their political mechanists, would contend with the winds, equally as well as the real and excellent organ provided by nature.

It is common to apologize for the revolutionary disorders which generally attend theorizing attempts in legislation, by saying that the minds of the people were not, perhaps, quite prepared for the great and sudden change effected in their political relations; that they were not yet qualified for the wise enjoyment of liberty, &c. To what does this apology amount, but to an acknowledgement that no change correspondent to that upon paper, had taken place; that legislation has arbitrarily exceeded its commission, and that, instead of being the faithful reflection of some moral reality, the work is a mere fiction, which cannot survive a day beyond the expiration of that public enthusiasm, by whose heat it has been engendered, or the adequacy of the force which a faction may have at command? Whenever it may truly be said, that a people are *prepared* for a political change, the business of legislation is, essentially, only to enregister the formalities of a previous transition. So safe and humble an employment as this, it is apparent, would have had no charms for the courageous sages of the French revolution. And what, in fact, did their labours produce, but the wanton exhibition of successive phantoms, built up of paper, and inscribed with portentous hieroglyphics, which, instead of guiding, could only craze the beholders?

The temper, the will, and the opinions of a portion of the French people, it is very true, had undergone a real and great change, during the reign of Louis XVI: but what was the character of this change? They had become conscious of political destitution; they had been told that they were slaves, but they had not acquired the qualities of freemen along with the information. From the pitiable condition of patient misery, the mass of the people had advanced into the formidable, but not more hopeful condition of untaught, unintelligent revolt.

Instead of sighs and tears; there were murmurs and curses; instead of servile frivolity, there was savage frivolity; in the place of political superstition, there was political fanaticism. Neither collectively, nor in any single class, did France present the smallest portion of those moral elements, of which the English constitution exhibits the combination. It will no longer be true that effects are as their causes, if a mob of intoxicated Helots (such a designation is a needful apology for their atrocities) may, by a stroke of the pen, or the mere force of legislative machinery, be rendered competent to the functions of a sober, thinking, and comparatively virtuous people.

That the English constitution is the constitution of Englishmen, is not a mere truism; it should point vagrant theorists of all countries to return to their homes; and while they philosophize for *man*, learn to legislate for *men*.

Force, or fanaticism, had it happened to take that direction, might perhaps for a month, or a year, have held Frenchmen together in some burlesque resemblance of the English, or of the American constitution; and perhaps it was the delusive expectation of those who laboured to bring about such an event, that if any thing, whether reason, or force, or fancy, could but tie or pin the parts together for a time, the conjunction would of itself have produced the principle of its own permanence; and thus it was hoped, that what is essentially of the nature of an effect, would become cause, no one can tell how, in mere accommodation to the exigency of the case.

In England, the strange conceit has never been acted upon, of using laws as a medicament for the artificial production of the spirit of freedom. Our several English revolutions in extension or in confirmation of liberty, have ever followed at some distance behind the improved condition and better instructed sentiments of the people; and the results of these revolutions have been permanent, because innovations have rather fallen below than risen above the level of that real progression from which they resulted. Every political good which we possess, has been called for again and again, till long anticipation has already familiarized the boon, and thus prevented the hazards of acquisition. Our safe legislation, though quick of sight, has been hard of hearing. In France, it was imagined, even by the more enlightened class of revolutionists, not merely to place political institutions at a presumptuous distance in advance of the real condition of the people, but to subject a country in the very last stage of sophistication, to a system purely metaphysical; a system which supposed each individual of the thirty millions of the French people to be a simple abstraction of humanity. But the proper and characteristic events of the Revolution, have sufficiently

mocked at the idea of stemming the inevitable torrent of human affairs, by such straws as the decrees of any houseful of theorists.

It is probable that those who, with Necker, favoured the delusion of the day, by talking of the English constitution for France, had they scrutinized their own intentions, would have found them resolve into nothing more substantial, than the wish that the people of France were what the people of England are; and then these speculatists may be allowed to wish for English institutions in France, with the same sort of reason that allows us to wish that the vine and the olive of Spain were established in England.

After Necker had finally retired from public life, he continued, from time to time, to publish on French affairs. If he seems in some degree to have entertained the seductive idea, that legislation may, with impunity, take its own course on the open field of speculation, he did not fail to perceive the multiplied incongruities of the governments established by the Parisian clubs: he predicted also their certain termination in a military despotism.

We quote from a work published a short time before the death of the King.

‘ I will presume to say, the political hierarchy established by the National Assembly, seemed to demand, more than any other social institution, the efficient intervention of the Monarch. This august mediation alone could preserve an interval between so many assimilated powers; between so many titles of like import; between so many dignitaries, all equal in their primitive condition, and again, so near one to the other in the nature of their functions and the *mobility* of their places: that alone could vivify, in some measure, the abstract and merely constitutional gradations which are henceforth to compose the ladder of subordination. I see truly—Primary assemblies which nominate an electoral body—This electoral body which chooses deputies to the national assembly—This assembly which enacts, and which requires of the King to sanction and to promulgate its enactments—The King who addresses the decrees to the departments—The departments which transmit them to the districts—The districts which give their orders to the municipalities—The municipalities which, for the execution of the decrees, requires the aid of the national guard—The national guard which is to keep the people in order—The people who are to obey.

‘ One perceives in this succession, an order of integers, to which there is nothing to object, one, two, three, four, five, six, seven, eight, nine, ten: one thing follows another to perfection; but in government—in matters of obedience, it is by the alliances, it is by the moral relations of the different au-

'thorities, that the general order is maintained. The legislator  
 'would have but too easy a task, if, to put in movement the  
 'great social machine which secures the submission of the many  
 'to the wisdom of the few, it sufficed duly to conjugate the  
 'verb, *to command*, and to say, like the school-boy, "I will  
 '"command, thou shalt command, he shall command, we will  
 '"command, &c." To establish an effective subordination, and  
 'to secure the proper play of all the movements, ascending and  
 'descending, it is indispensable that there should be among all  
 'the conceded superiorities, a proportionate gradation of con-  
 'sideration and respect. There must be, from rank to rank,  
 'some imposing distinction, and at the summit of these gra-  
 'dations, a power, which by a mixture of something real, and  
 'something imaginary, exerts an efficient influence over the  
 'entire of the political hierarchy. There are no countries in  
 'which all distinctions are so completely effaced, as under the  
 'despotic caliphates of the East; nor any, where punishments  
 'are more rapid, more severe, or more frequent. The heads of  
 'the judicial and administrative departments, have, there, a single  
 'decoration, which serves for all purposes—a train of janissaries,  
 'mutes, and executioners.'

Necker, sheltered by the mercy (if such it must be called) of the Directory, finished his days tranquilly at Coppet.

'Switzerland being threatened with a speedy invasion, I quitted Paris,  
 says Mad. de Staël, in the month of January, 1798, in order to rejoin  
 my Father at Coppet. His name was still inscribed upon the list of  
 emigrants; and a positive law condemned to death any emigrant who  
 should remain in a country occupied by French troops. I exerted my  
 utmost influence to induce him to quit his abode; but he had resolved  
 to remain. "At my age," said he, "a man cannot become a wanderer  
 upon the face of the earth." I believe his secret motive was an  
 unwillingness to separate himself from the grave of my Mother. He  
 had, on this subject, a superstition of the heart, which he would have  
 sacrificed, only to the interests of his family, but never to his personal  
 welfare. During the four years which had passed since he had lost the  
 companion of his life, there had scarcely been a day in which he had  
 not visited the spot where she reposed; and in leaving Coppet, he  
 would have imagined that he was abandoning her.

'When the entrance of the French was positively announced, we re-  
 mained alone, my Father and myself, in his house at Coppet, with my  
 children, then young. On the day fixed for the violation of the Swiss  
 territory, the curiosity of our people led them to the bottom of the  
 avenue; and my father and myself, awaiting our fate, placed ourselves  
 in a balcony, from whence we could see the high road by which the  
 troops were to arrive. Although it was in the middle of winter, the day  
 was perfectly fine. The Alps were reflected in the lake, and the sound  
 of the drum alone disturbed the calm of the scene. My heart beat  
 cruelly from the apprehension of the danger with which my Father was



menaced. I knew, indeed, that the Directory spoke of him with respect, but I was aware, also, of the influence of revolutionary laws over those who had made them. At the moment that the French troops passed the frontier of the Helvetic Confederacy, I saw an officer quit his troops, and advance towards our house. A death-like terror seized me; but what he said presently re-assured me. He was commissioned by the Directory, to offer a protection to my Father. This officer, well known since as Marshal Suchet, behaved towards us with the greatest politeness; and his staff, whom he introduced the next day to my Father, followed his example.

‘The day of the first battle between the Swiss and the French, although Coppet is thirty leagues from Berne, we heard, in the silence of the evening, the sound of the cannon, which was repeated again and again, by the long mountain echoes. One hardly breathed, in order better to distinguish this fatal sound; and although every probability was on the side of the French, one hoped even for a miracle in favour of justice: but, of justice, time only is the omnipotent ally. The Swiss troops were vanquished in pitched battle: the people, however, continued long to defend themselves in their mountains: women and children carried arms; priests were massacred at the foot of the altar. But as there was in this narrow space a national will, the French were obliged to negotiate with it. Never did these little Cantons accept this metaphysical gift—the Republic—one and indivisible—which the Directory offered to them at the cannon’s mouth.’

Mad. de Staël thus concludes the portion of her work which relates to her Father:

‘M. Necker disdained every thing Machiavelian in policy, empirical in finance, and arbitrary in government. He thought that the highest skill consists in placing the social system in harmony with those silent, but immutable laws, to which the Supreme Being has subjected human nature. On this ground let him be attacked, for it is here, were he living, that he would still place himself. He pretended not to that order of talent which is essential to the demagogue, or the despot. There was too much of the spirit of order in his understanding, and of peace in his soul, for him to be fit to command in these great irregularities of nature, which devour the age and the nation in which they appear. But had he been born an Englishman, I say with pride, that, as a minister, he would have been surpassed by no one; he was more a friend of liberty than Mr. Pitt, more austere in principle than Mr. Fox, and not less eloquent, nor less energetic, nor less inspired by the dignity of the State, than Lord Chatham. Ah! would, that, like him, he had pronounced his last words in the senate of his country; in the midst of a nation, competent to appreciate his merit, and disposed to reward that merit by its gratitude; a nation whose enthusiasm, far from being the prerogative of servitude, is the recompense of virtue.’

Louis XVI. received his initiation in government, under the direction of a man who was infected with all the characteristic prejudices of a despotic court.

‘ The first choice which the King made of a prime minister, was M. de Maurepas. No philosophical innovator, truly, was this old courtier ! During forty years of exile, no sentiment had occupied his mind, but regret at not having been able to prevent his disgrace. It was no courageous act which had brought upon him this disgrace : an unsuccessful intrigue was the sole recollection he carried with him in his retreat ; and he returned from it as frivolous as if he had been but a day banished from this court—the one object of his thoughts. Louis XVI. chose M. de Maurepas from a sentiment of respect for age, a sentiment, no doubt, highly creditable to a young king. The art of government, with M. de Maurepas, consisted in the ability to rule the monarch, and to please those by whom he was surrounded. With general ideas of any kind he held no correspondence : he knew only that of which no minister could be ignorant, that money was essential to the support of government, and that the parliaments grew every day more reluctant to enregister new imposts.’

Perplexed with these difficulties, Maurepas himself proposed to the King to nominate Necker to the ministry of the finances.

‘ M. Maurepas made choice of him, solely with the hope of his finding the means of drawing money into the royal treasury. M. Maurepas had never reflected upon the connexion between public credit and the general measures of administration. He imagined then, that M. Necker might re-establish the fortune of the State, like that of a private concern, by means of some happy speculations. Nothing could be more superficial than such a view of the finances of a great empire. The revolution which was then apparent in the public mind, could not be prevented from affecting the very centre of the State, but in satisfying opinion by all the reforms which it desired. It was requisite even to move in advance of opinion, lest it should trample upon those who opposed it. A minister of finance cannot be a juggler, employed only in passing money from one coffer to another, without possessing any real means either of augmenting the receipts, or of diminishing the expenses. An equilibrium between the one and the other can be established by no other means than those of economy, taxes, or credit ; and each of these resources requires the support of public opinion. Arbitrary governments, whether revolutionary or despotic, have recourse, for the supply of war, to forced loans—extraordinary contributions, and the issue of paper money ; for no country either can, or ought to carry on war, upon its ordinary revenue. Credit, then, is the true modern discovery which has connected governments with the people. It is the need of credit which obliges governments to consult public opinion. And in the same way that commerce has civilized nations, credit, which is a consequence of commerce, has rendered necessary some constitutional forms, in order to secure publicity in the management of the revenue, and to guarantee the engagements with the public creditor. How is it possible that credit can rest upon the responsibility of mistresses, favourites, or ministers, who are changed every day at the courts of kings ! What father will consign the fortune of his children to such a lottery ?’

‘ M. de Maurepas assisted always in the transaction of business with

the King and the ministers; but during a fit of the gout, M. Necker, finding himself alone with the King, obtained from him the dismissal of M. de Sartines, and the nomination of the Marshal de Castries, to the ministry of the marines. M. de Sartines was an example of the kind of choice of ministers which is made under monarchies, where the liberty of the press and a popular representation do not make it necessary to employ men, of talent. He might have made an excellent superintendant of police: it was to some intrigue that he owed his elevation to the ministry of the marine. M. Necker called upon him some days after his nomination; he had covered the floor of his room with maps, and said to M. Necker, walking to and fro in his study, "See what progress I have already made; I can put my hand upon this map with my eyes shut, and shew you which are the four quarters of the globe." This measure of information would not have been deemed in England, a sufficient qualification for a first Lord of the Admiralty!

Necker's interference on this occasion, made Maurepas his enemy, and by his intrigues, Mad. de Staël affirms, her father was too easily provoked to retire from his post. Maurepas, it should be said, has been spoken of by some writers, with much more respect. It cannot be doubted, however, that his influence over the mind of the King, was inauspicious, as it respected the circumstances of the times.

M. de Calonne (Necker's successor) passed for a man of distinguished abilities. He was believed to possess superior talent, because he treated the most serious subjects—virtue included—with levity. It is a great error with which the French have been chargeable, to imagine, that unprincipled men have wonderful resources in their genius. Crimes which spring from the impulses of passion, denote, not unfrequently, extraordinary powers of mind; but corruption and intrigue belong to a species of mediocrity which forbids a man to be useful to any but himself. It would be a nearer approach to the truth, to say, that he is incapable of public affairs, who has devoted his life to the artificial management of circumstances and of persons. Such was M. de Calonne; and still, in his own way, the frivolity of his character pursued him: he did not do ill cleverly, even when he wished it.

A reputation founded upon the suffrages of women in whose society he had passed his life, called him to the ministry. The King, influenced by his conscientious instinct, resisted for some time this choice: the Queen participated in the repugnance of the King, although she was surrounded by persons of a different opinion. It seemed as though they had both a pre-sentiment of the misfortunes which a character of this order would bring upon them. I repeat, that no individual can be accused as the author of the revolution; but if an individual is to be named, it is upon the misconduct of M. de Calonne that the charge must be fixed. He endeavoured to please the Court by scattering money with both hands: he encouraged the King, the Queen, and the Princes, to put no limit to any of their wishes, assuring them, that luxury was the source of prosperity to the State. Prodigality he

called a *large economy*. The levity of M. de Calonne was rather in his principles than in his manner: it seemed to him brilliant to sport with difficulties; and in truth it would have been so, if he had actually triumphed over them: but when these difficulties prove too strong for him who gives himself the air of commanding them, his negligent confidence renders him only so much the more ridiculous.'

The early movements of the Revolution were effected by men of extraordinary talent. It is attributable to causes which we have already noticed, that little more than the names of most of these distinguished persons will descend to posterity. It will be regretted that Mad. de Staël has not devoted a larger portion of her work, to the delineation of characters in whose society she lived, and whose genius, and, in some cases, whose virtues, were well worthy of her pen. The reader is disappointed at finding nothing more than a passing mention of names, such as those of Clermont-Tonnere, Rochefoucauld, Montmorenci, Lally Tolendal, Narbonne, Dupont de Nemours, Thuret, Barnave, Chapelier, Lameth: of La Fayette, the most interesting of all the revolutionary characters, more indeed is said, but we find little in addition to the information already to be met with in a variety of publications. The instruction desirable from history, depends very greatly upon the knowledge we have of the dispositions of individuals; in this respect the history of the French revolution is very deficient in materials.

'A few individuals among the nobles and the clergy, the first persons in the country, sided with the popular party: many enlightened men also were found among the deputies of the third order. The France of that time must not be judged of by the France of the present day. Twenty years of continued dangers have unhappily accustomed the French to employ their faculties only in the protection of their individual interests; but in 1789, there existed many men of superior and philosophical minds. Why then, it may be said, not adhere to the system under which these men had been formed? It was not the government, but the increased intelligence of the age, which had developed all this talent, and those who were conscious of possessing it felt a necessity of bringing it into exercise. However, the ignorance of the people of Paris, and still more that of the provincial population—this ignorance, the result of a long oppression, and of the little care taken of the education of the lower classes, menaced France with all the calamities she has laboured under. There were, perhaps, as many distinguished men among us, as among the English; but the mass of good sense of which a free people is possessed, existed not in France. A religion founded upon examination, public instruction, popular elections, and the liberty of the press, are means of improvement, which have operated more than a hundred years in England. The third order wished that the French people should be enriched by the participation of these benefits. Public opinion seconded this wish with energy.

But the third order, being the strongest party, needed eminently the virtue of moderation, but, unhappily this is the virtue it has been the least disposed to exercise.

The deputies of the third order were divided into two parties; the leaders of the one party were Mounier and Malouet; of the other, Mirabeau and Sieyes; the former wished for a constitution in two chambers, and cherished the hope of obtaining it from the King and the nobles, by conciliatory measures. The other party was influenced rather by passions than opinions, although it had the advantage in point of talent.

Mounier was the leader of the calm and well-concerted revolution in Dauphiny: he was a man (*passionnément raisonnable*) enthusiastically reasonable; more enlightened than eloquent, but constant and firm in his course, that is to say, so far as he had the option of choosing his own course. Malouet, in whatever circumstances he has been placed, has always been guided by his conscience: I have never known a soul more pure; and if he has wanted the qualities requisite to give efficiency to his efforts, it is because he has passed through public life without mingling with men, confiding to the proper evidence of truth, without attending to the means required to bring home conviction to other minds.

Mirabeau, who knew all, and foresaw all, employed the thunders of his eloquence only with the view to regain the rank from which his immoralities had degraded him. Sieyes was the mysterious oracle of the events which were in preparation: he has, it cannot be denied, a mind of pre-eminent power and comprehension; but this mind is guided by a wayward temper. And as it is difficult to draw a word from him, what he does utter passes, from its rarity, for commands, or for prophecies.

In describing the state of parties in the Constituent Assembly, the Abbé Sieyes is again introduced.

In the first rank on the populous side of the assembly, appeared the Abbé Sieyes; isolated by his character, though thronged by the admirers of his genius. Till the age of forty he had led a solitary life, reflecting upon political questions, and bringing to bear upon this subject a great power of abstraction. But he was not formed for communication with other men—quickly irritated by opposition, and perpetually irritating others in his turn. However, as he possessed a very superior understanding, and had a laconic and cutting mode of expression, he was habitually treated in the assembly with an almost superstitious respect. Mirabeau wished for nothing better than to yield to the silence of the Abbé Sieyes the precedence, even over his own eloquence; for this kind of rivalry is not formidable.

It was imagined that Sieyes—this mysterious man, possessed secrets in the science of constitutions of which it was hoped to see the astonishing effects when he should deign to reveal them. Some younger persons, and even men of great power of mind, professed the highest admiration of him. And it was permitted to praise him, at the expense of all competitors, because he, on no occasion, committed himself so far as to be judged of without a reserve.

‘It was well known, that he detested the distinctions of nobility; nevertheless he had so far forgotten the priest, as to lose his attachment to the clergy; which was clearly manifested while the suppression of tithes was in agitation. “They would be free, but they know not how to be just,” said he, on this occasion: all the errors of the Assembly were comprehended in these words; but they should have been applied equally to all the classes of the community who had a right to pecuniary indemnification. The attachment of the Abbé Sieyès to the clergy, would have ruined the credit of any man but himself, with the popular party; but in consideration of his hatred to the nobles, the Mountain faction pardoned his weakness in regard to priests. The superiority of the understanding of the Abbé Sieyès could not prevail over the misanthropy of his character. The human race displeased him, and he could not bring himself to deal with it. One might have said, that he wished to have to do with some order of beings different from men, and that he has turned his back upon the world, because he could not find upon the earth a species more to his taste.’

When the Abbé Sieyès saw the fabric, the contrivance of which was the result of his forty years meditation, brought to the ground by a single angry stamp of the imperial foot of Bonaparte, he remained, it is probable, still unconvinced of the radical folly of political ideology, and perhaps attributed the catastrophe to some needful pin, which he had himself forgotten, or which had been removed by his coadjutors. At any rate, he afterwards patiently set to work again, at the command of Bonaparte, to build another house of cards. This new constitution was, though much less to the taste of the artist, more permanent than his earlier attempts, and for this reason, that no other use was made of it by its discreet proprietor, than as a state pageant, to be wheeled out and wondered at on holydays.

‘Bonaparte, who did not lose his time either in the contemplation of abstract ideas, or in the despondencies of ill-humour, perceived quickly in what respects the system of Sieyès might be useful to him, and that was, in the artist-like way in which he contrived to neutralize the principle of popular elections. Sieyès substituted lists of candidates, from which the senate was to choose the members of the legislative body, and of the tribunate. In this constitution, the tribunate of a hundred persons was to speak, and the legislative body, composed of two hundred and fifty, was to be silent: but who could tell why this permission was granted to the one, or this restraint imposed upon the other? When Bonaparte was assured that he had to do only with paid men, divided into three bodies, and nominated the one by the other, he believed himself certain of attaining his object. This showy name of tribune signified a pensioner for five years; and this great name of senator, a pensioner for life. Bonaparte uttered his will in different tones; now by the sage voice of the senate, now by the prompted cries of the tribunes, and again, by the silent inquiries of the legislative body; and this piece

in three parts, was to pass as the voice of the nation, although one master spoke in all.

‘Bonaparte, by himself, would not then have been able, perhaps, to effect so great a change in principles generally admitted. It was necessary, in this instance, that the philosopher should subserve the design of the usurper. Not, assuredly, that Sieyes wished to establish tyranny in France; one must do him the justice to say, that he has never taken part in such an attempt: and besides, a man of so much mind could not be pleased with the authority of a single man, unless that man were himself. But by his metaphysics he obscured the very simple question of election; and it was under the shade of these clouds that Bonaparte assumed with impunity despotic power.’

The personages and the acts of the National Assembly, the first of the revolutionary conventions, will rescue it from the oblivion into which its successors, the Legislative Assembly and the National Convention have, of course, fallen. The political errors or crimes of gentlemen and scholars, and such were perhaps the majority of the deputies to the States-General, afford instruction, interest the feelings, and demand to be examined individually: but there is no individuality in vulgarity. The public crimes and absurdities of rude and uneducated men, who, in times of disorder, start forward from sordid occupations, can be treated of only *en masse*; they neither present materials for reflection, nor stimulate curiosity. The dignity of history is degraded into the gossiping inanity of a provincial journal, if it must detail the names, and acts, and sayings of men, capable of being known only through the opportunity that has happened to them of becoming notorious in mischief. Besides, the narration of vulgar crime, while it may whisper a pernicious ambition to unquiet spirits in the lower classes, tends to provoke a feeling of disgust in the higher ranks, unfavourable to the spirit of liberty and to benevolent sentiments. Madame de Staël’s good taste has dictated to her a dignified brevity on topics of this class. But to return to the National Assembly: Its most distinguished member, in point of talent, was the Count de Mirabeau.

‘I shall never forget the day preceding the opening of the States-General, on which the twelve hundred deputies of France were seen going in procession to church to hear mass. It was a spectacle very novel and imposing to the French: the entire population of Versailles, as well as those drawn by curiosity from Paris, were assembled to behold it. This new kind of authority in the State, of which neither the nature nor the power were yet understood, astonished those who hitherto had not reflected on the rights of the people. The Nobility having fallen from its splendour by the habits and spirit of a court life, by alliances with recently ennobled families, and by a long peace, and the clergy possessing no longer the ascendancy of exclusive knowledge, which had belonged to them in the dark ages, the importance of the deputies of the third

order, was in the same proportion augmented. Their black dresses and mantles, their assured looks, their imposing number, fixed all eyes upon them. Men of letters, merchants, a great number of lawyers, composed this third order. Some nobles had become deputies of the third order : among these, the most conspicuous was the Count de Mirabeau. The opinion that was entertained of his talent, was singularly increased by the fear caused by his immoralities ; and yet it was these immoralities which destroyed the influence his astonishing powers of mind would otherwise have obtained for him. It was difficult to withdraw the eye from him, for any length of time, after he had been once perceived : his immense head of hair distinguished him in the crowd ; one might fancy, that, like Samson, it was the symbol of his power. His face derived expression, even from its very ugliness ; the whole of his figure suggested the idea of insubordinate force ; in a word, of that sort of force which one imagines as characteristic of a tribune of the people. Of the six hundred deputies of the third order, no name but his had yet attracted attention ; though among them there were many men truly respectable, and many very formidable. The spirit of faction had begun to hover over France, and it could be brought to the ground, only by wisdom, or by power. But if opinion had already undermined power, what could be done if wisdom also were wanting ?

‘ When Mirabeau first appeared in the States-General, a murmur went round the Assembly ; he understood the import of it ; but crossing the hall haughtily to his place, he had the air of preparing to create disorder enough in the State, to confound the gradations of respect, as well as all others. M. Necker was covered with applauses when he appeared ; his popularity was then entire ; and the King might have employed it usefully in remaining faithful to the system whose fundamental principles he had adopted.

‘ When the King placed himself on the throne in the midst of this assembly, I felt, for the first time, an emotion of fear. I observed at once that the Queen was much agitated : she did not arrive till after the appointed hour, and the freshness of her complexion was impaired. The King pronounced his speech with his usual simplicity of manner ; but the countenances of the Deputies indicated more energy than that of the Monarch ; and this contrast could not but occasion anxiety at a time when, nothing being yet determined, strength was required on both sides.

‘ It might be said, that in all the eras of history, there are personages who may be considered as the representatives of the good and evil principle. Such were Cicero and Catiline in Rome : such were Necker and Mirabeau in France. Mirabeau, endowed with a mind of the greatest energy and comprehension, believed himself to possess the power to overthrow the existing government, and to establish on its ruins any order of things that was the work of his hands. This gigantic project destroyed France, and destroyed himself : he conducted himself, from the first, in the spirit of faction, although his real manner of thinking was that of a profound statesman. Having passed his life, till the age of forty years, in prosecutions, violences, and prisons, he was banished



from good company, and it was his first wish to be re-admitted into it. But he must set fire to the social edifice, before the saloons of Paris could be open to him. Mirabeau, like all unprincipled men, looked first at his personal interest in public affairs, and his foresight was bounded by his selfishness. He endeavoured to exasperate the minds of the people against the measures of the Court, and inspired the Parisians with a certain fear of appearing good-tempered enough to be duped—a fear this, which always operates with them, for they would especially be thought sagacious, and formidable.

‘Mirabeau hastened to proclaim the most disorganizing principles—he, whose understanding, apart from his character, was perfectly wise and enlightened. M. Necker has said of him, in one of his works, that he was the tribune by policy, and the aristocrat by taste: nothing could better paint him. Not only had he too much understanding to allow of his thinking democracy possible in France, but this form of government, had it been practicable, would not have interested him. His vanity attached itself strongly to the advantage of noble birth. In speaking of the massacre of the Protestants, he was heard to say, “Admiral Coligny, who (by parenthesis,) was my ancestor;” so fond was he of referring to his pretensions to nobility. His expensive tastes rendered money very necessary to him; and M. Necker has been blamed for not having bribed him at the opening of the States-General. The other ministers were charged with this sort of business, which did not suit M. Necker’s character. Besides, Mirabeau, whether or not he had accepted the money of the Court, was resolved to make himself the master, and not the tool of this Court; and he would never have been persuaded to renounce his demagogue power, till this power had placed him at the head of government. He defended the union of all the powers in a single assembly, although he knew perfectly that such a political organization was destructive of every thing good; but he felt that France would thus be in his hands, and that he should be able, after having precipitated it into confusion, to extricate it at his will. Morality is the science of sciences, viewing it only under the idea of calculation; and there is always a narrowness in the minds of those who have perceived nothing of the harmony between the nature of things and the duties of man. “La petite morale tue la grande:” a minute morality destroys an enlarged morality, Mirabeau often repeated: but the occasion for this enlarged morality, according to his notion of it, hardly presented itself once in the course of his life.

‘He had more mind than talent; and it was never without effort that he spoke *extempore* at the tribune. This want of readiness obliged him to have recourse to the assistance of his friends in all his works; but yet, none of them, after his death, could have written that with which he knew how to inspire them. Speaking of the abbé Maury, he said, “When he is in the right, we dispute; when he is in the wrong, I crush him:” but it was because the abbé Maury often defended, even a good cause, with that sort of fecundity which never flows from the inmost feeling of the soul. If the ministers had been admitted into the assembly, M. Necker, who more than any one knew how to express himself

with force and warmth, would, I believe, have triumphed over Mirabeau: but he was confined to memorials, and could not enter into the discussion. Mirabeau attacked the minister in his absence, while he praised his goodness, his generosity, his popularity, with an artful respect particularly formidable; nevertheless, he sincerely admired M. Necker, and did not conceal it from his friends; but he well knew, that a character so scrupulous could never ally itself to his own; he strove therefore to destroy its influence.

‘Nature had been liberal to him in giving him both defects and advantages of the kind to influence a popular assembly; asperity, pleasantry, power, originality. When he rose to speak, when he ascended the tribune, the curiosity of every one was excited. No one esteemed him, but, so high an idea was entertained of his powers, that no one dared attack him, if we except those of the aristocrats, who, not using the weapon of speech, sent him challenge after challenge to fight. He constantly declined these offers, only noting down in his pocket-book all the propositions of this kind that were addressed to him, and promising to reply to them after the dissolution of the assembly. “It is not just,” said he, speaking of a worthy gentleman of I know not what province, “that I should expose a man of genius like me, against a blockhead like him.” And though it seems strange in a country like France, this conduct did not impair his reputation, it did not even bring his courage into suspicion: there was something so martial in his mind, so bold in his manners, that it was impossible to accuse such a man of feeling fear.

‘Nothing could be more *impressive*, if one may so speak, than the voice of Mirabeau: his action, the cutting words of which he made use, did not come perhaps purely from the soul, that is to say, from an interior emotion, but one felt a living power in his discourse, the effect of which was prodigious.

‘However, it would not be just to see in Mirabeau only his vices: with so much genuine talent there has always been some mixture of good sentiments. But he had no conscience in politics; and this is the great error of which individuals, as well as assemblies, must so often be accused in France. Some are thinking of popularity, some of honours, many of money, some (and they are the more respectable party) of the triumph of their particular opinion: but where are those who calmly ask their hearts, what is their duty, without heeding the sacrifice, however great it may be, which this duty exacts of them?’

It is only amid extraordinary events, that any talent could enable a man to make himself, as it were, master of the affairs of a nation, in a public course of less than two years’ duration. The States General met in May, 1789; Mirabeau died in April, 1791.

‘I have had in my hands a letter of Mirabeau, written to be shewn to the King: he there offered all his aid towards the establishment of a monarchy, powerful and respectable, but limited. He makes use, among others, of this remarkable expression: “I would not wish to have laboured only at the work of vast destruction.” The whole letter

did honour to the justness of his manner of thinking. At the juncture when it happened, his death was a great misfortune. A transcendent superiority in the career of thought offers always great resources. "You, have too much mind," said M. Necker one day to Mirabeau, "not sooner or later to acknowledge, that morality is derived from the nature of things." Yet was not Mirabeau altogether a man of genius, but he approached to it by dint\* of talent.

I will avow then, that in spite of the frightful errors of Mirabeau, in spite of the just resentment which I felt against him on account of his attacks upon my Father in public, (for in private circles he never spoke of him but with admiration,) his death occasioned me a most painful emotion, and Paris felt throughout the same impression. During his sickness an immense crowd was collected every day, from morning till night, before his door; this crowd made not the least noise, anxious to give him no disturbance: it was renewed several times during the twenty-four hours; and persons of different classes all exhibited the same respect. A young man, having heard it said, that if fresh blood were introduced into the veins of a dying person he would recover, came to make the offer of saving the life of Mirabeau at the expense of his own. One cannot see without emotion the homages rendered to talent; they differ so vastly from those offered to power.

Mirabeau knew that he was dying; in this moment far from indulging regrets, his mind assumed a haughty elevation; there was a discharge of artillery on occasion of some ceremony; he exclaimed, "*J'entends déjà les funérailles d'Achille.*"—"Already I hear the obsequies of Achilles." An intrepid orator, who had defended with constancy the cause of liberty, might, in truth, be allowed to compare himself to a hero. "After my death," again said he, "the factions will divide among them the tattered remains of the monarchy." He had conceived the project of repairing many evils, but it was not granted to him, to expiate his crimes. He suffered cruelly in the last days of his life: being no longer able to speak he wrote to Cabanis his physician, in order to obtain from him opium, these words of Hamlet, "To die is to sleep."† No religious ideas came to his support. He was struck by death in the height of the interests of this world, and when he believed himself near to the summit of his ambition. There appears in the destiny of almost all men, when one takes the pains to look for it, the manifest proof of a moral and religious design, which they do not always suspect, but towards which, unknown to themselves, they proceed.‡

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\* The vulgarism must be pardoned. 'Mirabeau n'était pas encore tout-à-fait un homme de génie, mais il en approchoit à force de talens.' He wanted the soul, the principle, in a word, the virtue essential to the highest order of character; but the power of his mind placed him as it were *artificially* nearly at the same intellectual elevation.

† 'Mourir, c'est dormir,' is not the rendering or intention of Hamlet's 'To die—to sleep.'

‡ 'Il y a dans la destinée de presque tous les hommes, quand on se

‘ I reproach myself in thus expressing regret for a character little worthy of esteem ; but such powers of mind are so rare, and it is unhappily so probable that we shall see nothing comparable to it in the course of our lives, that one cannot suppress a sigh, when death closes his gates of brass upon a man, yesterday so eloquent, so animated, in a word so strongly in possession of life.’

In perusing the orations and memorials of Mirabeau, even had we no previous knowledge of his character, it would be impossible not to suspect a latent irony in the style of his allusions to the ‘ new principles,’ ‘ the new order of things,’ ‘ the ‘ political regenerations,’ and all the fine novelties that were in progress under his hand : it is indeed an irony much better concealed, much more intellectual, in a word, more gentleman-like, than that which characterized the distasteful bombast of Bonaparte, when he talked of granting liberty to the people whom he conquered ; but it is still only a more refined irony, and has its source in a similar deficiency of character. Men condemn the persons and the happiness of their fellows, commonly in proportion as they are themselves incapable of happiness, and unworthy of esteem. Mirabeau and Bonaparte seem to have thought with nearly the same secret scorn of the interests of humanity ; under this difference, perhaps, that the isolation of feeling in the former, was more the consequence of his immoralities, while that of the latter appears to have been born with him : from his cradle his sentiments have been, “ I—and the human race.”

The speeches of Mirabeau, so admirable at times, even for the sentiments that adorn them, and the general principles they defend, excite little enthusiasm, and make but a transient impression on the mind ; his eloquence seems deficient in the qualities which could procure for him a permanent empire over the minds of men. Had Mirabeau lived a few years longer, he might indeed have secured to himself a large share of political power ; but it is probable he would have survived entirely the proper influence of his talent. Mere talent, which derives no sanction from character, no enrichment—no perpetual renovation of its means from the genuine emotions and the varying exercises of the heart, grows monotonous, even from the very agony of effort to produce fresh *effect* ; and this effort becoming every day more painful, becomes also every day more apparent. A reputation founded upon mere talent, is maintained by a degree of labour that must increase, if we may so speak, in geometrical progression, and in most cases, before

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donne la peine d’y regarder, la preuve manifeste d’un but moral et religieuse dont ils ne se doutent pas toujours eux-mêmes, et vers lequel ils marchent à leur insu.’

exertion has reached the utmost limit of the intellectual powers, it has betrayed itself so far as to excite weariness and disgust. This talent may, it is true, long continue to be spoken of in the accustomed tones of admiration, but permanent influence is the exclusive property of character.

The testimony of Mad. de Staël entirely corroborates the opinion generally entertained of the integrity and beneficent dispositions of Louis XVI. The character of the King can hardly be said now to need either vindication or explanation: the calumnies of his enemies have long been forgotten. But since his Family has reascended the throne, it may be of some importance, that the French people should return to a sober and favourable recollection of their late unhappy monarch; a recollection which, it is to be hoped, will not be burlesqued and exaggerated by that ill-judged canonizing zeal, which placed the character of Charles I. out of the reach of the returning good sense and candour of the people of England. Little political, or even historical importance can be supposed to attach to a minute investigation of the public life of Louis XVI. nor is it indeed enveloped in the mysteriousness that always more or less surrounds superior talents. Mediocrity is in itself intelligible, and receives its verdict from posterity, with little hazard of injustice. The mediocrity of the King, however, was by no means of the kind to expose him to any contempt: we remember no instance of meanness or baseness in his conduct. His habitual calmness had something in it heroic, and on some occasions he displayed a positive greatness of mind. If Louis XVI. was inferior to his circumstances, he was better than his education; better than the unfavourable influences to which he was perpetually exposed: if he was beneath the greatness of the times, he was not beneath the permanent dignity of his rank; in every action, in every word, he was the Monarch—the parent of his people. In an age when mankind have been made to suffer incalculable woes, for no other reason than because immoral talent must have room to shine, it the more behoves the friends of human happiness, to render a just homage to qualities, perhaps more rare as well as more estimable. Generous minds, indeed, will respect even the feebleness of the character which bows under the weight of its very virtues; and truly the grain is precious, though it be clustered on the summit of a straw!

‘Certainly, if the people must depend without restriction upon the will of a sovereign, Louis XVI. deserved better than any other, that which no man can deserve. But there was room to hope that a Monarch, whose conscience was so scrupulous, would be happy to associate in some way the nation with himself, in the responsibility of public affairs. Such would have been, without doubt, his constant manner of thinking, on the one hand, the opposition had displayed itself from the first

with more of respect, and if, on the other, a certain class of politicians had not laboured in all ages to represent to kings their authority as an article of faith. The enemies of philosophy endeavour to preach the despotism of kings as a doctrine of religion, in order to place their political opinions beyond the reach of reasoning; in truth, it is thus only that they are in safety.

‘ The Queen, Francis Maria Antoniette, was one of the most lovely and the most gracious persons who had ever been seen upon the throne; and there was no reason why she should not preserve the love of the French people, for she had done nothing by which she deserved to lose it. The personal characters of the King and the Queen were then altogether worthy of attachment; but the arbitrary nature of the French government, such as ages had made it, accorded so ill with the spirit of the times, that the virtues of princes even disappeared in the vast assemblage of abuses with which they were surrounded ’

Very few monarchs have equalled Louis XVI. in his scrupulous fear of hazarding the lives of his people. This benign delicacy appeared on all the occasions in which his personal safety was menaced, especially on the 6th of October, 1789, the 20th of June, and the 10th of August, 1792.

‘ I learned, the 5th October, (1789) that the people were marching towards Versailles. My Father and Mother were then there; and I set out instantly to join them. I went by an unfrequented road, in which I met hardly any one; only in approaching Versailles, I saw the huntsmen who had accompanied the King in the chase; and I heard on arriving, that an express had been sent to intreat his immediate return. Singular power of custom in a court life! The King did the same things, in the same manner, at the same hour, as in the most peaceful times; the tranquillity of soul which this supposes, has merited admiration, when circumstances were such as to permit to him only the virtues of a victim. M. Necker went quickly to the palace in order to attend the Council; and my Mother, every moment more alarmed by the threatening intelligence brought from Paris, went to the hall adjoining the one in which the Council sat, that she might share the fate of my Father, whatever might happen. I followed her, and I found this hall filled with a great number of persons drawn there by very various motives.’

It had been proposed to the King, in this moment of danger to fly from Versailles: he determined to stay.

‘ The King, in resolving to remain at Versailles, might still have taken the course of putting himself at the head of the body guard, and of repelling force by force. But it was with Louis XVI. a religious scruple, not to hazard the lives of his people in his personal defence; and his courage, which cannot be doubted by those who witnessed the last scene of his life, was not of the kind which impelled him to any spontaneous resolution. The King then resolved to wait for the army, or rather the Parisian mob, which was already on the road, and all eyes were turned towards the road which was opposite to the windows of the palace. We

supposed that the cannon might at first be directed against us, and this idea occasioned sufficient terror; but nevertheless, in this trying moment, not a single female thought of quitting the palace.

While this mass advanced upon us, the arrival of M. de la Fayette, at the head of the National Guard, was announced; this of course tended to allay our apprehensions; but he had for some time resisted the wish of the National Guard, and it was only in consequence of an express order from the Commune of Paris, that he had marched,\* in order to prevent by his presence the threatening danger. Night approached, and terror increased with the darkness, when we saw M. de Chignon enter the palace, who, since, under the name of the Duke of Richelieu, has so justly acquired a great celebrity. He was pale, exhausted, and habited like one of the common people: it was the first time that such a dress had entered the abode of kings, or that so distinguished a personage had been compelled to wear it. He had walked some part of the way from Paris to Versailles, mixed with the crowd, in order to hear the conversation which took place among the people, and he had left them half way on the road, in order to arrive in time to inform the Royal Family of what was passing. What an account was that which he brought! women and children armed with pikes and scithes, were pressing on all sides: the lowest classes of the people were rendered more brutal by drunkenness than by rage. In the midst of this infernal band were men boasting of having received the title of *coupe-têtes*, and promising to merit it. The National Guard marched with order, obeyed its chief, and expressed only the desire to lead the King and the Assembly to Paris.

At length, M. de la Fayette entered the palace, and crossed the hall where we were, in his way to the King. Every one surrounded him with eagerness, as if he had been the disposer of events; but already the popular party had become stronger than its chief: principles gave way before factions, or rather served them only for pretexes.

Our readers remember, that a door of the palace having been forgotten, a party of the mob entered, and massacred the guards whom they found in their way. Mad. de Staël had retired from the palace during the night, and returned in the morning with her Mother, Mad. Necker.

A long corridor led from our apartments to the palace; in approaching it, we heard the report of muskets in the courts, and saw the recent traces of blood upon the floor. We passed through the midst of these brave men, (the body guard) who had just seen their comrades massacred, themselves expecting the same fate: their emotion, restrained, yet visible, drew tears from those who witnessed it. But what a scene was that which presented itself as we proceeded! The people demanded with loud cries, that the King and his Family should remove to Paris:

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\* This reluctance, we imagine, resulted from the military delicacy of La Fayette, who did not wish to interfere with the proper duty of the body guard: the same feeling was apparent on some other occasions.

it was announced that this was consented to, and the firing we had heard was only the sign of the satisfaction of the mob. The Queen then came into the saloon. Her looks were in disorder, her face was pale, but dignified, her whole appearance struck the imagination. The people demanded that she should appear in the balcony; and as the whole court (called the marble court) was filled with men bearing fire arms, one might perceive in the face of the Queen the fear she felt; nevertheless, she advanced without hesitating, with her two children, who served her as safeguard. The Queen, in returning from the balcony, came to my Mother, saying to her with stifled sobs, "They are going to force us, the King and me, to return to Paris, with the heads of our guards carried before us on their pikes." This prediction was accomplished. Thus the King and Queen were conducted to their capital.

'We returned to Paris by another road, at a distance from this frightful spectacle: it was through the *bois de Boulogne* that we passed: the day was singularly fine; the air scarcely moved in the foliage; and the sun was so bright as to leave nothing *sombre* in the landscape: no outward object accorded with our sorrow. How often does this contrast between the beauty of nature and the suffering inflicted by men, present itself in the course of life!'

It may be observed, in reference to the conduct of the King in attempting to fly from France, in June 1791, that Mad. de Staël affirms that her Father, had he been consulted on that occasion, would certainly have used all his efforts to facilitate the enterprise.

Speaking of the 14th of July, 1792, when the King a second time took the oath of fidelity to the Constitution, Mad. de Staël says,

'Nothing less than the character of Louis XVI., this character of a martyr, which he has never belied, could support such a situation. In his manner of walking, in his countenance, there was something remarkable: on other occasions one might have wished for him more of greatness of manner, but in this moment, to be sublime, it sufficed to retain an unvarying air. My eye followed from far his powdered head amidst the black heads of the mob: his coat, still embroidered as formerly, was in strong contrast with the dresses of the lower order of the people who pressed about him: when he ascended the steps of the altar, one might imagine one saw the holy victim, voluntarily offering itself in sacrifice. He re-descended, and traversing again the disordered ranks, returned to seat himself by the side of the Queen and his children. From this day the people saw him no more till he appeared on the scaffold.'

Before the King had named his advocates, when his mock trial was determined upon, Necker offered to undertake the hazardous office of pleading his cause: this offer was declined. Necker, however, published the memorial he had drawn up on the occasion. The Convention confiscated the property of Necker



in France, reckoning from the day on which this defence was published.

‘One is even more struck with the want of respect towards Louis XVI. on his trial, than with his condemnation itself. When the President of the Convention said to him who was his King, “Louis vous pouvez asseoir !” “Louis you may be seated !” one feels more indignation, than even when one sees him accused of crimes of which he was innocent. He must himself have sprung from the dust, who has no respect for long remembrances, especially when they are consecrated by misfortune. Vulgarly joined to crime inspires as much disgust as horror. No man truly superior was found among those who induced the Convention to condemn the King.

‘That which it is the hardest to conceive of in this terrible discussion of the National Convention, was the abundance of words which every one lavished on such an occasion : one might indeed have expected to find in those who wished the death of the King, a concentrated rage ; but to play off witticisms—to shape phrases, what an inveteracy of variety in such a scene ! The greater part of those deputies who defended the King in the Convention, placed themselves on a detestable ground ; they began by declaring that he was guilty : one of them said, among other things, at the tribune, that Louis XVI. was a traitor, but that the nation should pardon him : another, after having sought in vain for authenticated facts against the King, finished by exclaiming : “Nul ne peut régner innocemment,” “No man can reign innocently.”

‘Garat, then minister of justice, has recorded in his private memoirs, that, when he was obliged by his office to carry to the King the sentence which condemned him to death, the King displayed the most admirable calmness in hearing it : once only he expressed by a gesture his contempt and indignation ; it was at the article which accused him of having wished to shed the blood of the French people ; at this, his conscience revolted, when all his other feelings were restrained. The morning of his execution, the King said to one of his servants : “You will go to the Queen ;” then correcting himself, he repeated : “You will go to my Wife.” He submitted himself even in this moment to the privation of his rank, which had been exacted of him by his murderers. Without doubt he believed that in all things, events do but execute the designs of God upon his creatures.

‘The will of the King exhibits his whole character : the most touching simplicity reigns throughout it : every word is a virtue : and one sees in it all the intelligence which a correct mind, within a certain limit, and an unbounded goodness can inspire. The condemnation of Louis XVI. has so moved all hearts, that the Revolution, during several years, has been, as it were, cursed on account of it.’

*(To be concluded in our next Number.)*

**Art. III. *Commentaries and Annotations on the Holy Scriptures*:** containing I. Various Prolegomenous Essays, and short Disquisitions on the following Subjects: The Manuscripts and ancient Copies of the Holy Scriptures.—Ancient Versions.—The Talmudic Writings.—The Jewish Calendar.—Ancient Coins, Weights, and Measures.—Various Sects, and other Matters connected with the Sacred Text. II. Introductions to the Books of the Old and New Testament, and the Apocrypha. III. A Series of Critical, Philological, and Explanatory Notes, partly original, and partly compiled from Writers of the first Eminence in every Age and Country. IV. A Chronological Index, accompanied with Synchronisms of the most important Epochas and Events; a copious Index to the Subjects of the Sacred Text; an Index to the principal Matters of the Commentaries and Annotations; and four Maps. By the Rev. John Hewlett, B.D. Chaplain in ordinary to His Royal Highness the Prince Regent; Morning Preacher at the Foundling Hospital; and Lecturer of the United Parishes of St. Vedast Foster, and St. Michael-le-Quern. 5 Vols. 8vo. £3. 15s.

**BY** all consistent Protestants, the claims of the Bible to be regarded as the first of books, both in authority and value, are readily admitted. They receive it, on evidence which commands assent, as the word of God that liveth and abideth for ever; they refer to it with satisfaction and delight as the source of their hopes and their consolations; and they accept it with gratitude as the means which Eternal Wisdom has provided for making mankind "wise unto salvation." Its exclusive sufficiency for this purpose is asserted in the maxim which has been adopted and illustrated in their most valuable writings, 'The Bible only, and nothing but the Bible, is the religion of Protestants.'

This maxim unquestionably imports, that the Scriptures, apart from all interpretation of them, are so plain, as to be intelligible to the illiterate, of which description certainly is the greater part of mankind; and this, they who consistently maintain the maxim, are prepared, by an appeal to facts, to demonstrate. In all its primary truths, the Bible is so plain and clear, that persons of the meanest attainments, being enlightened in the knowledge of Christ, may lay hold on eternal life. And so long as those who have access to the Holy Scriptures are employing themselves in the study of these Divine records, for the purpose of learning the doctrines which they communicate, and the duties to which they bind, it is not greatly to be regretted, that in other respects the Bible should engage them but little in the inquiries which a critical knowledge of its contents may be supposed to comprehend. We express ourselves thus unreservedly, not for the purpose of discouraging the most minute and extensive examination of the Scriptures by any individual, but exactly for the sake of declaring our opinion, that the

instruction which is strictly and properly religious, it is better that an unlearned reader should obtain from the perusal of the Bible, than from the dictation of any of his fellow-creatures.

An intimate acquaintance, however, with the whole range of biblical subjects, is a very proper object of desire, and they who are willing to devote a part of their time to such studies, will find the necessity of employing a very extensive apparatus for the purpose of conducting the investigation with advantage. The difficulties which attend the critical study and illustration of the Bible, are correctly appreciated by but few of its readers. The antiquity of the sacred records, the manner in which they have been transmitted to our own age, the obscurities inseparable from the compositions of remote times, written in a language, the idioms of which cannot be explained by reference to existing usage, and requiring for their elucidation a knowledge of customs and manners which cannot be viewed in their original living connexion; these, to say nothing of other sources of perplexity, are sufficient to convince every person of common understanding, that the office of the Biblical critic and commentator, is far from being one of slight importance, degraded, as in some instances it may have been, by writers who were less intent on the elucidation of the sacred text, than on rendering it subservient to their own limited views and party purposes. Of Biblical expositors who are entitled to honourable mention as diligent and faithful labourers, whose works will always be held in estimation, the number is not small. Jewish learning, and Greek and Roman erudition, have been explored by a host of competent scholars, and the philological treasures which they have amassed, are of the greatest utility to the student of the sacred Scriptures. History and philosophy have been laid under contribution by another class of writers; both nature and art have been solicited for their respective aids, and volumes accumulating upon volumes to an almost indefinite extent, are offered for the service of the believer in revealed religion. The perusal of these works, comes not within the compass of the time and business of every theologian, and still less are his circumstances equal to the purchase of them. Even a moderate selection of Biblical works, is, in the present day, far too costly to be accomplished by many readers. We cannot therefore but cordially approve of Mr. Hewlett's design, which is to present to the public 'An edition of Commentaries and Annotations on the Bible, containing the essence of the various literature and biblical researches, that lie dispersed through an immense number of volumes.'

These Commentaries were originally attached to a costly edition of the Bible, illustrated with maps and numerous Engravings, published in 1812; but it occurred to Mr. Hewlett

that there might be a considerable number of persons, who declined purchasing this expensive work, but who would gladly avail themselves of its literary advantages in a separate form; he has therefore reprinted in these five volumes, the Notes and Introductions, together with the whole of the prolegomenous and supplementary matter of the embellished work, omitting only the text, and 'a concise History of the Jews,' which has been printed separately. Such a work, from the hands of a competent editor, would enable every cultivator of sacred learning, at a moderate price, to put upon his book-shelves a *variorum* edition of the Scriptures.

In the compilation of these volumes, Mr. Hewlett has allowed himself an ample range. The Notes are derived from every source of criticism to which he could obtain access; they are taken from ancient Christian writers, from Jewish rabbis, from Roman Catholic authors, and from commentators of the Established Church of England. Nor has he confined himself to these depositaries of knowledge and opinions. He has not permitted himself to be controlled by the prejudices and bigotry which prevent some men from profiting by the labours of learned authors who are not of their party, and of whom they have learned, by a perversion of sense most of all hurtful and reproachful to themselves, to speak as sectaries. To such a charge, we regret to say, some Christians are obnoxious, who must not be looked for among high anti-evangelical churchmen. These good men, in excluding all 'dissenting divinity' from the reading circles to which they would extend their influence, have surely felt alarms for something else than religion, which, in its purest forms, is, we venture to assert, as cordially and as successfully exhibited in the writings of Nonconformists, as in those of the most zealous partisans of the Established Church. Dissenters, we well know, are utter strangers to this narrow and most unworthy practice. They do not proscribe the works of Conformists, but peruse and recommend books of useful tendency, to whatever religious denomination the authors of them may belong. Mr. Hewlett, however, is a reader of Dissenting divinity: the names of several expositors and other writers among Protestant Dissenters, are to be found in his volumes. He seems to have thought that, provided the matter which he was selecting was good, and suited to his purpose, it was a circumstance of no moment from what source it was derived. Some compilers of scriptural annotations appear to have been afraid lest the readers should catch a glance of any opinion or sentiment different from their own; a fear which is certainly not indicative of sound policy. The Editor of these volumes, we are happy to report, has proceeded differently, supposing, proba-

bly, that truth is the sole object to which the mind should attach its inquiries.

Mr. Hewlett is, however, by no means perfect in his liberality, nor is he without his prejudices and predilections. 'An edition of the Holy Bible,' he asserts, 'or of the New Testament, accompanied with any thing deserving the name of a Commentary, during the last fifty years, can scarcely be mentioned, which is not strongly tinctured with Calvinistic doctrines, with principles hostile to episcopal government, with Arian or Socinian tenets, or with that sameness and peculiarity, both of style and manner, which distinguish the productions of the several denominations of Methodists.' 'Editions of the Holy Bible, accompanied with comments derived from such sources,' he declares, 'with manly freedom,' 'cannot be favourable to the discipline and doctrines of the Established Church, which the clergy are bound to support, and of which they are the appointed ministers.' Now, it is quite obvious to remark, that the authors or editors of some Commentaries on the Scriptures, which are 'strongly tinctured with Calvinistic doctrines,' assert, as strenuously as Mr. Hewlett does for his own, the conformity of their annotations with the doctrines of the Established Church, of which they are the appointed ministers, and to which they avow a not less cordial adherence. The right of determining the agreement, or, in other words, of declaring the doctrine of the Established Church, is, we know, not invested in either the present Editor, or any of his predecessors and contemporaries. A reader of their respective Commentaries, in meeting with their opposing tenets, cannot but be prepared to ask, how it should happen that ministers of the same Church, while they boast of their attachment to her constitution, and present themselves as public expositors of her doctrines, should so strikingly vary from one another, and publish hostile and irreconcilable tenets as respectively sanctioned by her creed. If these volumes be not strongly tinctured with Calvinistic doctrines, many of the notes on the Epistles, are 'enriched by copious extracts from Bishop Tomline's "Refutation of Calvinism," a work which,' says Mr. Hewlett, 'for extensive learning and research, all bearing on the principal subjects of discussion, for soundness of argument, luminous arrangement, and perspicuity of style, must always rank among the first productions in the English language;' an opinion and use, we think, which rather interfere with what is stated to be the object of this publication, 'to make the Holy Scriptures speak for themselves, to illustrate some passages by reference to others of similar import, and to give a full and impartial exposition of the word of God.'

To one part of the Editor's design we cannot but award very

deserved commendation ; it was his intention to assign every note to its original proprietor ; but this purpose, from the difficulty, and indeed impossibility of executing it, he abandoned. The freedom which Biblical writers have permitted themselves to use with the works of their predecessors, must have rendered this, we are well aware, an impracticable proceeding. In no department of literature has the maxim—*suum cuique*, been so much violated, as in that which includes Scriptural Translations and Commentaries. Criticisms and comments which are pompously displayed as perfectly original, may very frequently be traced from the pages in which they are paraded as discoveries of the Author, to works of less modern date from which they have been transferred without the least acknowledgement of obligation. A classical scholar who should appropriate to himself the emendations and conjectural readings of Porson, in an edition of Euripides or Aristophanes, would soon be charged with the guilt of his offence, and would meet with the chastisement due to his disingenuous proceedings ; and it is surely as proper that those who have by their genius and industry cultivated and adorned other fields of learning, should enjoy the honours due to their labours. It can excite no surprise that '*indignant*' reprehension should be directed by respectable literary journals, against the grossly unfair conduct of authors who array themselves in borrowed plumes, and, thus adorned, challenge the admiration of such persons as are not provided with the means of detecting them. Mr. Hewlett has carefully affixed to his extracts the names of the authors from whom he has taken them, and has thus given an example of fair dealing which we would recommend for imitation. A reader may often wish to see, not merely the statement of an opinion, but also the reasons on which it is founded, for which purpose it is necessary that he be referred to the work in which it was originally inserted. This part of his duty, the present Editor has performed in an exemplary manner.

Practical improvements have generally accompanied Commentaries on the Bible: for the formal omission of these in the present work, Mr. Hewlett gives the following reason :

' It will be perceived that the notes which accompany this edition of the Holy Bible, have not been augmented by prolix expositions and paraphrases of texts which contain no difficulty ; for such instruction appears to leave no room to exercise the reader's understanding : nor have the volumes been increased by long practical improvements at the end of each chapter, which, taken together, form the great bulk of many Commentaries. These latter additions have been rejected, not from any disapprobation, but from want of room. The principal object of the present work was to give as much information as possible to all classes of readers ; to explain difficulties ; to reconcile, or account for apparent

discrepancies; and to present to the public, in a convenient form, and in a narrow compass, what might be called A VARIORUM EDITION OF THE HOLY SCRIPTURES. Yet practical reflexions are not entirely discarded.'

The Prologomena to these volumes treats, 1. On the Authenticity and Inspiration of the Old Testament. 2. The Synagogues. 3. Early Manuscript Copies of the Hebrew Scriptures. 4. Early Printed Copies of the Hebrew Bible, and Polyglots. 5. Septuagint Version of the Bible, Vatican and Alexandrian Manuscripts. 6. The Ancient Syriac Version. 7. The Samaritans, and the Samaritan Pentateuch. 8. Jewish Writings, Targums. 9. The Talmuds, Mishna, and Gemara. 10. The Masora and Cabala. 11. Jewish Sects, the Sadducees, the Pharisees, the Essenes, and Herodians. 12. The Scribes, Doctors, Rabbis, and Elders. 13. The Publicans. 14. Canon of the New Testament. 15. Manuscripts of the Greek Testament, and early Printed Editions. 16. Of the Jewish Coins, Weights, and Measures. 17. Of the Jewish Measures of Capacity. 18. Of Jewish Measures for Things liquid. 19. Calendar of the Jews, Preliminary Observations. 20. The Calendar. 21. Some Account of the Revision of the Liturgy in the Reign of Queen Elizabeth, and of the Bishop's Bible. 22. History of the present authorized Translation of the Holy Bible, Chapters and Verses, Concordances, parallel Texts. 23. Collation and Revision of the present authorized Translation of the Bible. 24. Various Editions of the Bible and Parts thereof, in English, from the year 1526 to 1812.

These Prologomena are concise, adapted more for the service of the general reader than of the learned, containing so much information as may be supposed requisite for such persons as would understand the manner in which the Scriptures have been transmitted, without attempting to enter into the examination of the several critical questions connected with the history of their preservation. We have observed a few instances in which the Author assumes a positive tone in describing points of a doubtful kind, and some instances of omission which should not have been overlooked. The Septuagint version, Mr. Hewlett informs us, (p. 15.) was made from a pure and genuine copy of the original Hebrew Scriptures, which is evidently inconsistent with his own representation, (p. 17.) that the language of the historical books, of Job, the Psalms, and some of the Prophets, particularly Isaiah, in this version, is not only loose and paraphrastical, in many places, but differs so much from the present Hebrew, as to render it probable that the translators took unwarrantable liberties with the original or used copies, of which we are entirely ignorant. The Author seems to have thought it

unnecessary to describe any of the other Greek versions of the Bible: some notice should have been taken of them.

The Introductions to the several Books of Scripture are brief: for those on the Old Testament, Mr. Hewlett makes his due acknowledgements to Dr. Gray, from whose "Key" they are principally selected.

In a compilation of this kind, which contains selections from writers of established reputation, and into which little that is new has been admitted, but few materials can be supposed to be found, that are proper objects of our critical notice; the reviewing of such authors as Patrick, Lowth, Calmet, Harmer, &c. being entirely out of our province, and they do not need our sanction. If the selections be made with judgement, and be disposed in the manner best adapted to prove useful in the hands of the reader, the Editor will have approved himself a workman that needs not be ashamed, and to this character we are prepared to allow that he possesses just claims. In some instances, we confess, we have been disappointed in not meeting with explanatory notes on passages which might seem to require elucidation, and in others we have noticed illustrations less appropriate than some that might have been introduced; but these are circumstances which we might have to remark in the very best executed compilation of notes on Scripture. Various readings of importance are generally noticed, and corrections of the common version from the works of Geddes, Lowth, and other Translators, are frequently introduced. Several of the notes occurring in these volumes, are so copious as to assume the form of dissertations, of which we have examples, Gen. i. 3.—i. 26—Ch. iii. 1.—Exodus ii. 2.—Numbers i. 46—Judges iii. 19.—Prov. xv. 10, &c. &c.; they furnish ample evidence of the Author's industry, and though we may hesitate occasionally at the positions advanced, we cannot but be pleased to see so much curious and useful matter collected in so small a compass.

The following remarks occur, Vol. I. p. 166, in a note on the longevity of the Antediluvians.

'The only attempt which deserves notice, to account for this extraordinary longevity on philosophical principles, is the following. It has been proved that the atmosphere in which we live consists of only one-fourth part of pure, or oxygen air; all the rest is deemed noxious, and called azotic, i. e. unfit for the purposes of life. Now it is known, that only the pure part of the air is attracted by the blood, as it passes through the lungs, and contributes to the support of animal life: but it may be reasonably supposed, that when the creation of the world was fresh and recent, the atmosphere contained a much larger portion of the pure, or vital air, and that exemption from disease and longevity would be the natural consequence. After the flood, the mephitic exhalations



nor Dr. Campbell, nor any other writer on the opposite side, having, in his judgement, answered the arguments that have been adduced in support of that opinion, or impressed the mind of an impartial reader with any well founded conviction of the truth of the hypothesis which those writers maintain. The objections to the authenticity of the first two chapters of St. Matthew's Gospel, are not at all noticed : in a work of this kind they should have received some attention from the Editor. A note of some length, on Chap. iv. 1. is employed in discussing the subject of Christ's temptation ; and in a much longer one on verse 24. of the same chapter, Mr. Hewlett has collected a body of curious and interesting materials on the question of demoniacal possession : his object in both instances is to furnish the inquirer with the means of forming his own judgement on the cases, rather than to decide the question, though he evidently appears to favour the less common mode of interpretation.

We were much pleased to meet with a quotation from Bishop Sherlock, in the form of a note to Matth. xxvii. 54, which we are well aware must be quite familiar to many of our readers ; to some of them, however, the passage may be new, and we shall therefore gratify our own inclination by extracting one of the finest passages which could be transcribed from a theological work, and for which we are confident several of our readers will give us thanks:

“ 54. *Truly this was the Son of God.* )—Go to Natural Religion ; lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his victorious sword ; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements ; shew her the Prophet's chamber, his concubines and wives ; let her see his adultery, and hear him allege revelation and his divine commission, to justify his lust and his oppression. When she is tired with this prospect, then shew her the Blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies ; let her follow him in the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked ; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his enemies : “ Father, forgive them, for they know not what they do.” When natural religion has viewed both, ask, Which is the prophet of God ? But her answer we have already had ; when she saw part of this scene, through the eyes of the centurion, who attended at the cross, by him she spoke and said, ‘ Truly this man was the Son of God ! ’ ”

How unlike the extravagant diction which so currently passes as eloquence in the present day, is this descriptive paragraph ! What a contrast does it furnish to the ridiculous verbiage and bombast of many a modern divine !

‘ Look here, upon this picture, and on this !’

Nothing is so disgusting as the exhibition of religious topics tricked off with gaudy and ill-assorted ornaments.

Some very sensible remarks occur on the Parable of the Steward, Luke, ch. xvi. the merit of which seems to belong to the Editor. The ‘ Debtors,’ he imagines, were yearly tenants, and indebted to their Lord for rent ; which, it is well known, was anciently paid in the produce of the land. It is not easy, he thinks, to conceive how these men could be indebted to their Lord, or rather Landlord, for such commodities as wheat and oil, on any other supposition ; and consistency, Mr. Hewlett remarks, is to be expected in a parable, as well as in the relation of matters of fact.

‘ 6. *Write fifty.*—As the steward did not mean to defraud his master, and is only accused of being extravagant and profuse, it is probable, that this abatement in the annual rept was made in consideration of the crops having failed. Viewed in this light, it becomes an act of kindness and generosity, well deserving the commendation which it received, ver. 8. It is remarkable, also, that in the case of the person who was indebted for wheat, (owed wheat) the abatement (ver. 7) is only one-fifth ; but he who was to have furnished oil is excused on paying only one-half. This is a further presumptive proof that they were tenants, and that the wheat and oil were due for one year’s rent ; because the steward, after his accusation and disgrace, was not likely to be guilty of a further and more glaring act of injustice ; and therefore the measure of abatement, we may suppose, was regulated by the degree of failure in those respective products of the land. Now it is known that wheat is a hardy plant, and may be depended on with more security, as yielding an average crop oftener than most others ; but the olive tree, and indeed all other fruit-trees, are, with respect to their produce, much more precarious and uncertain. This may afford a just ground for the difference of abatement in the two debtors, or tenants.’

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Deut. xxix. 11-12, seems to oppose the remark Vol. iv. p. 519, that males only were capable of entering into a covenant with God. In the Introduction to the epistle to the Philippians, Mr. Hewlett has correctly stated, that in the time of the Apostles each distinct

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society of Christians had its inspector or bishop, who presided in their assemblies for worship; a statement which can never be reconciled with the constitution of the National Episcopal Church, to which nothing certainly in the primitive times bore the least resemblance.

To the learning and candour of the Editor we willingly bear our testimony, and if we cannot approve of the theological tenets which the work occasionally exhibits, we are bound to state that they are never dogmatically affirmed. The Maps which accompany the volumes, are executed in a superior manner, and the entire collection cannot fail of proving useful to its possessor.

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Art. IV. *Letters on the Importance, Duty, and Advantages of Early Rising.* Addressed to Heads of Families, The Man of Business, the Lover of Nature, the Student, and the Christian. 12mo. pp. 200. Price 6s. boards. 1818.

AN enlightened understanding is seldom, perhaps, more clearly manifested, than by its estimate of the importance which many things, in themselves indifferent, may derive from their relation to objects essentially interesting and valuable; and an author can give no surer proof of real philanthropy, than by applying to a simple, common-place subject, talents which might, in another direction, have been successfully devoted to the attainment of literary reputation. It is not the proper office of Criticism, to animadvert upon an author's motives, except as they may be traced in their effects upon the character and tendency of his productions; but when this connexion is perceived, it ought not to be passed by without comment. The motive cannot be immaterial which thus discovers itself; nor, without duly attending to it, can the merits of his work be justly appreciated. Under what disguise soever malevolence, vanity, or unprincipled selfishness, is detected, reprobation and contempt should be its portion; and, on the other hand, disinterested benevolence ought not to be defrauded of its due meed of praise, however it may be accompanied with defects or blemishes. It can scarcely fail, indeed, of imparting a moral charm and expression, which, in the eyes of true taste, will greatly compensate for the want of exact regularity in outward form or feature. Should elevation of sentiment, soundness of reasoning, and propriety of style, be combined with this pure and generous principle, the Christian Critic, (and we hope the terms are not absolutely incongruous) will then delight to find duty and inclination concur, in awarding his unqualified approbation. These remarks have been suggested by a perusal of the unpretending, but excellent little work before us, *On Early Rising*; a subject, which, simple and familiar as it may sound, has not, we think, been over-rated by our Author, as

to the extent of its influence on the health, comfort, and usefulness of multitudes whose station in society, while it exempts them from the necessity of submitting to constant manual labour, lays them peculiarly open to temptations, to habitual indolence, and to all the numberless mischiefs which follow in its train, insinuate themselves into the mind, as well as body of its victim.

The Author conveys his advice in the form of Letters addressed to the several members of the family of a friend, whose guest he had lately been; all of whom, the father originally, and the rest after his example, appear to have contracted the opposite habit to that which it is the writer's object to recommend.

The motives presented to the Father's attention, are, chiefly the increased capacity both for labour and enjoyment, the leisure for literary pursuits, the promotion of order and comfort in his family arrangements, and the additional vigour and energy of mind, which the Author considers to be some of the beneficial consequences of the practice he inculcates.

In addressing the Mother, after mentioning several of the preceding topics, great stress is laid on the influence of her example and control over her children; and some useful advice is given as to the best method of conquering that slothful propensity to which the prime hours of the day are so often and so inexcusably sacrificed.

In writing to the Daughter, a lass in her teens, the Author draws some very animated and attractive pictures of morning scenery, illustrated by apt quotations from several of our best poets; and he uses the subject, with much felicity of manner, as a vehicle for conveying religious advice and encouragement to his youthful correspondent.

To the Son, a young man ardently engaged in preparing himself for the Bar, and having a mind imbued with the principles of true religion, the Author writes with peculiar fervency and persuasiveness, as to a Student and a Christian. Addressing him in the former character, he deprecates night studies, with a degree of earnestness which seems to indicate some past experience of their baneful effects; and mentions several eminent examples in proof of the adaptation of early hours to literary employment. But it is in appealing to the conscience of his friend, as a Christian, that the Author exerts his strongest powers of persuasion, and appears most solicitous of success. He evidently writes under the impression that the subject, viewed in this light, is of deeply serious importance to the character, progress, and happiness of his correspondent; and we should really find it difficult to suppose that any person possessed of an impartial mind, and of Christian feelings, could

read his arguments without being brought to the same conclusion. As a fair specimen of the work, we subjoin a few lines taken from that part of it to which we have last adverted. We shall be happy if our notice of this meritorious little performance, prove the means of introducing it into the families of any of our readers who may not have been accustomed to think of the subject of Early Rising with the attention which it evidently merits.

‘ If there be any time especially favourable to devotional exercises, and particularly calculated to excite sentiments of praise, it is in the morning. I have already alluded to the effect which early rising has upon the body, and the consequent elasticity of mind which it occasions; and it is one of the exclusive privileges of the Christian, to render the temporary feelings which circumstances produce, subservient to the great and important interests of his eternal welfare. Is he depressed and dejected? He can yield to the emotions of his grief by turning his sorrows into the channel of repentance for his sins, and contrition for his guilt. Is his mind elated, are his anticipations bright, his hopes high raised, his prospects pleasing? He can employ these elevated feelings in thankfulness for the mercies which he has received, and the blessings of which he has been made a partaker. It is thus that he fulfils the command, to “do all to the glory of God;” and thus he converts even the variations of his dispositions into opportunities for rendering homage to his Maker.

‘ But remember, my dear Charles, that independent of the solid and immediate satisfaction that results from the appropriation of the early part of the day to the service of God, there are advantages connected with it of more permanent duration, and more general benefit. By directing the first thoughts of the mind, and reverently and thankfully lifting up the heart, to him who has preserved you through the hours of darkness, and permitted you to behold the returning light, by committing yourself to the care and protection of that watchful Being, amidst the snares and temptations of the day, who has been your guardian through the dangers of the night; and by so habituating yourself to this early act of devotion, that your conscience will check you, should worldly thoughts intrude, and claim “the first fruits” of your morning meditations, you will prepare your mind for the performance of those duties which are to succeed, and will commence with that “fear of the Lord” which will attend you “all the day long.” The current of thought will retain that peculiar colour with which it was tinged at its source; it will continue to flow in the same channel when far removed from the spring which gave it its first direction. And to you, my dear friend, who have so often lamented the indisposition to the duties and the pleasures of religion which your worldly engagements have produced, whose pursuit of secular objects has often been attended with the suspicion that each advance towards their attainment, might be a retrogression from those of infinitely greater moment; and whose heart when gladdening at success, has shuddered with the fear lest it might be attempting to “serve two masters:” to you, the dedication of the morning

hours to the great concerns of your soul is of unspeakable importance. You have often anticipated with delight the approach of the Sabbath, knowing, from past experience, its tendency to wean your affections from earth, and to lead them "to those things which are above, where Christ sitteth on the right hand of God." And why will you not make each morning of your life the sabbath of the day? Why may not the undue attachment to the world which the preceding day has produced, be then overcome; and a preservative secured against the temptations of that which is approaching? And instead of mourning over your departures from God, "dragging at each remove a lengthening chain," which, though it prevents your total separation, marks by its extent, your lamentable distance from the object of your better love and source of real enjoyments—why will you not be daily drawn "with the cords of a man, with bands of love" nearer to that "rock of ages," which is "higher than you," from which you never can be driven by the "pitiless storms" of the world, nor allured by its deceitful calm?

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Art. V. *A Voyage to Terra Australis*; undertaken for the Purpose of completing the Discovery of that vast Country, and prosecuted in the Years 1801, 1802, and 1803, in His Majesty's Ship, the Investigator, and subsequently in the armed Vessel, Porpoise, and Cumberland, Schooner. With an Account of the Shipwreck of the Porpoise, Arrival of the Cumberland at Mauritius, and Imprisonment of the Commander, during six Years and a half in that Island. By Matthew Flinders, Commander of the Investigator. In 2 Vols. royal 4to. with an Atlas. pp. 1086. Price 8l. 8s. 1814.

**T**HE Author of this work lived but just to see it through the press, its publication and the announcement of his death being exactly contemporary. The cruel and most infamous detention by the French governor of Mauritius, sanctioned by that governor's Master, following upon a long course of extreme exertion and various hardship, had left too little of the original vigour, to last any longer. It had not, however, been expended ineffectually. He accomplished a large share of what it had been his early taste and ambition to indulge and distinguish himself in; and his name has now taken its rank with the names of the most able and enterprising navigators, whose prosecution of the career of discovery has now left comparatively so little unascertained round the whole world, of the line between the ocean and the land.

He came in time, to have allotted to him one of the very few great distinct objects that remained for naval adventure after the death of Cook, who has been regarded by those whose lot it has been to come after him in the passion and enterprises of discovery, to have accomplished more than the share fairly belonging to one investigator. One of those few objects of magnitude has been taken out of the list, by our Author's accurate indefatigable examination of the coasts of that southern con-



continent, which seems yet to be waiting in some uncertainty for the final decision of what shall be its name. No one was so well entitled to decide it as Captain Flinders; and he perhaps would have effectually done so, had he ventured to adhere to his own preference of the denomination *Australia*; but he has failed by less venturously, as he felt, calling it *Terra Australis*, in obsequiousness to its earliest term of recognition, *Terres Australes*, which term was not to be considered as a name, but merely the designation of certain tracts in the southern hemisphere, waiting to be surveyed and appropriately named. *Land in the south* was no more a name, than calling Europe, *Land in the north*. These general terms might, however, have been brought into the shape of a very passable denomination, by being compounded and merged in *Australia*. This, to be sure, would be but of the quality of a general term still; but it would perhaps be impertinent to quarrel with that quality in the denomination, provided it were but *one* word. The attempting to put it in two, is fatal. It may be confidently predicted that the slow and dislocated length of *Terra Australis*, will not ultimately be admitted as the designation of this tract of our planet.

After all, it has no great claim to be fastidious about its name; for, to judge by several thousand miles of its margin, described in these volumes, there cannot well be an equal extent of substance of more insignificant character in the mundane system. The consequence is, that while it is impossible for any thing to surpass the industry, accuracy, perseverance, and courage, evinced in this vastly extended survey, or, therefore, the value of the work considered in the simple light of maritime geography,—nothing can, on the other hand, have less of the interest which we commonly expect and find in accounts of distant, and, previously, in part unknown regions of the world.

Every intelligent reader will be sensible in a measure,—very few can be adequately so,—of the value of an infinity of observations, made, compared, verified, digested, with the extremest attention, under all varieties of circumstances, and in spite of all manner of inconveniences and difficulties, in ascertainment of latitude and longitude, relative positions of objects to be seen by the future mariner, depths, channels, currents, tides, safe anchorages, and the important matter of the variation of the compass. He knows all this to be a great service rendered to geography and navigation; and he admires the professional skill, the judicious general management, and the invincible perseverance exhibited throughout. But then he finds very little, from the nature of the case, of moral interest, but little of entertainment, in a higher or humbler sense, but little diversity or novelty (for the immense extent of the tract) of the objects in natural history, and a destitution quite marvellous of what-

ever could enchant or elate the imagination with aspects of the picturesque. A hundred miles, or even leagues, of the shore, would sometimes be of such a character, that, exclusively of interests and objects strictly professional, it would have seemed of very little consequence whether a man looked at it, or sat in the cabin reading the history of England. The unvaried dulness of the view is quite astonishing; it appears to surpass every thing that ever before came at such length under description. The want of Man, too, over this vast space, is heavily felt. Bad as that adjunct of a country is, and well as we may spare him in the description of a scene of Nature's sublimities, he does become somewhat necessary as an enlivening circumstance in a land which does not face the sea, nor probably the sky, with one striking feature on an extent of territory enough for a great empire. On such a field we should like to see a little of the creature which can give a degree of character to a ground that has none itself. The character so superinduced, might be extremely displeasing, but it would at any rate preclude that torpor of mind, growing at last almost to a sense of being petrified, with which we read of long stretches of flat barren coast, here and there mounting, as with a lazy sleepy effort, into a hummock or bluff, or indented with a slight marshy inlet, and beset, seaward, by reefs of rocks, or islets, like advanced works, to guard the important shore which is the domain of some seals or penguins. We are so conscious of this encroaching insensibility, and so desirous of catching any means of checking it, that when, as sometimes happens in this narrative, a few of the human figures are seen in the edge perhaps of some brushwood on the rising ground at a distance, we are vexed that their suspicious apprehensions will not let them be lured down to the beach, that we might look at them; though we well know they must be much like the samples already seen, and well know, from those samples, that they can but be one more exemplification of the wretched state of the moral materials of the nature to which they belong; with the addition, indeed, of being a kind of caricature of its exterior form. It is not a very moral effect on the reader of such a descriptive narration, that on the mere account of stimulus he is the more reconciled to behold human nature in a degraded condition, and perhaps somewhat the less grieved when disasters happen to the persons whose enterprise he is accompanying; for, how much they inspirit the story! By these means the narration before us rises, in parts, to great interest. As to the long flats of it, we need not repeat that they as much display the Author's professional excellence, as they exhibit the dreary monotony of tracts of the earth which he is never envied for having seen.

The account of the Voyage is preceded by an Introduction, to

nearly the extent of half the first volume. It is a compendious history of the progress of discovery on the coasts of this "Great South Land," from the first authentic information, down to the period when the Author received his commission, to endeavour to accomplish, as much in one enterprise as had been effected collectively, in regard to this continent, by all the navigators who had antecedently seen it. The history is deduced in a clear succinct manner, with much industry, and the utmost impartiality in assigning the respective portions of the reputation, due for the discovery, to the several nations and individuals.

In this sketch several curious notices and descriptions are introduced from the accounts of former visitants to this new continent and its islands. Some of the most interesting are from journals of Captain Flinders's own voyages on these coasts, at various periods, before his independent appointment in the Investigator. With Captains Bligh and Portlock he sailed, in 1792, through Torres' Strait, that is to say, the passage between New Guinea and the northernmost part of Terra Australis, an extremely harassing and perilous course. But nothing, on sea or land, is more treacherous and dangerous than Man. The crew of a boat had a most narrow escape from a squadron of large sailing canoes, manned and excellently manœuvred, Captain F. says, by a multitude of quite naked, strong, ferocious savages, who had, in the first instance, made a feint of amicable disposition. Other parties, (they were the people of an island denominated Darnley's Island,) came to the ship, and they are thus described :

' These people, in short, appeared to be dexterous sailors and formidable warriors ; and to be as much at ease in the water as in their canoes. Their arms were bows, arrows, and clubs, which they bartered for every kind of iron work with eagerness ; but appeared to set little value on any thing else. The bows are made of split bamboo ; and so strong, that no man in the ship could bend one of them. The string is a broad slip of cane, fixed to one end of the bow ; and fitted with a noose, to go over the other end, when strung. The arrow is a cane, of about four feet long, into which a pointed piece of the hard, heavy, *casuarina* wood is firmly and neatly fitted ; and some of them were barbed. Their clubs are made of the *casuarina*, and are powerful weapons. The hand part is indented, and has a small knob, by which the firmness of the grasp is much assisted ; and the heavy end is usually carved with some device : one had the form of a parrot's head, and was not ill done.'

Still more decided experience of the malignant quality of these wild beasts, was given the following year, to Captains Bampton and Alt, who had a boat's crew destroyed by them. It was thought proper to give the unsophisticated children of nature a practical lesson of prudence, by means of a strong

armed party, who could not indeed follow them to their places of retreat in the hilly centre of the island, but who destroyed a vast number of huts, canoes, and plantations, and whose exertions in the performance of their appointed duty were not likely to be remitted from their finding the habitations furnished as the following extract describes.

' In each of the huts, and usually on the right side going in, were suspended two or three human skulls; and several strings of hands, five or six on a string. These were hung round a wooden image, rudely carved into the representation of a man, or of some bird; and painted and decorated in a curious manner: the feathers of the Emu or Cassuary generally formed one of the ornaments. In one hut, containing much the greater number of skulls, a kind of gum was found burning before one of these images. This hut was adjoining to another, of a different form, and much more capacious than any of the others. The length was thirty feet, by fifteen in breadth; and the floor was raised six feet from the ground. It was judged to be the residence of the chief of the island, and was the sole hut in which there were no skulls or hands; but the adjoining one had more than a double proportion.'

The latter and more interesting half of this historical Introduction, relates, in some detail, what had been effected previously to the expedition which is the proper subject of these volumes, in the examination of the east coast, and Van Diemen's Land, first, by our Author himself, in conjunction with Mr. Bass, a surgeon in the navy, who had an ardent passion for discovery; next, by Bass alone; next by Flinders alone; then by Flinders and Bass, again associated; lastly, by Flinders alone. It is at once amusing and admirable to see the two adventurous young men equipped forth for a contest with the southern ocean in a ship ycleped *Tom Thumb*, of the dimensions of eight feet long, manned by themselves and a boy, and remaining out many days and nights, in hazard and privation, in an examination of the coast southward from Port Jackson. The subsequent daring adventure, in 1798, of Bass alone, in a whale boat, did all but place beyond the possibility of doubt, the existence of a wide channel between New South Wales and Van Diemen's Land, very properly therefore now denominated Bass's Strait. Our Author, who is always generous in praise of whatever approaches to a rivalry with himself, remarks that

' A voyage *expressly* undertaken for discovery in an open boat, and in which six hundred miles of coast, mostly in a boisterous climate, was explored, has not, perhaps, its equal in the annals of maritime history. The public will award to its high spirited and able conductor, alas! now no more, an honourable place in the list of those whose ardour stands most conspicuous for the promotion of useful knowledge.'

The two intrepid mariners were again conjoined, and, in a colonial sloop of twenty-five tons, passed through the strait dis-

covered by Bass, and accomplished the circumnavigation of Van Diemen's Land, making a multitude of most careful observations on bearings and geographical positions. It is quite needless to mention that in the course of these expeditions they were several times in all appearance on the very edge of destruction.

One of the most remarkable natural objects seen during the voyage, was a flight of sooty petrels, from a place on the coast of Van Diemen's land, in a stream which he deemed it not extravagant to calculate at much more than a hundred millions. There are curious descriptions of the habits of seals, albatrosses, and some other of those creatures, which always suffer by the approach of man. The *indigenous* form and condition of this last animal, came very little in sight during this transient visit of the foreigners. The introductory detail concludes with a survey, by Flinders, of a portion of the east coast northward of Port Jackson, which ascertained the remarkable, and as our Author calls it somewhat 'mortifying' fact, 'that no river of importance intersects the East Coast between the 24th and 39th degrees of south latitude.'

It was now quite time that a nation, ambitious of the fame of all sorts of enterprise, should not leave any longer undefinable on the map of the world, the circuit of a continent which they had begun to appropriate by the establishment of a colony. With instructions as ample as our indefatigable explorer could desire, and under the protection, as he supposed it, of a passport from the First Consul of France, he set sail, on the 18th of July, 1801, from Spithead, with eighty-seven associates, in what he suspected from the first, and afterwards proved, to be a bad ship, averred to him, however, by his employers, to be the only one that, in a navy the most stupendous ever heard of in the world, could be spared for so distant and so long a service, upon a design involving the scientific reputation of the country, in a tempestuous tract of the globe, on a coast in part quite unknown, and in part known to be beset thick with dangers, and very scanty of places and resources for naval refitment. His eagerness to be gone made him willing to take all hazards, and he was granted the privilege of exercising his own discretion with regard to most of the equipment and stores.

Nothing extraordinary occurred in the run, by the Cape of Good Hope, to New Holland, of which they came in sight at Cape Leeuwin, on the 6th of December, 1801. On the way a very attentive search had been made in vain for the islands St. Paul and Saxemberg, about the positions where such islands are supposed to have been seen. With the whole company in good health and spirits, the ship was put into King George's Sound to refit. While this was in progress, the greatest activity was exerted in the more refined departments of the service, by

Messrs. Brown, Bauer, and Westall, in the capacities of naturalist, natural history-painter, and landscape-painter. The duties of the astronomer, who from failure of health had quitted the expedition at the Cape of Good Hope, devolved in a great measure on the Commander himself, in addition to his many other labours.

An amicable but very profitless communication was maintained with the natives of King George's Sound, after their suspicion and repugnance had been worn away by experience of the harmlessness of the foreign intruders, to whom in the first interviews they had made strong signs of wishing them to be off. To excite and gratify their utmost capacity of delight, (except, indeed, that which is to be filled by good eating, the supreme felicity of all low savages in poor countries,) a party of marines were, on the last day of the visit, ordered on shore to be exercised in their sight.

The red coats and white crossed belts were greatly admired, having some resemblance to their own manner of ornamenting themselves; and the drum, but particularly the fife, excited their astonishment; but when they saw the beautiful red-and-white men, with their bright muskets, drawn up in a line, they absolutely screamed with delight; nor were their wild gestures and vociferations to be silenced, but by commencing the exercise, to which they paid the most earnest and silent attention. Several of them moved their hands, involuntarily, according to the motions; and the old man placed himself at the end of the rank, with a short staff in his hand; which he shouldered, presented, grounded, as did the marines with their muskets, without, I believe, knowing what he did. Before firing they were made acquainted with what was going to take place; so that the volleys did not excite much terror.

From the moment of touching the land, near Cape Leeuwin, though the coast from that point to King George's Sound was not in the instructions for examination, in the first instance, our pertinacious Investigator prosecuted the whole course of this inhospitable southern shore of the continent, through all its windings and treacheries, through the spaces already partially explored; and those entirely unknown, almost to the western entrance of Bass's Strait, where he was compelled to remit the rigour of the examination, and hasten toward Port Jackson for supplies and refitment.

On certain parts of this vast line of coast he had been preceded, at a remote period, by Nuyts, and recently by Vancouver, Grant, and especially D'Entrecasteaux, to the accuracy of whose survey, as far as it extended, he bears very strong testimony. But one extensive tract of this coast, comprising nearly the space between latitudes 130° and 140°, had remained in total darkness, to be disclosed for the first time to Capt. Flinders. And it is the only part of this southern border of the great continent that exhibits any very bold variety of

direction. It has two very considerable and but slightly separated gulfs, to which the Discoverer gave the names of Spencer's and St. Vincent's. The former, measured from a straight line drawn between its two capes, reaches a hundred and eighty five miles into the interior of the country. On coming suddenly to the opening into it, the whole party of adventurers were elated with the confidence that they had found something at last to relieve the dreary monotony. They made sure of its being some great dividing strait, perhaps reaching to the gulf of Carpentaria on the north of the continent, or the entrance to an inland sea, or at the least the mouth of some considerable river. Their pleasing anticipations dwindled away as they found it narrowing and shallowing, and became extinct as they approached its last swampy point, where it was about as salt as at the immediate entrance from the ocean. The anomaly and mystery of so ample a continent without rivers, had very naturally been felt to converge, as it were, to this unknown part of the coast, where it was almost presumed there would and must be something found to explain it. Great therefore was the disappointment in being repelled from these inlets back again upon the long bare stretch of an insignificant coast. A veil as old and as dark as all past time,—as old at least as the super-marine existence of the continent—had been lifted, to disclose, in effect, nothing; to prove that no more here than in any other part was any thing to be found either explanatory or magnificent.

In front of these gulfs, the accurate survey of which was a very tedious process, is a considerable island, named by the Captain, Kangaroo Island, from the numbers of that animal upon it, far exceeding any thing previously seen. The perfect insensibility to danger on the approach of human beings, here manifested by a creature extremely timid and fugacious where those same beings inhabit, was considered as evidence of the perfect impunity, till now, of these innocent islanders, from all neighbourhood, either habitual or occasional, of that maleficent race. They now paid very dearly for their long preceding privilege. The Author seems almost to pity them while he describes the havoc. In accordance with this sentiment, and relating to the same place, is another short passage, which struck us as perhaps the most remarkable in the book, and (in spite of something in the leading idea partaking too much of a conceit) bearing a strong character of *real* fine writing. The sea has access into the interior of the island, where it spreads to some breadth, and contains several small islets.

'Upon two of these,' says Capt. F., 'we found many young pelicans, unable to fly. Flocks of the old birds were sitting upon the beaches of the lagoon, and it appeared that the islands were their breeding places ;

not only so, but, from the number of skeletons and bones there scattered, it should seem that for ages they had been selected for the closing scene of their existence. Certainly none more likely to be free from disturbance of every kind could have been chosen, than these islets of a hidden lagoon of an uninhabited island, situate upon an unknown coast, near the antipodes of Europe; nor can any thing be more consonant to the feelings, if pelicans have any, than quietly to resign their breath, surrounded by their progeny, and in the same spot where they first drew it. Alas, for the pelicans! Their golden age is past; but it has much exceeded in duration that of man.

His attention was strongly arrested by the circumstance, on this island, of a vast number of trees lying on the ground in all directions, of nearly the same size, and in the same stage of decay. He cannot think of any conjecture toward an explanation, so probable as that of fire kindled by the friction of some dead and dried trees together in the wind. But it seems obviously improbable that fire so effectually prevailing as to bring large trees to the ground, should have left them there so much in the shape of trees as the account of them appears to imply.

Not very long after emerging from these gulfs, the Investigator was encountered by *Le Geographe*, one of the two French discovery ships which had been sent out under the command of Captain Baudin, for the coasts of New Holland, a good while before our Author's earnestness to be fitted out for the same destination had been gratified. The Frenchman, after having, to little geographical purpose, run along great lengths of coast on the western side, and touched at some points of Van Diemen's Land, had now advanced thus far from Bass's Strait, on the survey, according to his slight manner of surveying, of the south coast. In a sufficiently amicable interview of the two officers, the Frenchman talked largely of *his* discoveries, before he thought it worth while to hear any account of what had been accomplished on the south coast by the Englishman, whose name he did not bethink himself to inquire, till the question was casually suggested to him by one of Flinders's questions, just at the moment of parting. The Investigator's track was marked out to him, with the most important of the observations, and with the names which the Englishman had given to the places on a long line of coast, never, as far as can be known, before seen by any European. He little dreamed, at parting from the French ship, that the Frenchman's voyage, or the first part of it at least, drawn up by Mons. Peron, one of the scientific men of the expedition, would be splendidly got up and got out in Paris, with prodigiously pompous pretensions attached to it by the Institute, a number of years before his own was to appear, and that, under the auspices of the Institute and the Monarch, this Baudin should be given out for the grand dis-



coverer of the south coast of Australia! The Englishman did not divine that French names were to displace, in every instance, those which had been affixed to the capes, bays, and islands, by the man who for the first time had descried them, and whose indefatigable industry of examination had left scarcely any thing for any subsequent navigator to descry; and that the whole stretch of land from Bass's Strait to Nuyts's Archipelago, about half the length of the south coast, and comprehending his discoveries, was to become *Terre Napoléon*, of which *Terre Napoléon*, all Europe was to be made to believe that no civilized man had touched an atom before Monsieur Baudin.

It was remarkable that Peron's work came out unaccompanied with the appropriate apparatus of charts; these were promised to follow, and how it was meant they should be obtained, became well understood in due time. When, after the lapse of many years, they did follow, they appeared to be, what they were expected to be, as to the parts of the coast delineated by him—inferior imitations of his.

There is now, however, no dispute or question in existence about the whole matter, or any part of it. All the Frenchman's pretensions to discovery, on the south coast, were necessarily confined within the space between the western side of Bass's Strait and the point where he was met by the Investigator. But, even within these limits, only a small portion had been left him for a priority of examination, (if that were the proper word to apply to Baudin's manner of making a coasting voyage,) since another Englishman, Captain Grant, had preceded, by a year or two, both the voyagers, having surveyed, in 1800, the coast from Bass's Strait far on toward the place of the meeting of *Le Geographe* and the Investigator\*. As to the comparative degrees of *authority*, between the respective surveys of the same tracts of coast by Flinders, and the man so impudently set up by the French Institute and Government, not as a rival but as a thief, they might be safely left to the *practical* decision of any nautical man in Europe. We may be perfectly sure, there is not one commander of a ship in the navy of France itself, that, in the event of having to venture close along the Australian coast, would feel a moment's hesitation which it would be the safest to depend upon, if he any where found a difference between the two voyagers, in the recorded or delineated circumstances of the coast. As to delineations, indeed, it is a sufficiently remarkable fact, that the French did not con-

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\* Of this, the French expedition, and among them Peron, who subsequently composed the narration of it, were informed at Port Jackson, in 1802.

struct any chart at sea ; that small concern was left for Parisian manufacture.

Our Author comments in a just and manly tone on this piece of shameless baseness, in which Baudin, Peron, the Institute, and Bonaparte, all co-operated in worthy partnership. As a contrast, he was, on his own part, very scrupulous to do justice to the Frenchman, carefully retaining the names affixed by him to the points of the very short tract where he really had the claim of precedence.

Twelve weeks were most actively employed in refitting in Port Jackson, where one of the two French discovery ships was already found in harbour, and the other, with Baudin on board, and a crew in an inconceivably wretched condition, soon arrived. They experienced there every possible form of aid and hospitality.

The adventurous mariner now set out with ardour undiminished, to run up the whole eastern coast, on which there were a number of points which Cook's wider plans had not allowed time for accurately examining. These he investigated, verifying in the intervals many of Cook's observations. He took his infirm vessel along withinside the formidable series of coral isles and rocks called the Great Barrier Reefs, attempting at various chasms to find a passage through into the open sea. This critical part of the enterprise occupied him fourteen days. The detail of this long course, from Port Jackson to Torres' Strait, is purely nautical. It is just of the nature of a useful commentary on a chart. In a very few instances, a handful of black naked savages come into the account, but with little more interest than the large cockle shells, and small pugnacious crabs, mentioned in other situations. It may be observed, however, that the inhabitants of the more northern coasts, few and utterly naked and savage as they are, rank considerably higher than the southern, in masculine appearance, intelligence, and mastery of the sea. A useful native of Port Jackson, who accompanied the Captain, evidently shrunk in a consciousness of comparative insignificance in the presence of a party of them that came on board. They were much the same sort of men as the before-mentioned inhabitants of Darnley's Island.

After various traverses and observations in 'Torres' Strait, our Author steered down the eastern side of the great Gulf of Carpentaria, to Wellesley's Islands. Here it became necessary to have a thorough examination of the condition of the ship. The result was very mortifying and alarming, with such a prospect of further and long protracted operations as the Commander had in his commission and in his design. A very large portion of the fabric was found literally and totally rotten. The conclusion of the report officially given

by the officers and carpenters employed in the examination, was, that if the vessel 'remain in fine weather, and happen no accident,' she might keep afloat six months longer. In such a service, it was fearful to consider what a probable abridgement of the term was implied in such a condition. The passage in which the Captain expresses his mortification at receiving the account, describes also the ambitious extent of his design, and the manner in which he had thus far executed it..

'I cannot express the surprise and sorrow which this statement gave me. According to it, a return to Port Jackson was almost immediately necessary; as well to secure the journals and charts of the examination already made, as to preserve the lives of the ship's company; and my hopes of ascertaining completely the exterior form of this immense, and in many points interesting country, if not destroyed, would at least be deferred to an uncertain period. My leading object had hitherto been, to make so accurate an investigation of the shores of Terra Australis, that no future voyage to this country should be necessary; and with this always in view, I had ever endeavoured to follow the land so closely, that the washing of the surf upon it should be visible, and no opening, nor any thing of interest, escape notice. Such a degree of proximity is what navigators have usually thought neither necessary nor safe to pursue, nor was it always persevered in by us; sometimes because the direction of the wind or shallowness of the water made it impracticable, and at other times because the loss of the ship would have been the probable consequence of approaching so near to a lee shore. But when circumstances were favourable, such was the plan I pursued; and with the blessing of God, nothing of importance should have been left for future discoverers, upon any part of these extensive coasts. But with a ship incapable of encountering bad weather,—which could not be repaired if sustaining injury from any of the numerous shoals or rocks upon the coast,—which, if constant fine weather could be insured, and all accidents avoided, could not run more than six months;—with such a ship, I knew not how to accomplish the task.'

The winds prevailing at the season, rendered a return to Port Jackson by either the east or the west extremely perilous; and after what must have been a very painful deliberation, the Commander decided to finish, if possible, the survey of the Gulf of Carpentaria, by the time of the conclusion of which it was hoped the wind might enable him to return by the west and south coasts, or otherwise to reach the nearest port in the East Indies. Accordingly, a protracted careful survey was accomplished, of the shore all round this deep gulf; and the description has more points of interest than that of any former line of coast, chiefly from the repeated rencounters with the knavish but not very formidable natives, who are inferior in strength, courage, and weapons, to those of the islands in Torres' Strait. They appeared, however, to be no novices in the business of Cain; precaution was requisite in the neigh-

bourhood of any considerable number of them; and in one instance they provoked an affray which cost the life of several of them. Among a number of not very explicable relics and traces of human existence and customs, was the following:

'Several skeletons were found, standing upright in the hollow stumps of trees; and the skulls and bones being smeared or painted, partly red and partly white, made a very strange appearance.'

The people appeared to be 'of the same race as those of Port Jackson and King George's Sound, places at nearly the two opposite extremities of Terra Australis;' the difference of personal appearance and condition not exceeding the probable effect of a more copious or more scanty supply of food. On the subject of language, he says,

'I do not know that the language at any two parts of Terra Australis, however near, has been found to be entirely the same; for even at Botany Bay, Port Jackson, and Broken Bay, not only the dialect, but many words, are radically different; and this confirms one part of an observation, the truth of which seems to be generally admitted; that although similarity of language in two nations proves their origin to be the same, yet dissimilarity of language is no proof of the contrary position.'

The completing of the survey of the Gulf of Carpentaria consumed three of the six months of the calculated existence of the Investigator. By this time, also, the health of the ship's company, and of the Captain himself, had become very much injured, by their hard course of labours in a hot climate. Here then, just as the winds were become favourable for a survey of some portion of the north-west coast, our accomplished mariner was compelled to abandon the undertaking. It was with the severest regret he yielded to this necessity, feeling, as he confesses, as if his life was here losing all its value, but expressing a sentiment of submission to the appointments of Infinite Wisdom. After briefly touching, for refreshments, at Coepang in Timor, he set off for the long run by the west and south, round more than half the circuit of the continent, through Bass's Strait to Port Jackson, where he arrived, with a very sickly crew, on the 9th of June, 1803, about six months and a half from the time of the judgement passed on the ship in the Gulf of Carpentaria. One of the first proceedings after the arrival, was another examination of her condition, and of course an absolute condemnation, with no little wonder, on the part of the examiners, how she could ever have come so far to receive judgement, and, we may presume, with no less wonder that the sovereign proprietors should ever, on such a purpose, have sent her so far.

Upon this, the Captain anxiously cast about for any means

of prosecuting onward his favourite and thus far successful enterprise. But the slight marine of the colony afforded no sufficient means. The only expedient that remained to him, was to take his passage for England, with some of his officers and crew, in a small vessel named the Porpoise, in order to present to the Admiralty the results of his exertions, and solicit another ship for the accomplishment of what remained. But a different allotment awaited him.

After running to the northward for about a week, on a track in which they had expected to be quite clear of the grand plague of southern navigation, the coral reefs, they were one evening suddenly alarmed with breakers a-head. Almost immediately the vessel was carried among them and struck, followed very speedily in the same fate by a ship in company, the *Cato*, while a third and large vessel, an extra East Indiaman, commanded by Captain Palmer, very narrowly escaped both the reef, and a dreadful collision with the *Cato* in crossing before the latter struck. The two crews were saved to see the morning, when they very naturally expected to see also Captain Palmer coming to their relief, which his situation relatively to the reef allowed him to do with perfect safety. When they saw him steering away till the ship disappeared, they waited for his re-appearance, as hardly believing it possible that an English commander could abandon his fellow-mariners in such a situation. But they waited in vain. He had coolly gone on his way, to report in the East Indies that he had seen them all perish, while an indignant officer of his ship was compelled to leave it for declaring the truth. No one on earth knows where *his* voyage ended: the Bridgewater sailed for Europe from Bombay, and was heard of no more. 'How dreadful,' says Captain Flinders, 'must have been his reflections at the time his ship was going down!' His conduct was the more infamous, as it was a manœuvre critically made by the *Cato*, while in the tremendous predicament of driving toward the reef, that saved him from the meeting and concussion that would have been in all probability fatal.

With the exception of three persons, the two wrecked crews were saved, and the greater part of the lading of the Porpoise, including the results, so eminently valuable to hydrography, of our Author's long and hazardous labours, while every thing in the *Cato*, but the men, was lost. Every thing in both ships, the men included, would have perished, leaving but some small monumental relics, to serve as a kind of deadly welcome to some future victims sent to meet their doom on the same spot, had not the Porpoise, contrary to the *Cato*, 'heeled to the reef,' to use the technical phrase, presenting the bottom and side to the breakers. And it was a remarkable fact, that in the search

for something to make a fire with, there was found a rotten piece of timber, which the master of the Porpoise judged 'to have been part of the stern post of a ship of about four hundred tons.' Our Author could not help entertaining a strong surmise, that this might be a fragment of one of the ships of *La Pérouse*, drifted hither from some other fatal spot, as yet unknown in these seas.

Flinders and his companions were saved by means of a bank raised on a part of the reef.

'The length of the bank is about one hundred and fifty fathoms, by fifty in breadth, and the general elevation three or four feet above the common level of high water; it consists of sand and pieces of coral, thrown up by the waves and eddy tides on a patch of reef five or six miles in circuit; and being nearly in the middle of the patch, the sea does no more, even in a gale, than send a light spray over the bank, sufficient, however, to prevent the growth of any other than a few diminutive salt plants.'

This is but an indifferent subject for the landscape painter; but the associated circumstances, and the perfectly marine character of the view, give a peculiar interest to the very beautiful engraving from Mr. Westall's drawing of the surface of the reef just seen with its corals, weeds, and fowls, above the rippling, and of the sand bank, with the two crews there amicably united. At a later period, on fuller information, the reef is described as twenty miles long.

They were enabled to save from the wreck, and deposite on this bank, provisions and water enough for three months at full allowance. This promised to give time for a small deputed party to make, in a six-oared cutter, a passage to Port Jackson, and return with the means of taking the people off. Meanwhile, they were to be active in building, with materials from the wreck, larger boats, as a last resource, in the event of their not having received any assistance at the end of two months, an event extremely possible from the great danger of a voyage in such a vessel as the cutter, in the winds of that season. From its importance to their safety, the Captain himself was requested to undertake the expedition; which he did, after establishing regulations under the authority of martial law, among an assemblage of persons, who, however, on the whole, had thus far behaved excellently. Happier than the expectations of either those that went, or those that remained, the boat party reached Port Jackson in twelve days; and this little episode of navigation is read with particular interest.

'The reader,' says Captain F. 'has perhaps never gone 250 leagues at sea in an open boat, or along a strange coast inhabited by savages; but if he recollect the eighty officers and men upon Wreck-Reef Bank,

and how important was our arrival to their safety, and to the saving of the charts, journals, and papers of the Investigator's voyage, he may have some idea of the pleasure we felt, but particularly myself, at entering our destined port.'

With the least possible delay, a ship bound to China was engaged to convey thither from the reef the people and stores, excepting such persons as might prefer returning to the colony, whom a small vessel was sent in company to receive and bring away; and excepting also a small complement of men for a schooner, named the *Cumberland*, less than a Gravesend passage boat, being only of twenty-nine tons, in which the Captain, upon very erroneous testimony of her good qualities, had decided, after considerable hesitation, to proceed by the shortest course, through Torres' Strait, for Europe. Six weeks after leaving the place of the wreck, he was received there with rapture, and contrary to the general apprehension, from the obvious hazards of his enterprise in the boat, that he would never be seen there again. Every person and thing was disposed of with the utmost celerity; the three vessels parted for their various destinations; and we must now in a very few sentences, indicate the sequel as relative to our Author.

The hazardous navigation of Torres' Strait, in a wretched vessel, was made additionally hazardous and inconceivably tiresome, by his earnest wish to lessen, by his investigation, the danger to those who may have to follow him through this frightful maze of reefs. He had projected running all the way from Timor, at one stretch, to the Cape of Good Hope. But the alarming condition of the schooner compelled him, in evil hour, to put in, for repair, at Mauritius, in perfect assurance of the effect of his French passport, even had the two nations been at war; but his last information from Europe was that they were at peace. He was not much surprised to find the war had been renewed, but greatly so that his passport, the perfectly well known nature of his employment, and the quite beneficent liberality which the contemporary French voyagers of discovery had experienced from the English, should not avail to prevent the seizure of himself, his vessel, and all his papers. He had to encounter in General De Caen, recently appointed captain-general of the French settlements beyond the Cape of Good Hope, a ruffian whom it was a disgrace to any government to employ, but whom *his* government rendered itself most infamous by abetting in his detestable conduct toward Captain Flinders. If there be one man who can regret, as if it were a hardship and an injustice, the present detention in an island of the southern ocean, of the then Imperial Master and approver of this miscreant De Caen, let him read our Author's narrative of his between six and seven years imprisonment at Mauritius.

This protracted villainy it is not perhaps possible to assign with any precision in the respective shares to the several co-operating causes. The Captain attributes it chiefly to the personal malice of De Caen, whose anger and revenge were excited by a high spirited and unbending conduct in the first days of his communications with this detestable tool in office. Much may, perhaps, be ascribed to such a cause; but we can have no doubt, after what has been seen of the manner in which the French Government arrogated for Baudin the discoveries of Flinders, that that Government had a chief hand and interest in his iniquitous detention, especially when it is considered that he was plundered of some of the documents of his voyage, and that it was privately told him (though he seems to have doubted it) that his charts, put under seal in the government office of the island, were taken out and copied.

Our Author's detail of the vexations he endured, of his vain applications and representations, of his glimmerings of hope sometimes excited, to be followed by the indignation, and then the despondency of disappointment, of his literary and scientific occupations, his various social intercourse, and the long succession of his painful feelings, will be read with much interest, and much indignation, especially against the unfeeling and most unprincipled tyrant whom De Caen perhaps directly obeyed, but certainly did not displease, in the whole proceeding.

The Appendix contains a systematic compendium of the Botany of Terra Australis, by Mr. Brown, naturalist to the voyage, who remained in New South Wales, with Mr. Bauer the natural history painter, eighteen months after the Commander's departure for Europe, in the expectation of his returning with another ship to complete his examination of the coast. Mr. Brown says that his materials for a Flora of Terra Australis amount to about 4200 species.

There is also an important paper by the Captain, 'On the errors of the compass arising from attractions within the ship, and others from the magnetism of land, with precautions for obviating their effects in marine surveying.' A long and most patient series of observations and reflections on the perplexing differences in the quantity of variation as indicated at the very same spot, and nearly the same time, upon a change in the direction of the ship's head, or a change of the situation of the compass in the ship, led him to a solution, in the influence upon the needle, of the magnetic state of the iron in the ship,—an influence varying according as that magnetic iron was by the changing positions of the ship, placed more or less in or out of coincidence with the meridian of the earth's magnetism.

The charts of the atlas are on a large scale, and well engraved. In point of correctness, we have no doubt, that the



very least that may be said of them is, that they are equal to the best existing hydrographical delineations of distant regions.

There are a number of slight but spirited large etchings of singular plants, from the drawings of Mr. Bauer, whose eminent excellence in his department is so well known.

Besides nine beautifully engraved landscapes, from the drawings of Mr. W. Westall, there are put on two large double sheets, nearly thirty long well engraved stripes of coast, in the same manner as in Vancouver's atlas. A number of years since, there were published, from Mr. Westall's drawings taken in this voyage, nine beautiful plates, as part of an intended series, under the title of foreign scenery, the discontinuation of which we have always regretted.

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Art. VI. *Sermons on the most important Doctrines of the Gospel*; comprehending the Privileges and Duties connected with the Belief of those Doctrines. By J. Thornton, 2 Vols. 12mo. pp. 537. 1818.

**H**AVING already, on several occasions, given our recommendation to Mr. Thornton's very useful publications, we need now do little more than announce the present volumes, which exhibit the same unpretending but not trivial excellencies which distinguished their precursors. Mr. Thornton's Sermons are characteristically pastoral, and therefore they are neither controversial, nor inflated by a misplaced attempt to be fine. We might, indeed, suggest to Mr. Thornton, whether, in *published* sermons, a manner somewhat less generalizing on some points, both of doctrine and of practice, and a style of thought, we do not mean less natural or more laboured, but yet perhaps more painfully elicited, would not excite, usefully, greater attention in the reader, and leave a more distinct and definite impression on the memory. A minister whose eminent seriousness of spirit and consistency of conversation, give to every word which he utters among his own people its full impression and effect, may be induced to rely too far upon the impression and effect of the very same words, when perused unaccompanied with the incalculable auxiliary of personal character. The preacher who is known to be himself in a high degree under the influence of the motives he urges upon his hearers, needs only repeat a passage of the sacred volume, attended with some natural and obvious comment, to awaken the most lively and favourable feelings in the minds of his accustomed audience; the eloquence, the suasion are tacit, the words employed are known to be less than the intention of the speaker, and felt to be less than the sentiment of the hearer; but, to the stranger, to the reader, the text and the comment are only worth so much as the bare words contain.

Perhaps it might be stated as a general, though certainly not a universal rule, that the effort of mind habitually made by a preacher in his *own pulpit*, to produce impression on his hearers, is in an inverse proportion to the influence of his personal character: (Eccl. xii, 11.) If this be at all true, it will follow, that the discourses of the most eminent and efficient ministers of the Gospel, if printed nearly as they were delivered, will often suffer from a comparison with those of preachers very inferior to them in positive usefulness *at home*, and in the most important personal and ministerial qualifications. It remains then to be suggested to those who enjoy the happy and incalculable advantage of speaking among the people of their charge, a language which possesses the high significance imparted to it by the eminence of their character, and the sincere solemnity of their manner, that, when they address the public which knows them not, or knows them but imperfectly, they are then using a language of a really lower import, the effect of which must be estimated only from the average degradation of Christian profession.

Our readers will perceive from their titles, that these Sermons compose a connected series of topics, the first volume passing over the prominent doctrines of the Gospel, the second, relating more to matters of Christian experience and conduct. The discourses in the first volume, are on The Divine Authority of the Scriptures — The Duty of searching the Scriptures — The State of Man by Nature — Salvation wholly by Grace—Christ our Righteousness—Christ our Passover—Christ our Intercessor — On Regeneration — Sanctification — Adoption—Christian Fellowship—Communion with God—The Christian's last Victory—The Happiness of the Saints in a separate State—The general Resurrection. Those of the second volume, are on The Deceitfulness of Sin—Jesus Christ the great Deliverer—The Danger of neglecting the great Salvation—The aggravated Evil and awful Consequences of Unbelief —Conversion — Forgiveness of Sins —The Teaching of the Holy Spirit—Warning against the Love of the World—Watchfulness against the great Enemy—The Necessity of Holiness—A good Conscience—A good Hope — Christian Fortitude — Christian Freedom—The Perseverance of the Saints.

The following quotation is taken from the Sermon on the Intercession of Christ.

'The intercession of Christ at the right hand of God ought to make us decided, undaunted, and zealous in the profession of his gospel. Too many bear his name, who neither wear his image, nor keep his commands. Dreading the ridicule of the scorner, and the persecution of the ungodly, they do not go forth without the camp to follow the Captain of salvation, bearing his reproach. A timid time-serving spirit

casts dishonour upon Christ. What! did he engage to redeem us, and forget his solemn promise? Did he leave the arduous work unfinished? Has he forfeited his claim to our gratitude and obedience? Did he descend into the grave to moulder there and see corruption? Christians, you know both where he is, and what he is doing. The eyes of your understanding enlightened by the anointing of the Spirit, you see him clothed with light and glory, continually carrying on his gracious mediation, to advance your best interests. And while he acknowledges you before God, will you not openly confess him before men? While he successfully pleads your cause in heaven, will you not boldly plead his cause on earth? Let it be made manifest whose you are, and whom you serve.'

Mr. Thornton's Sermons, beside being read in the family and the closet, will, we doubt not, extensively aid the important labours of those laymen who read sermons in the villages of their neighbourhood.

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Art. VII. 1. *Observations, Moral, Literary, and Antiquarian*, made during a Tour through the Pyrenees, South of France, Switzerland, the whole of Italy, and the Netherlands, in the Years 1814 and 1815. By John Milford, Jun. In 2 Vols. 8vo. 11. 1s. 1818.

2. *A picturesque Tour through France, Switzerland, on the Banks of the Rhine, and through Part of the Netherlands: in the Year 1816*. 8vo. 1817.

**MR.** Milford complains of considerable difficulty in the selection of 'a title-page to his work,' and we cannot forbear saying that the infelicity of his choice abundantly illustrates the sincerity of his complaint. He has written an entertaining book, and has mingled with a large portion of matter which is merely amusing, something both of observation and description, which is of more permanent value. But the praise which he claims is of a much loftier kind; he invites us in his title to a rich and intellectual feast, and we certainly cannot say that in this particular he has been very hospitable in his entertainment. If by 'moral observations,' he simply means reference to *manners*, we admit that he has fairly enough redeemed his pledge, though he has used the word in an equivocal sense; but in its larger application and more important usage, we find very little that is not excessively common-place. Neither can we compliment him on the 'literary and antiquarian' skill exhibited in the volumes before us; the literature is very slight, and the antiquarianism not quite on a level with that of the local 'tours' and 'guides.' Leaving, however, Mr. M.'s unfortunate title-page, and adverting to his volumes on the ground of their own merits, we are fully disposed to give them their due praise of communicating some information and much amusement. Mr. Milford's route was admirably chosen; leaving out the every-day objects

of the well-worn track of common tourists, he struck at once into the heart of the most interesting scenes; followed Lord Wellington's army from the Adour to Toulouse, visited Bourdeaux, sojourned in the Pyrennees, crossed the south of France to Toulon, made his observations in the neighbourhood of Geneva, and entered Italy by the road over Mount Cenis. His Italian tour was equally well arranged; through Piedmont he travelled to Genoa, and thence by sea to Leghorn, and the island of Elba, at that time the residence of Napoleon; his route then led him through Pisa to Rome, and its vicinity, and ultimately to Naples. On his return, he passed through Florence to Bologna, where he found Murat and his staff, preparing for hostilities against the Austrians, and was in consequence compelled to turn back to Ancona, whence he sailed to Venice. Through Padua and Brescia, he reached Milan, and after visiting the fine lake scenery in the vicinity of Como, crossed by the Simplon road into Switzerland, returning home by the Rhine, through Holland and the Netherlands. This interesting journey was not performed hastily, nor carelessly. Mr. Milford travelled in a leisurely manner, and made pauses of considerable length at the more important stations. He seems to have employed his time actively and judiciously, and he communicates the result of his observations in a style which, though neither very classical, nor remarkably correct, is perfectly free from the two extremes of vulgarity and affectation: he describes distinctly, though without pedantry, he narrates with great vivacity, and if he does not keep the intellectual faculty intensely on the stretch, yet he never suffers the attention to tire and sleep. We may add to this, that though his facetiousness is generally a little deficient in richness, his good humour and alertness of mind very sufficiently supply the absence of more racy qualities: no man will read his book without wishing to have been his fellow traveller.

In February, 1814, Mr. Milford had the gratification of first witnessing active measures for human destruction upon an extensive scale, in the operations which terminated in driving the French across the Adour.

‘ After having passed half an hour, riding on a hill situated immediately above a battery, which was firing at a French frigate in the Adour, we were discovered by the enemy; who, wishing to dislodge us, began firing from their gun-boats a shower of grape-shot, which I found falling, and digging up the earth in every direction around us. This new scene, I confess, neither suited my notions of reconnoitring, nor the sensations of my white charger, which had been my companion ever since I left Portugal: he began prancing about, with evident marks of being uncomfortable: the result was, we both had enough of it, and I galloped away from the party until I arrived at the bottom of the hill, secure from all casualty. I understand this sudden manœuvre afforded a good laugh to

my military companions, but I must beg them to recollect, that "*c'etoit pas mon metier*;" and if in the character of an amateur a mistaken shot had reached me, I should neither have had Honour or Glory engraven on my tomb-stone. This gallop constituted the whole of my "*active services*" during the campaign.' pp. 5, 6.

At Pau, Mr. Milford was much amused by the ingenious scheme of a mutilated Frenchman, who obtained a livelihood by the docility of his dog. The animal had been taught to join his master in the chorus of a song—sung, of course, not by the canine, but the biped performer—of which each stanza terminated in *Bow-wow-wow*. This leads to the narration of the following instance of animal sagacity.

'I will here mention a sagacious dog which I frequently saw at the Piazza de Spagna at Rome, where he took his station, and perceiving any one stand still, used to look him full in the face and begin to bark. In this formidable manner he accosted me one day as I was conversing with an old priest, who had long been resident at Rome, and was well acquainted with the dog's sagacity, and informed me that the only way to get rid of him was to give him a piece of money called a biocco, equal to an English penny. This I did by throwing it on the ground, as the most prudent method, the animal's countenance rather denoting fierceness than good nature. He immediately took it in his mouth, and turning the corner of an adjacent street, entered a baker's shop, where he stood on his hinder legs, depositing the money on the counter, and received a small loaf in return, with which he walked off, to my great amusement and admiration. This dog was in excellent case; and on inquiry I found he came on a similar expedition almost every day in the week to this baker's shop.' pp. 37, 38.

His excursions among the Pyrennees are simply but agreeably described. On one occasion he appears to have been in considerable danger, his horse having fallen with him on the brink of a fearful precipice.

'On my relating this adventure, one day, after dinner, to two military friends at Toulouse, they, with grave irony, offered their condolence on "the perilous adventures and hair-breadth escapes I had passed!" It is true, that one of these officers had, within the last four years, been shipwrecked twice, under some peculiar circumstances of distress; and the other had become so familiar with disaster, having been repeatedly shot through different parts of the body, that his intimate friends gave him the name of *Major Cullender*.' p. 56.

At Toulouse, Mr. Milford, much to his satisfaction, regaled himself on a dish of frogs: at Montpellier, he pronounces a merited eulogium on the roads of Languedoc. At Toulon, meeting with a rebuff from an officer to whom he applied for permission to visit the dock-yard, he rather saucily replied that having 'seen the arsenals of Plymouth,' he had travelled to Toulon 'on purpose to form a comparison.' At Lyons, he

witnessed the entrance of the Count d'Artois, after his visit to the south, 'and was surprised at the apparent coldness of the reception he met with.' We do not feel it necessary to make any extract from his reflections on quitting France; they are, in truth 'somewhat musty;' but we perfectly accord with him, in referring the scepticism too prevalent in that country, to the impossibility of crediting the enormous impostures of the Romish system. At Genoa, he finds what must certainly be considered as a prodigious curiosity—'a most valuable *Greek remain* of 'the highest antiquity; a head of *Vitellius* in granite!' His stay at Elba procured him nothing more than the sight of Napoleon. At Pisa, he heard a wonderful organ, which, among other extraordinary sounds, imitated 'the cackling of ducks and geese.' At Rome, where Mr. Milford made a considerable stay, he seems to have made the best possible use of his time, but as his statements refer to objects familiar to general readers, we shall not refer to them, nor to the descriptions of ceremonies which are equally well known. In the midst of one of the most solemn celebrations, in St. Peter's church, Mr. M.'s gravity was nearly overcome.

'His holiness happened to blow his nose; this was an affair of great moment; for one of his attendants, after bowing nearly to the ground, took the handkerchief from his hand, and placed it on a chair with all due reverence.'

On one occasion, Mr. Milford was happy enough to obtain the sight of a miraculous *Rambino*, at the trifling expense of a pocket-handkerchief, dextrously extracted from his pocket. With Bernini's statue of St. Bruno, he is perfectly enchanted; and proposes to 'any man whose temper is subject to be ruffled by passion,' that he should 'try to get this master-piece of sculpture,' for the purpose of contemplating the mildness and tranquillity of its countenance, and of thus rendering unnecessary 'all future corrections of the irritabilities of temper!' Much, however, as Mr. Milford found to awaken his admiration, he also met with many objects which excited his disgust; surrounded by the signs of more auspicious days, he was saddened by the contrast which they presented to present times. The splendid palaces degraded by the want of interior cleanliness and comfort; the grass growing in the deserted streets; the *mal aria* extending its baneful effects within the very walls of Rome; the wasted and corrupted population of the 'Eternal City;'—all these he noted, and has expressed himself respecting them with much right feeling. The sight of the Pontine marshes, once rich with cultivation, but now reeking with vapours, dangerous even to the passing traveller, calls forth his regrets. In the approach to Naples, he was struck by

the contrast between the monotony and dullness which seemed to beset every thing Roman, and the Neapolitan 'noise, gayety, bustle, and confusion.' The streets are crowded by Lazzaroni and carriages, and an air of liveliness and motion seems universal. The surrounding scenery of Naples is probably unrivalled : the decorations of its enchanting bay, the awful glories of Vesuvius, and the fine character of the country in the vicinage of this attractive capital, with the various remains of antiquity in private collections, and the more impressive relics of Pompeii and Herculaneum, are distinctly and agreeably described. We must, however, use the freedom of hinting, that if our Author has not painted rather highly in his account of the visit to the crater of Vesuvius, his courage must have gained strength since the running-away scene at St. Jean de Luz. At Florence, once the favoured seat of art and commerce, and still retaining much of the beauty and magnificence which, in happier times, adorned the city of the Medici, Mr. Milford seems to have employed six weeks very actively and much to his satisfaction. His various descriptions of works of art, though not very scientific, and though strangely indiscriminating, are yet pleasing and sufficiently distinct. The gloom and dullness of Venice were very uncongenial with Mr. M.'s feelings, but he made some stay in that city, and observed every thing worthy of note. Milan, next to Rome the largest of the Italian cities, is passed over somewhat slightly. After a delightful tour through the country, in the neighbourhood of the lakes Maggiore and Como, he crossed the Simplon into Switzerland. The remainder of his journey, as it lay through a much frequented and often described route, we shall pass over. His estimate of the Italian character, is slightly and superficially made : the higher orders, impoverished by the political changes and present despotism of their governments, are indifferent to all public occurrences which do not immediately affect themselves ; the middle classes are for the most part, active and industrious, but at Rome and Naples, depraved and dissipated. With respect to the lower classes, he found the inhabitants of the South ignorant and corrupt in the extreme, but the populace of Naples and Venice seemed to be the most completely debased. And we fear that this fine country and noble race of men must continue thus degraded, until some unlooked-for event break the fetters of political and ecclesiastical oppression, and obtain for them the enjoyment of their civil and religious rights.

The second of the books of which we have quoted the titles at the head of this article, contains the details of a journey through scenes which have been made much more familiar to English curiosity. The Author travelled from Calais through Paris, Moulins, Lyons, Nismes, to Marseilles, and thence to Geneva

and the romantic objects in its vicinity, through Berne to Schaffhausen, and down the Rhine to Cologne. His object, in the present publication, has been not to communicate anecdotes, nor to record general observations, but, chiefly at least, to indicate the most interesting and conspicuous features of the scenery on his route, and this intention he has very satisfactorily accomplished. His descriptions present distinct images to the eye, and we collect from them a very clear general idea of the successive objects to which they refer. The following picture of a French kitchen will afford an amusing specimen of the Traveller's talent in the Flemish style of painting.

' From the street you descended by two steps to a plastered floor in a state of rugged discontinuation, and full of rough pebbles. At the entrance on the right there is a sink with plates and earthenware on their edges in a reclined position. There is a desk on the left where the accounts are kept, and all the requisite writing performed. A fire of wood blazes upon the floor in the centre of the side wall, with an occasional jack and a sort of flue on the other. In this flap round nobs are inserted in which to place the ashes from the fire, that may serve as stoves to dress their culinary varieties. There is a large dresser in the middle, with a shelf over the fire-place and candlesticks on the sides and half burnt candles; a few pewter and copper pans, with an addition that a voluptuous epicure might not much fancy in such a place, of two or three large black mastiff dogs and as many famished and mewing cats. Behind the above scene is a large room encumbered with tables of deal, where the palate of the guests is gratified by the different manufactures of the kitchen. On one side is a door opening into a stable, and over these are the bed rooms: and such is a correct delineation of an inn of no secondary note.' pp. 269—271.

His description of the celebrated scenery of Vaucluse is interestingly executed; we can only extract a portion of it.

' After breakfasting at Moriere we traversed a moor of such dreary and unpromising appearance, as to make us suspect that we should be but ill remunerated for our toils: but on entering the rocky mountains we descried one with a circular base, as if intended to pourtray an amphitheatre; another exhibited the appearance of a massy tower, over which ages might roll without effecting its decay. The mountains in the back ground had a purple hue with ribs of bare rock projecting from their sides. The Sorgues flowed rapidly at our feet, vying with the emerald in its most unspotted green. There were pastures on all sides, where the willow, the poplar, the mulberry, the almond, and the fig, were growing in all the profusion of vegetable luxuriance.

' After travelling for some time amidst this romantic scenery, we came to a complete circle of rocks, from which there was no egress but by the track we had entered. Here we quitted the cabriolet and walked to the source of the Sorgues, where, instead of a limpid and murmuring fountain, we beheld a turbulent and foaming stream, issuing from under an over-arching rock of at least three hundred feet high, and forcing its



way down a deep descent amongst dark moss covered with blocks of tone.

'The famous spring of Holywell in Wales is nothing compared with the majesty of Vacluse. A pillar is placed at its source, but human skill could erect no structure that would properly assimilate with the gigantic scenery around.' pp. 195—197.

To different sections of this journey are prefixed small maps of the route, well engraved, and of convenient reference.

Mr. Milford's volumes are ornamented with vignettes, from wooden blocks, some of which are not very interesting, but the greater number are respectably executed, and represent attractive and illustrative scenery.

Art. VIII. *A Manual of Prophecy*; or, a short comparative View of Prophecies contained in the Holy Scriptures, and the Events by which they were fulfilled. In which are introduced some new Observations on several of them, and particularly on different Passages in Isaiah and Daniel. By the Rev. Peter Roberts, A.M. 8vo. pp. 208. Price 6s. 1818.

**M**ANY learned and copious volumes have at different times been presented to the public, on the Prophecies of the Old and New Testaments, some of which have been too costly, and others too profound, to suit the circumstances and the taste of many theologico-political readers. A work on the predictions of the Bible, simple in form, and moderate in price, appearing to Mr. Roberts to be a *desideratum*, he has supplied the present treatise, the plan of which we can much better approve than we can commend the manner in which it has been executed. His original purpose was, to give merely what should appear to be most eligible in expositions already published, and wholly to exclude discussion; and we wish he had adhered to this design. He has, however, ventured on the difficult task of adapting to the prophecies of the Scriptures some of the events of his own times, in which we imagine his labours will be pronounced as unsatisfactory as those of several of his predecessors in the same line of employment. He acknowledges his obligations to Mr. Faber, an author from whom he has borrowed a considerable part of the exceptionable interpretation which occurs in this Manual: he might, we think, have put himself under the direction of a better guide.

Mr. Roberts, faithful to the *Odysseus* whom he has chosen, perceives in many of the prophecies, representations of French Infidelity and Atheism as connected with the Revolution. In our opinion, it would be quite as well if writers of this stamp, would look for infidelity and atheism in other soils than France, and in other periods than the era of the Revolution. How much less infidelity was there in that kingdom in 1787, than in

1790? or, how much greater was the prevalence of atheism in Republican, than in Monarchical France? Infidelity and atheism are objects of our aversion not less than they are of Mr. Faber's and Mr. Roberts's, and all the other writers who animated the crusaders against irreligion in the late war; but this does not prevent us from wishing that those who undertake the explanation of scripture prophecies, would enter upon it with minds somewhat more divested of prejudice and partialities: we should then, we apprehend, be told of the infidelity of other people than our late political opponents, and might perhaps find atheism itself lurking beneath the purple.

In page 113, Mr. Roberts has given us a short genealogy to which we cannot but take exception, 'Infidelity,' he says, 'brings on ignorance, and ignorance superstition.' We would rather say, that superstition brings on ignorance, and ignorance infidelity; this arrangement, we think, includes the true relation of cause and effect as applying to the subject, and as illustrated by the facts of history. What has produced the ignorance of such a country as Spain, but the gross superstition which is spread over its whole surface; and what but infidelity would be discovered on the removal of that pressure which now bears down the mental elasticity? Superstition provides for nothing but the performance of ceremonies which have no connexion whatever with the understanding or the heart; the most unenlightened and the most unholy persons can go through them with perfect success, and they who conduct its rites, so long as the establishments to which they are attached can be kept up, would be as well satisfied with the genuflexions of an automaton as with the kneeling of human creatures. Let the pence keep pace with the pater-noster, and the latter be said or sung at such times as superstition may command, and all in its account is right. But if the secret by which it rules be discovered, and its wretched devotees find leisure, apart from the feeling of its authority, to examine and to take their own measures, what can be expected to follow upon the detection of such a mockery but the profession of infidelity? True religion was never seriously or permanently injured by direct opposition; it is indeed from this source that it has drawn many of its accessions. So long as its light is finding access to the thoughts of men, and its influence in its native character is spreading before them, it has nothing to fear. But let it be concealed, let its place be supplied by trains of priests and choristers, by altars, and images, and rosaries, and processions; let the eye and the ear be furnished with sights and sounds, while the understanding sleeps; and infidelity will reap its harvest. Let the talents of Protestant writers be consecrated to their proper object, the exposure of ecclesiastical dominion over mankind and the tendencies of

corrupt systems of religion like the superstition of the Romish Church; but let them abstain from a practice so inconsistent with their profession, and so full of evil, as is the part which too many of them have been performing in whetting the appetite for war by their declamations against 'a nation of Infidels,' while they maintained a silence not less remarkable respecting abuses and enormities, more injurious to truth than infidelity itself.

We cannot devote much of our time to this publication, and therefore place before our readers some of Mr. Roberts's expositions of the sacred prophecies.

'Daniel, ch. xi. verse 36. "And (*the*) a king shall do according to his will; and he shall exalt himself, and magnify himself above (or against) every god, and shall speak marvellous things (or things that shall astonish) against the God of gods, and shall prosper till the indignation be accomplished for that that is determined shall be done."

'The character here described is that of a despotic power, whether of a nation or an individual, which shall be impious in its language against God, and shall prosper until the wrath of God against the Jews shall have accomplished its predetermined purpose, and the extent of their affliction. The existence of this infidel power, is a token to the Jews, that the wrath denounced against them is drawing towards its end, and their restoration to the favour of God approaching. Such impiety as this, which is here foretold, has appeared in France, as a nation, and in its chief, by their rejection of all religion.' pp. 82, 83.

Again.

'Verse 38, 39. "But in his estate shall he honour the God of forces: and a God whom his father knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do (*in the most strong holds*) for the protectors of forces with a strange god, whom he shall acknowledge, (or cause to be acknowledged,) and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

'This appears already to a wonderful degree to have been accomplished, both by that nation and its chief. The church of St. Genevieve was dedicated to the tutelary gods of infidelity: a woman drest up, was made the goddess of reason. The chapel in the *Hotel des Invalides*, in Paris, was converted by Buonaparte into a temple of Mars; an image of that pagan deity placed in it; and it was honoured with the spoils of conquered countries. He also put his trust in his *star*, or *his fortune*, to which he looked for his success. The French nation has also caused these deities to be acknowledged; it has set its generals over kingdoms, and divided the conquered countries for gain, or as a reward, by the wealth they could force from them, &c.' p. 83.

We recollected, as we perused these lucubrations, the speech of a certain great personage on receiving from the Archbishop of Moscow the consecrated image of the Holy Sergius. 'The sanctified image of the holy Protector of the Russian armies,

' I have commanded to be given to the armed population of Moscow, who are training for the defence of their native country. May he obtain it through his intercession before the throne of God !' Had such an incident as this occurred in the history of the ' Chief' of the French nation, how eagerly would it have been accommodated to the prediction ! It is, however, the speech of the Emperor Alexander on the approach of the French towards Moscow, who ' did thus for the protectors of forces with ' a strange god.'—And, as to dividing countries for gain, have the French nation been singular ? They have had both their predecessors and their followers in that business.

Mr. Roberts, however, is inclined to believe that the complete accomplishment by making some *one* false god, whether Mars or Fortune, or some other, an object of public worship, and honouring it by a shrine or image, literally adorned with jewels, is yet to be looked to. This, we suppose, will take place in France, otherwise the unity of the piece would not be preserved. And does not this appear ominous of change ? Are the Bourbons to become the patrons and heroes of infidelity ? Or, is the late *Chief* of the French nation to leave the rock of St. Helena, that he may again become a worshipper in the *Hotel des Invalides* at Paris ?

On the measuring of the Temple of God, Rev. xi. 1, 2. Mr. Roberts remarks, that, ' The use of measuring is, to mark the ' extent and limits of the true Church of God by his word ; and ' at the Council of Nice, A.D. 325, this was done, previous to ' the corruption of the Church by idolatry and Paganism. The ' limits of true Christianity were marked, and the true Church ' of Christ distinguished from those who were of the outer court ; ' that is, Christians more in name than in truth.' And these said Christians of the outer court, are, he informs us, ' here ' called Gentiles, because they are distinguished by admitting ' idolatry and persecution, which were the great errors and ' marks of Gentilism.' If Mr. Roberts will write in this manner we cannot help it ; yet we cannot but offer him our advice to be very careful how he invites examination to the members and proceedings of the council of Nice, A.D. 325, as the persons who composed the ' true Church of Christ,' and the means by which its limits were marked. Idolatry and persecution, the last especially, we beg leave to suggest to him, are not less ' the ' great errors and marks' of a spurious profession of Christianity, than of Gentilism ; and if the Council of Nice was not the outer court, as little was it the temple of God, which cannot be the scene of such scandals and cruelties as originated in that imperial Convocation. We are surprised too, that Mr. Roberts should fix upon the sixth century (p. 172) as the period when the temporal power was called in, and took upon itself to enforce

we intend to follow him through his assertions and his declamations. He is welcome to affirm, if he can do it honestly, after reading his Bible, that the 'British and English Churches' were 'formed on the model of that of the Apostles. We have no objection to his believing, with an implicit faith, all that the Bishop of Lincoln has written, or said, in behalf of Episcopacy. He may even infer, by the most exquisite *sequitur* yet discovered, that 'in these perilous times, Calvinism' (we verily believe this not to be an error of the press) 'on the one hand, and Unitarianism on the other, continually springing up, *therefore* 'gravity, earnestness, and sometimes vehemence of expression, 'as when pronouncing the Litany, to be cultivated, whether 'in the desk or in the pulpit.' We shall leave him to the quiet enjoyment of his demonstrations. We shall not presume to hint that, after all, it may be reasonably doubted whether he knew what Calvinism means; nor to hesitate an apprehension, that he appears to be happily ignorant of the somewhat important distinction between episcopacy, and *diocesan* episcopacy; still less would we question him too closely on the accuracy of his knowledge of the Apostolic 'model:' all this we shall leave and pass at once to the more professional portions of his work.

If Mr. W. had restricted himself to a particular and critical recital of the many admitted excellencies, mingled, however, with great defects, of the Liturgy of the Established Church, he would have avoided unprofitable controversy, and trodden upon safe and pleasant ground. He had, besides, immediately before him, the happiest and least controvertible view of his subject; the excellency of the Liturgy considered in its adaptation to oral delivery. The variety of its style; the mingled beauty and simplicity of its composition; the richness and the pregnancy of its scriptural and devotional matter; all these taken in connexion with the advantages of dress, attitude, situation, and character, assigned to the reader, might have afforded Mr. Wright an ample and varied field both for criticism and declamation. Add to this, that advantageous for public reading, as is the public service of the Establishment, it is, with inconceivably few exceptions, miserably read. There is a certain conventional hardness and pomposity in the manner of most clergymen, while reading the various portions of the Liturgy, which they are unable to lay aside, even in the humblest of its supplicatory devotions: and this unhappy system, added to the palpable incongruity of *prayer by book*, always, to us at least, makes this part of the Church service nearly unprofitable. Neither can we think that Mr. Wright's plan will go very far towards the correction of this erroneous practice; independently of the very awkward manner in which he delivers his precepts,

there is considerable danger of contracting unpleasant stiffness and technicality in thus following the steps of a master. If, at a certain age, we found habits formed, and the manner already decided, we should be extremely cautious of endeavouring to force the individual into a system altogether opposite; and should propose little more than the correction of gross misconceptions, and the grafting of necessary improvements upon the original manner. We have never known an instance of a total alteration, that did not retain manifest signs of effort and elaboration; and compared with this, almost every other species of oratorical error is tolerable. We have heard, generally without disgust, sometimes with gratification, public addresses from persons altogether without the advantages of education or elocutionary training; but we have very frequently been annoyed to excess by the librated periods, the measured cadences, and calculated gestures of accomplished orators. With respect to public lecturers on elocution, those at least whom we have heard, have been all 'buckram men;' in one or two instances we have been gratified by the matter of their lectures, but in their manner and enunciation, they have invariably been cramped and stiffened by adherence to rule and system. We should even be reluctant to exercise a merely systematic control in these matters, over the young. Nature and passion are always eloquent, always impressive; and we conceive that the wisest and safest plan of instruction will, in a great measure, be confined to the repression of palpable irregularities, and the correction of obvious defects, without much interference with those peculiarities which give both originality and piquancy to individual manner.

Mr. Wright enters upon his proper subject, by a dissertation on what he has been pleased to call the 'Philosophy of Elocution.' We shall not quarrel with him about the import and application of this hackneyed phrase; but we object to him, that he has given us a most meagre history of his art, and that he has scarcely touched upon one of the most important inquiries connected with it, the different, and in some instances opposite, vocal habits of different nations. He begins with the following unqualified assertion:

'The improvement in the English language, which so rapidly advanced in the reign of queen Elizabeth, began to decline during the great rebellion, in the year 1642. The prevailing cant of the enthusiasts, at the time of the usurpation, together with the dissolute manners which marked the reign of Charles II, tended much to lessen the value of our language.'

This is the flippant and summary way in which Mr. W. despatches the criticism of a period which possessed some of the best and ablest writers of his native land. The 'cant of enthusiasm' is not much more annoying than the cant of presuming ignorance. We shall not defend the 'dissolute

'manners' of the Second Charles and his Court; but we shall venture to remind Mr. Wright, that to the first of those periods belonged Milton, and to the second, Dryden; and that those great masters both of poetry and prose, have not been surpassed in their peculiar excellencies, by any of their successors. We shall not feel it expedient to quote Mr. W.'s comments upon the English language, any further than to apprise our readers that he is of opinion 'that it is susceptible of very considerable melody and harmony,' and that it 'combines the percussion of the harpsichord with the prolongation—the majestic swell of the organ.' The following paragraph is, however, much too valuable to be lost; and we cite it as a fine specimen of common place, aiming at affecting profundity, and succeeding in making itself nearly unintelligible.

'Very little consideration will convince the student, that phraseology is composed of certain members or clauses which modify, and of others which are modified; and, by attending to oral discourse, he will easily discover that there is a characteristic feature of the voice, in the pronunciation of a proposition, which indicates either continuation or completion. As therefore the less signification of one or more clauses may be restrained or altered, by the power and influence of others more significant; so in the delivery of them, that the progress and completion of a whole passage may be gradually conveyed to the ear, the attention must be kept alive, by suitable degrees of suspension in the voice. If from this we take a more enlarged view of oral sounds, we shall find, that, in the arrangement of diffuse periods, there may be members signifying completeness as to meaning which have certain degrees of intonation; and which, to indicate their just relations to a whole, terminate with proportionate qualities of voice.' pp. 41, 42.

We had marked many parts of this volume for quotation and comment, and we could certainly derive considerable amusement from the prosecution of our original intention; but we want the space for more profitable purposes, and we shall decline following the Author through 'the protasis and apódosis of comparative phraseology.' We must, however, in justice to Mr. Wright, remark, that we attribute much of the inefficiency of this book to his affectation of system, and his ambitious aiming at philosophical diction. Though his theory is covered with the veil of Isis, and though his hieroglyphics remind us of the Tomb of Alexander, yet we think that we can collect, from our imperfect glimpses of his meaning, that his practice is sound, and consequently that his principles are correct; we are disposed to think well of him as an instructor, though we cannot admire him as an author: many of his minor suggestions are judicious, and expressed in simple and intelligible language.

Art. X. *Les Jeunes Vendéens : ou Le Frère et la Sœur : Relation de Faits Veritables pour la Jeunesse...* Par feu Madame Bernard. 12mo. pp. 176. 4s. 1818.

**T**HIS is a very interesting narrative. The scenery, the provincial manners, and the outline of events, are representations of facts as they actually existed in La Vendée, in the most ferocious times of the Revolution. The simplicity of the honest but superstitious rustics, the grotesque mixture of pride and fatherly condescension in the seigneurs, the chivalrous heroism of the young men, and the unshaken fidelity of many in the poorest ranks and under the strongest temptations,—are, we have been assured, the mere pictures of truth. Of the story some parts are made up, for the filling up and effect of the whole; but its basis is laid in the circumstances of calamity and terror, of wild adventure, and of wonderful deliverances, in which the Author and her friends were the personal actors. That Author was Madame Bernard, who died lately, and left an orphan daughter born during the refugee state of her parents in England. She lost her father, an officer of the Vendéan Royalists, in her earliest infancy. The style is lively, flowing, and tender; and the moral principles of the work are just and pure, abating the homage to the errors of Popery, of which some traces are occasionally visible.

Art. XI. *Choix de Lecture pour les Jeunes Gens*, ou, Morceaux Choisis des Meilleurs Ecrivains des Deux derniers Siècles. Par S. B. Moens. 12mo. pp 386. 5s. 6d. 1818.

**A**MONG the multitude of selections from French writers, for the use of schools, this volume appears to us entitled to the palm of distinguished excellence. Judgement and taste are displayed in the kind of passages selected, both as to topics and style, in a higher degree than we have often observed in similar publications. About half the volume is prosaic; the rest consists of poetical pieces. The passages are in general such as will be pleasing by their novelty to most young readers, as there are none of the old and oft-repeated anecdotes with which well educated youths are familiar; the subjects are much diversified and extremely entertaining, and a very large proportion of the extracts are from the most elegant and useful *modern* authors of France. It is, also, no small commendation to a work of this nature, that its moral tendency is uniformly good, that it contains nothing which could wound the most delicate mind, or create a prejudice against pure and scriptural religion. Of this we have not only the evidence of our own inspection, for we cannot, indeed, profess to have read every page, but a satisfactory pledge in the well known piety and Christian character of the benevolent Compiler.



- Art. XII. 1. *Reciprocal Duties of Parents and Children.* By Mrs. Taylor, Author of *Maternal Solitude*, *Practical Hints*, &c. 12mo. pp. 176. Price 5s. 1818.
2. *Correspondence between a Mother and her Daughter at School.* By Mrs. Taylor, Author of *Maternal Solitude*, &c. and Miss Taylor, Author of *Display*, &c. Third Edition. Price 5s. 1818.

A VERY few words only, beyond the simple transcription of the title pages, will be necessary, in order to recommend these publications to our readers. The estimable Authors, Mother and Daughter, have got, indeed, considerably the start of us with the public, one of the works being already in its third edition. The same soundness of understanding, the same simplicity of mind and correct feeling, as obtained for Mrs. Taylor's first unostentatious volume an instant yet permanent popularity, have been displayed throughout the series to which these may be considered as belonging; and it is no small merit to have fairly won that popularity, by means so free from stratagem. To be didactic through even a small volume without being dull, to present obvious truths without incurring the charge of triteness, and to preserve throughout, a style which without ever sparkling into antithesis, or assuming the statekiness of axiom, leads on the reader imperceptibly by its ease and neatness, require, we think, more talent than suffices to give plausibility to much more lofty pretensions. The valuable qualities of mind which are evinced in such a work, are perhaps, not less rare than what is generally understood by the term, genius, and certainly not less efficient for the business of instruction. Mrs. Taylor writes with the air of a person who thoroughly knows what she undertakes to impart, and who has but one object in view, in writing it, namely, to make others the wiser and the better for her experience and reflection.

The volume entitled "*Reciprocal Duties of Parents, and Children*" may be considered as a sequel to the "*Practical Hints to a young Mistress of a Family*." It is designed to rectify some of those common practical mistakes, which are so fatal to parental influence, and so destructive of domestic happiness. The Author commences her work by insisting upon '*mutual respect*' between parents and children, as essentially important. Family harmony and self will are the next topics, which it might seem impossible to treat of in a manner very novel or interesting: without aiming at this, Mrs. Taylor steps at once into the interior of the family, and tells the whole truth of what is passing there, with a plainness which comes home to the feelings, in a very different way from general reflections. In the chapter '*on some mistakes in education*,' the Author points out the necessity of directing the first assault against that principle of *selfishness*, to which, in many families, such costly sacrifices are made. We have then the following remarks:

\* With what an egregious mistake are those parents chargeable, who foster in their children the spirit of party, of bigotry, and of intolerance! *Their notions, their party, their sect* (as if the world and their own depraved nature did not furnish them with materials enough) must be put in requisition to complete the character, and stamp it altogether unamiable. How disgusting to hear a little bigot, or party-man, prating about whom he is *for*, and whom he is against; although he knows not why or wherefore! Yet this intolerant spirit has sometimes found its way into public seminaries, and occasioned the most disgraceful divisions. Is this the method parents take to promote their children's happiness, or the public weal? Do they forget that God is love, and that his express command is, that we love one another? It is not from such discordant materials as these, that the true citizen, the true patriot, and what is still more, the true Christian, can be formed. He is actuated by principles of universal philanthropy; the divine precepts of the Gospel, which are the rule of his conduct, are in direct opposition to such a temper. "Not," as Dr. Watts observes, "that it is at all amiss in parents to train up their children in their own forms of worship, at least, so far as any of their peculiar opinions enter into their forms of public worship." It is hardly possible to avoid this, for religion cannot be practised, but it must be in some particular mode; therefore children must be educated in some forms, and opinions, and modes of worship; and it is the duty of parents to educate them in those ways which they think nearest the truth, and most pleasing to God. But all that I mean here is this, that as I would not have these particulars of different sects to enter into the public practice of religion further than is needful; so it should be far the greatest care and solicitude of parents to teach their children Christianity itself, rather than the particular and distinguishing tenets of sects and parties.\*

In these sentiments we fully coincide; in the Author's mind they doubtless rest upon actual observation. We have no doubt, however, of her going along with us in the opinion, that to instruct children respecting the grounds of even those distinguishing tenets as held by their parents, is not the way to form within them the spirit of bigotry. Bigotry, like anger, is the instinct of a weak mind conscious of its weakness, and fearful of having its opinions wrested from its hold. Ignorance is weakness, and even in a well-informed mind, a partial ignorance respecting any particular subjects of opinion, is often attended by a sense of insecurity, which gives rise to the tetchiness of party spirit. Boys, as well as men, those children of a larger growth, are prompted to identify themselves with a *party*, just for want of feeling able to stand by themselves on the ground assumed. There is as much cowardice in intolerance of every kind, as there is evil disposition, and we all are apt to feel cowards in the dark.

It would be in many cases exceedingly difficult to make particular truths of minor importance, assume an illusive magnitude of proportion, if they were brought out distinctly into the view of mind. We think that a child taught from his

infancy, the grounds of even his parent's party opinions and sectarian prejudices, would be far less likely to grow up into a bigot, than one from whose attention, as a subject of instruction, they were carefully withheld. Not, indeed, that we would have the school-room, much less the nursery, the scene of a premature initiation into polemics of any kind. A child may be instructed concerning controverted points, (and controverted points cannot be wholly excluded, but by giving up the essential doctrines of Christianity) without his being suffered to view them as the matter of controversy: he may be told what is true, and why it is true, without having his attention diverted, and the simplicity of his feelings disturbed by the unnecessary exposure of what is not true. No general rules can supersede the necessity on the part of the parent, of exercising a wise discretion; but upon all subjects on which it is inevitable for the child to have some notions and some prejudices, it can never be unsafe or unwise, to instil such information as may enable him afterwards to give an answer to every one that asketh for a reason concerning the faith and the hope which he has derived from parental instruction.

It is not, we imagine, the most prominent defect in the domestic education of the present day, to induce in the minds of children an undue preference for particular opinions and modes of worship. Our observation would incline us to believe that the danger is of an opposite kind. Those tenets and principles with respect to one great branch of practical religion, by an attachment to which our Dissenting ancestors were distinguished, have been but too often discarded altogether as subjects of instruction, both in the parlour and in the pulpit, under the general head of matters of doubtful disputation. The *little Churchman*, or the *little Dissenter*, who is taught to assume either name as a badge of distinction, is in the fair road to become either a bigot or a sceptic; but as charity is a grace which has its seat in the temper rather than in the intellect, we cannot conceive that any portion of sound information, judiciously conveyed, is likely to endanger its existence, or to aggravate the force of educational prejudice.

If, however, there be any individuals who feel reluctant that their children should have their consciences fettered by such scruples and prejudices respecting certain minor points of opinion, as might stand in the way of advantageous compliances in after life, although they are scruples and prejudices of which they cannot divest themselves, they assuredly act wisely in keeping the subject entirely out of sight as confessedly unimportant, in order that the candid and unsophisticated mind of the young inquirer may be at liberty to adopt such modes of

worship, and such tenets of party; as shall be most conducive to his peace and advantage.

But we must desist from prosecuting these remarks, in order to present our readers a further specimen of the volume from which we have wandered, in the very sensible remarks which occur on the importance of general knowledge.

‘Next in importance to religious instruction, is that general knowledge, that mental cultivation, which is to be obtained (and only to be obtained) by habits of *reading*, and which must assuredly rank amongst the most indispensable qualifications of a female; not only to render her a suitable companion for an intelligent partner, but as it is eminently calculated to enable her to fulfil every duty of her station. We are aware that this assertion would surprise many mothers among the middling classes, who being destitute of these advantages themselves, ignorantly conclude that such pursuits must be inimical to domestic proficiency. It is granted, that in common with any other desirable object, they may be suffered to engross an undue share of time and attention: but the possibility of abusing a thing, is no argument against it; and we are well persuaded that there is far less danger of this being the case with regard to mental improvement, than with some other things at which these same persons are not always so ready to take the alarm. Frivolities, (which, if not encouraged in their daughters, are but too seldom *discouraged* by the mothers to whom we allude) are far more frequently found to interfere with, and to give a distaste to, the more important domestic concerns, than a love of reading. So far from estranging a woman from the discharge of her appropriate duties, the direct tendency of knowledge, and of that enlarged view of things which it affords, is to shew her what they are, to convince her of their propriety and importance, and to qualify her to fulfil them in a rational and systematic manner: hence it is that the *kitchen*, no less than the *parlour* and the *nursery*, partake the happy effects of the superintendence of an *intelligent* mistress.

‘It is true that instances might be produced of women, who, although they have not enjoyed the advantages of mental cultivation, are yet seen to perform the duties of their station with singular propriety and address, and to whom the honourable titles of *good wives* and mothers justly belong; for good sense, united with sound principle, will go far towards qualifying a person for any station. In such cases, the intelligent observer is ready to exclaim, “What women would these have been, with minds well stored and cultivated by reading!” But notwithstanding these instances, a very slight observation is sufficient to show, that the majority of uninformed women suffer greatly in themselves and in their families from the deficiency. Their houses, indeed, may be neat and orderly; their dinners may be well served; and such mothers may so far possess the gift of management, as to scold, or bribe, or drill their progeny into something like order and obedience; but we must not expect to see these persons act upon system, nor can the permanent effects of a rational system follow; that system, which especially makes it the grand interest, and happiness, and amusement, of the intelligent mother to educate her

children. She leaves her pleasures when she leaves her home, and returns to it as from a banishment.

'The duties, of whatever description, which emanate from a mind enlightened and expanded by knowledge, will maintain an evident superiority over such as result from mere habit, or even from an uninformed sense of duty; for a narrow mode of thinking and acting is the inseparable companion of ignorance. Will she who has acquired some general knowledge of the world in which she lives, conduct the affairs of her own province with less skill than she whose ideas are circumscribed to the narrow spot on which she vegetates, incapable of extending them beyond the visible objects around her? Will not she who has taken even a transient survey of men and things in distant ages and countries, be better qualified to encounter her own personal emergencies and vicissitudes, than she who has no other guide to direct her than the impulse of the moment, or the customs and notions prevalent among her neighbours, who are probably no better informed than herself? The contemplation of virtue and of vice, of wisdom and of folly, as exhibited in characters public or private, which history and biography display, stimulate to worthy actions; while a moderate acquaintance with works of taste, would prove of what human intellect is capable, and awaken a salutary admiration of things that are truly excellent, instead of its being wasted on the trifles that amuse vulgar minds

'A cultivated taste, independent of present gratification, is one of the most valuable of human resources under the trials and daily vexations of life: it is even a useful hand-maid to religion, although some narrow-minded people may feel offended at the assertion.—Offended, because they never availed themselves of her services. Especially is it an antidote against that insipidity of character—that trifling insignificance, which tends to bring our sex into disesteem and contempt; which incapacitates them from sustaining a part in rational or instructive conversation, and which renders old age worse than uninteresting.

'Would those who have the superintendence of youth, endeavour to give them a just estimate of the *advantages* resulting from those things they attempt to teach, instead of enforcing them as tasks, their labours would more frequently be crowned with success, and the most scrupulous mother might banish all apprehensions as to the *domestic habits* of a daughter so instructed. If a young woman has once been rendered domestic upon *principle*, there is little reason to fear, that when pursuits of a more elevated nature solicit a portion of her attention, they should destroy those habits which are so congenial to the female character, and which form, as it were, a part of her nature. The mind that is trained to an accurate estimate of the importance of objects, will duly apportion the time requisite to the pursuit of each. This is a most essential lesson in education, and should be sedulously instilled by parental *example* as well as by precept. It should enforce this important truth, that even duty is no longer such, than while it occupies its appropriate time and place. The moment that one duty encroaches on another, it degenerates into a fault.' pp. 96—102.

The other volume is interesting, as being the joint production

of one who has so well sustained, and one who has so richly repaid, that maternal solicitude which attends the discharge of a parent's duties. As the work has been so long before the public, we shall refrain from making any extracts, and content ourselves therefore with cordially recommending it to those of our readers who have not anticipated our critical sentence. The letters of Laura will not 'be considered as intruders.'

### ART. XIII. SELECT LITERARY INFORMATION

John Adamson, Esq. F.S.A. is preparing for publication, *Memoirs of the Life and Writings of Luis de Camoens*, in 2 vols. 8vo. illustrated with nine engravings.

In the press, and speedily will be published, in 8vo. illustrated with five plates, *An Enquiry, illustrating the Nature of Tuberculated Accretions of Serous Membranes; and the Origin of Tubercles and Tumours in different Textures of the Body.* By John Baron, M.D. Physician to the General Infirmary at Gloucester.

In the press, *Letters of the Right Hon. J. Philpot Curran to H. Weston*, Esq. 8vo. The above, which are few in number, were written on Mr. Curran's first coming to London in 1773, at which time he was only 24 years of age. Mr. Weston was a college friend of Mr. Curran. These Letters, while they record the most agreeable feeling of Curran's early years, are yet tinged with that philosophic melancholy which accompanied him through life.

The Rev. Mr. Butcher, of Sidmouth, has in the press, a third volume of *Sermons for the Use of Families*.

A new edition of *Observations on the Canonical Scriptures*, in 4 vols. 8vo. By Mrs. Cornwallis, of Wittersham, Kent, is in the press.

In the press, and speedily will be published, *Thoughts on Baptism*, as an Ordinance of Proselytism; including *Observations on the Controversy respecting Terms of Communion*.

A new edition of *Luther's Commentary on the Psalms*, with historical elucidations and an illustrative engraving, will speedily appear, in one volume 8vo.

In the press, *Sermons preached in St. John's Chapel, Edinburgh.* By Daniel Sandford, D. D. one of the Bishops of the Scotch Episcopal Church, and formerly Student of Christ Church, Oxford. 8vo.

In the press, *The Life of the late Right Hon. John Philpot Curran, Master of the Rolls in Ireland.* By his Son William Henry Curran, Esq. Barrister at Law, 2 vols. 8vo. with a portrait.

In the press, a *Geographical and Statistical Description of Scotland.* By James Playfair, D. D. F. R. S. and F. A. S. E. Principal of the United College of St. Andrew, and Historiographer to his Royal Highness the Prince Regent, 2 vols. 8vo.

In the press, a *Journey in Carniola and Italy, in the Years 1817 and 1818.* By W. A. Cadell, Esq. F.R.S.L. and E. 8vo. with engravings.

In the press, an *Account of the Arctic Regions: including the Natural History of Spitzbergen and the adjacent Islands, the Polar Ice, and the Greenland Seas, with a History and Description of the Northern Whale Fishery*, illustrated by many Anecdotes of the Dangers of that Occupation. Chiefly derived from Researches made during seventeen Voyages to the Polar Seas. By William Scoresby, jun. Member of the Wernerian Society. In 8vo. with numerous engravings.

In the press, *Sermons.* By the Rev. C. R. Maturin, Curate of St. Peter's, Dublin. 8vo.

In April, will be published, the *History of Ancient Wiltshire: Northern District.* By Sir Richard Colt Hoare, Bart. F.R.S. and F.A.S.

In the press, *Pastorals—Ruggiero, and other Poems.* By E. D. Baynes, Esq. Translator of Ovid's *Epistles*.

In the press, *No Fiction! a Narrative founded on Recent and Interesting Facts.*

In the press, *Political Essays.* By William Hazlitt, in one volume, 8vo.

In the press, *Sixty Curious and Authentic Narratives and Anecdotes, respecting extraordinary Characters, illustrative of the tendency of Credulity and Fanaticism, exemplifying the con-*

sequences of Circumstantial Evidence, and recording remarkable and singular instances of voluntary Human Suffering, with various interesting occurrences. By John Cecil. A handsome volume, in foolscap 8vo.

In the press, Speeches by the Right Hon. John Philpot Curran, late Master of the Rolls in Ireland. An edition greatly enlarged by the addition of his Speech on the Trial of the Sheareses, and other Speeches never before collected. With a memoir and portrait. In one large volume 8vo.

Mr. J. G. Mansford is printing, in an octavo volume, Researches into the Nature and Causes of Epilepsy, as connected with the physiology of animal life and muscular motion.

A Collection of Dr. Zouch's Works, with a Memoir by the Rev. Francis Wrangham, in 2 vols. 8vo. will soon appear.

The Rev. Edmund Butcher, has in the press, a third volume of Sermons for the Use of Families.

Captain Moritz de Kotzebue will soon publish, in 8vo. a Journey to Persia in the Suite of the Imperial Russian Embassy, in the year 1817.

Mr. Bucke, author of Amusements in Retirement, is printing in 4 vols. 8vo. Meditations and Reflections on the Beauties, Harmonies, and Sublimities of Nature.

Zeal and Experience, a Tale, in 2 vols. 12mo. will soon appear.

A new edition of Bishop Lavington's Enthusiasm of Methodists and Papists Considered, with notes and an introduction by the Rev. R. Potwhele, will soon appear.

On the 20th of April, will be published, Letters on the Revival of Popery, its Intolerant Character, its Political Tendency, its Encroaching Demands and Usurpations, addressed to William Wilberforce, Esq. By William Blair, A. M.

The third volume of Archdeacon Coxe's Memoirs of John, Duke of Marlborough, will be published in a few days.

Mr. Montgomery, Author of the World before the Flood, &c. &c. is preparing another volume for the press, entitled Greenland, and other Poems.

A new edition will be published short-

ly, of Mr. Campbell's Poetical Works, illustrated with engravings from designs by Westall.

The third volume of Mr. Southey's History of Brazil, is in a forward state, and may be expected during the present season.

Mr. W. B. Taylor is preparing an Historical Account of the University of Dublin, illustrated by engravings, in the same style as those of Oxford and Cambridge.

A Series of Letters by the Hon. Lady Spenser to her Niece, the late Duchess of Devonshire, shortly after her marriage, are preparing for publication.

Mr. Peter Nicholson will soon publish, a Course of the Mathematical Sciences, adapted to succeed the study of arithmetic in public schools.

Captain James Burney, of the royal navy, is printing an Historical Review of the Maritime Discoveries of the Russians, and of the attempts that have been made to discover a north-east passage to China.

Mr. Hogg, the Ettrick Shepherd, has in the press, the Jacobite Poetical Relics of Scotland, during the struggles in 1715 and 1745.

The Rev. John Evans, of Islington, is printing a Memoir of the late Rev. Dr. William Richards, with some account of the Rev. Roger Williams, founder of the state of Rhode Island.

Mr. S. Fleming proposes to publish, in a quarto volume, the Life of Demosthenes; with an account of the age of Philip of Macedon, and Alexander the Great.

The Editor of the "Devout Meditations from Watts and Howe," the "Pocket Prayer-Book," and other cheap publications printed by the Philanthropic Society, is compelled to caution the public against spurious editions of these little works, which are now superseding to some extent the genuine editions. The object of the Editor in printing them, was simply of a benevolent nature, and from the low price put upon them, it is only by means of large impressions that they can be secured against considerable loss. It is therefore hoped that the Public will not sanction the spurious editions.

## Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

A Survey of the Agriculture of Eastern and Western Flanders; made under the authority of the Farming Society of Ireland. By the Rev. Thomas Radcliffe. With a map, and numerous plates of implements, buildings, &c. 8vo. 10s. 6d.

Facts and Observations relative to Canada. Proving that the British Colonies possess superior advantages to emigrants compared with the United States of America. By Charles Frederic Grece, Member of the Montreal and Quebec Agricultural Societies. 8vo. 5s.

### BIOGRAPHY.

Memoirs of the Rev. Henry Martin, B.D. late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East India Company; extracted from his private Journals, written at Cambridge, on his voyage to India, in Bengal, and in Persia. 8vo. 12s.

Memoirs of the late Rev. William Kingsbury, M.A. formerly of Southampton. By John Bullar, 8vo. 7s.

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An Appendix to the Synopsis Plantarum Succulentarum cum descriptionibus, synonymis, &c. Auctore A. H. Haworth, F.L.S. crown 8vo. 5s.

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ments of Universal Geography, &c. 12mo. 6s. boards.

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### HISTORY.

Memorials; or, the Considerable Things that fell out within this Island of Great Britain from 1638 to 1684. By the Rev. Robert Law. Edited from the MS. by Charles Kirkpatrick Sharpe, Esq. 4to. 11. 16s. boards.

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Reports of Cases tried in the Jury Court; from the Institution of the Court in 1815, to the Sittings at Edinburgh ending in March, 1818. By Joseph Murray, Esq. Advocate, 8vo. 15s.

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# THE ECLECTIC REVIEW,

FOR MAY, 1819.

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Art. I. 1. *A Letter to the Right Honourable Robert Peel, M.P. for the University of Oxford, on the pernicious Effects of a Variable Standard of Value*, especially as it regards the Condition of the Lower Orders, and the Poor Laws. By One of his Constituents. Second Edition. 8vo. pp. 104. Oxford. 1819.

2. *A Second Letter to the Right Honourable Robert Peel, M.P. on the Causes of the Increase of Pauperism, and on the Poor Laws*. By One of his Constituents. pp. 111. Oxford.

3. *A Reply to the Author of a Letter to the Right Honourable Robert Peel. M.P.* 8vo. pp. 63. London. 1819.

**T**HE effectual advertisement given to this "Letter," by Mr. Tierney's reference to it in the House of Commons, has already obtained for it a very extensive circulation, and the high encomium passed upon it by that distinguished Senator, might seem to preclude the necessity of our pronouncing any opinion upon its merits. It is not for that purpose that we have selected it as the subject of the present Article, but we are glad of every opportunity of directing the attention of our readers to those great subjects of national interest, of all secular subjects transcendently the most important, which come under the head of Political Economy. It is, we think, a happy circumstance, that topics of this nature begin to be no longer confined to a few solitary thinkers, but among plain practical men, there is an unusual effort excited, to acquire a correct knowledge of those general facts which make up what are termed the principles of the science. The taxes, the tithes, and the poor's rates, keep continually fresh in the minds of the community, the speculations which either promise the mitigation of the burden, or offer at least to solve the perplexing problem of existing evils. The history of philosophy, in almost all the departments of human knowledge, has been

this. An accidental train of thought, or patient habits of abstract investigation, shall first have elicited some of the more comprehensive and profound principles which are destined to serve as the axiomata of the future science. Of the value of these, as furnishing the key to the phenomena to which they are applicable, the first discoverers were probably unconscious; or they contented themselves under the neglect and prejudice with which they probably had to contend from their contemporaries, with the assurance that others would enter into their labours, who would appreciate their importance. These scattered truths long after supplied a stimulus to the mind of some chance-reader to pursue the subject, or at least to lay them together and find their results; as from the measurements and soundings of many a patient navigator, there is formed at last the chart. There are very few standard treatises of science, the authors of which can boast of having done more than arrange the discoveries and the remarks of their predecessors, cautiously separating opinion and mere theory from deductions resting upon fact. Such writers come to be regarded as *authorities*, in a sense analogous to that in which the declarative sentence of a judge is assumed to be law. Applied to the mere opinions of any writer, how respectable soever, the term becomes unmeaning. The general principles thus admitted, are so much standard truth introduced into the fluctuating currency of opinion. But the application of abstract truth, under the novel exigencies of occasion, to the multiplicity of detail included in the executive part of the business of life, requires something more than the knowledge of theory. To trace existing effects up to past causes, is one thing; to foresee all the possible consequences of causes once set in operation, is another. If, however, it is seldom safe to act purely upon general principles, it can never be safe to act in violation of them. Truth neglected will infallibly avenge itself, and a crisis will arrive, at which an indolent disregard of principles as the standard to which practice should have a constant reference, will entail its just punishment. Then fear, and self-interest, and the spirit of party, will prompt an anxious recurrence to the dry and recondite elements of scientific truth: these will be employed in the first instance to furnish out the indictment against the authors of measures with which they are at variance, and abstractions as they are, will be contended for with intense and indefinite interest. The opposite party will, in their turn, assail with doubts and sophistry, the hitherto undisputed axioms which form the vantage ground of the enemy. Much harmless paper is expended; reviews and pamphlets for some time keep alive the discussion; but at length it is inevitable that public opinion will settle down, after

so much agitation, into something like the truth, and the effect of the conflict will be, that a larger portion of information and correct reasoning will have been infused into the ordinary modes of thinking; as terms of classic or foreign origin, which it would have been at one time unsafe to utter before a mixed audience, descend at length into familiar usage, together with the new ideas of which they are the sign and the vehicle. It is thus, by bringing the many to think rightly, that it is rendered indefinitely more difficult for the few to govern wrong.

To some such crisis as this we have been now brought, in reference to the great questions of political science. There is not an individual in the country, how obscure soever his condition, who is not individually interested in the discussion of them. This feeling of self-interest is all that needs be excited, in order to render persons of the average intellect tolerably well acquainted with such subjects, by overcoming at once its natural dryness and its supposed intricacy. The Author of this Letter endeavours, therefore, in the first place, to illustrate the importance of the topics of which he undertakes to treat, in connexion with our laws, our morals, and every constituent of social welfare and happiness. If his pamphlet answers no other purpose than this, if it serves but to bring the subject more prominently before the public, and by divesting it of some portion of its repulsively abstract and technical character, to render it more familiar and more interesting to the understandings of men of plain sense, it will have done no small service. It is said to be the production of a Clergyman. For an Ecclesiastic to enter the lists with statesmen and brokers, on questions of finance, might seem to be an act of strange temerity; not to speak of the dangerous use which might by analogy be made of such a precedent. Who knows, if the clergy turn financiers and politicians, but the next thing may be, that the laity shall turn divines? And in time, what subject shall be safe from the intrusive inquiries of the vulgar? Who shall say where the seductive effect of so brilliant a deviation from the line of professional avocations may stop? But, seriously, why the writer should have styled his treatise "A Letter," and why that letter should be addressed to Mr. Peel, as the member for the University, at the same time that its object is to expose the incompetency, and hold up to contempt the reasonings, of the present Chancellor of the Exchequer, with whom that right hon. member was so recently associated in office, we do not pretend to conjecture. We could have wished that the pamphlet had betrayed less of the partisan; that it had appealed less to the passions; that it had been, not less eloquent, but less declamatory; and that if it was necessary to single out the person of Mr. Vansittart, as the mark of the Author's indignant censure, he had abstained

from holding out the menace of an aspiring rival. The distinguished Letter writer will have room to consider whether he has not laid himself open to the retort in the "Reply," that he has himself illustrated the justice of the remark he quotes from a philosophical writer, that 'even the propositions of Euclid would become subjects of controversy, were the passions and interests of mankind affected by the result.'

We quite concur with the Author in his preliminary remarks on the importance of the general question.

'It is,' he says, 'but too common to regard a question of finance as important only to the public transactions or to the foreign commerce of the country: and people in general are apt to turn a deaf ear to discussions in which they fancy they have no immediate interest. Financial pamphlets, it has become familiar to remark, produce no impression upon the public mind. It is on this well known fact, that our finance minister seems principally to rely for the success of his measures. For if once the generality of people of education could be persuaded that they affect all the most valuable interests of life—that there is really no mystery in the thing itself, (for after all it is only a question of simple arithmetic, and the whole difficulty consists in preserving an exact method, and clearing away irrelevant matter which obstructs the view, while the art of him who is in the wrong on a question of accounts consists in embarrassing and confounding the question and hiding the simple truth,) they would doubtless exercise that independence of mind for which our country is so justly celebrated, and compel by the influence of public opinion that deference to truth and justice, which is so conspicuous in every other branch of our public administration.'

After briefly adverting to the acknowledged importance of a *permanent standard*, 'as the instrument of commerce, as a common measure by which the value of all commodities may be expressed,' the Author proceeds to illustrate the fact, that the precious metals, which are by far the best instrument for this purpose, are nevertheless, like all other commodities, though in a much less degree than any other commodities, subject to variation in value, arising from the relative increase or decrease in their quantity. Before the discovery of America and the institution of banks, the increasing demand for money for the purposes of extending commerce, tended continually to enhance its value, or to render all other commodities cheap, when measured by the precious metals. The working of the mines in South America, and the consequent influx of gold and silver, were followed by their rapid depreciation, and the rise of prices thus occasioned, operated as a most depressing hardship on all classes whose incomes admitted of no corresponding improvement. The cause of this change must at the time have been a portentous mystery. Money being familiarly regarded as a *fixed* commodity, no way of accounting for the dearness of

other things would remain, but to charge it on the rapacity of the capitalist or the vender. In the struggle which ensued throughout society, to obtain an adequate rise in the wages of labour, and in the fees or stipends of professional service, there must have been produced an incalculable amount of physical suffering, attended by all the evils of social discord and rancorous discontent. Similar effects took place in other countries. The Author offers a striking testimony to this fact, in the words of a contemporary journal.

“ The great and rapid increase of national wealth has always been attended by a correspondent pressure of distress upon the peasantry. It was thus in Portugal, when Joam III. succeeded his father Emanuel, the most fortunate prince that ever sat upon a European throne : he was master of Ormuz, of Goa, and of Malacca in the East, thus commanding the whole trade of the Indian seas ; the gold mines of Africa sent in rich returns to him, and the greater part of Morocco paid him tribute : to these treasures Joam III. succeeded, and never was there a period of greater national distress arising from poverty than at the commencement of his reign. It was thus in Spain, when ships came laden with silver and gold from Mexico and Peru ; the fact was distinctly seen, and the cause distinctly stated by a contemporary writer : the influx of specie produced a diminution in the value of money, and habits of lavish expenditure in the rich ; rents were raised ; all the necessities of life advanced in price ; the burthen fell upon the poor ; and of the wealth which poured into the country in full streams, all that reached them was in the shape of more abundant alms, which made them more dependent than they were before, without preventing them from being more miserable.” pp. 31, 32.

To this rapid depreciation of money, during the reign of Elizabeth, and the inadequate pace at which the wages of labour rose with the increasing price of provisions, the Writer traces the great and sudden growth of the poor-law system, ‘ sometimes absurdly attributed to the suppression of monasteries.’ This is said rather too much in the dashing style of rapid generalization with which, having fixed upon one cause of any given phenomena, the theorist is apt to reject all other assignable concurrent causes as superfluous. The suppression of monasteries would not certainly in any adequate degree account for the increase of poverty ; but if, as has been generally supposed, those institutions fostered mendicity, it must have been by their affording some measure of relief to the mendicant, and the sudden withdrawal of this wasteful, lazy bounty, would necessarily occasion local distress, and concur as a circumstance of aggravation, to throw a larger portion of unrelieved vagrancy on the state. To counteract the threatening growth of this monstrous excrescence of the social system, was



the design, first of the inhuman severities of the vagrant laws, and then, of the successive enactments for the maintenance of the poor, which were at length consolidated into the present system of relief. It is, however, an important remark, on which we wish to fix the attention of our readers, that the inadequacy of the wages of labour, arising from the growing dearth of provisions, and this while the capitalist had it in his power fully to indemnify himself for the change in the value of money, was at least one principal cause which originated the system of relief.

‘The lower classes being the last to obtain redress, sunk into that state of abject dependence, from which they slowly emerged through the natural corrective of a diminished population, aided by the general improvement of the next century, and the greater steadiness of our currency; but into which they are now again plunged by the operation of a similar cause.’

The change of value which has taken place in our own country during the last twenty years, is not attributable to any increase in the supply of the precious metals, compared with the demand. It is obvious, however, that the vast increase of the circulating medium, by the introduction of paper credit as the representative of coin, must have the same tendency to depreciate the value of money, as the increase of money itself. Paper money, or, in a word, *credit*, is not, like gold and silver, a commodity, but it *represents* value, and so long as its representative value is undiminished, its increase will have the same effect upon prices as the increase of specie. It was not till about the middle of the last century that the use of paper, as a representative of coin, became general, by means of the multiplication of country banks. In the year 1792, the banking system had attained its acme. Every market town then possessed its bank, and all the larger payments, as well as a great proportion of the ordinary payments of life, henceforth were in paper. The proportion which the representative part of the currency may *safely* bear to the real, is estimated at three to one; that is to say, a stock in hand equal to one third of its bills, is held sufficient to maintain the credit of a bank. The banking system not only increases the amount of the circulating medium, but it introduces an economical management in the use of it, with respect to large money transactions, which has the same effect as a still further increase of quantity, by making, as has been computed, £10,000, perform the part of half a million. Taking all these circumstances into consideration, it is perhaps safe to conclude that the whole circulating medium of the country, has, within less than half a century, been increased in the ratio of two to one. Our specie has been in part dislodged, to swell the general currency

of Europe, but by this 'domestic manufacture of money,' our own circulation has been constantly kept brimful, and hence the rise in the market price of all commodities, when measured by the circulating medium. The evils resulting from this change, are thus enumerated by the present writer.

'The rich have been made poor, the creditor has been paid off with less than he lent, the helpless annuitant has sunk amidst the general rise, and he who sold his land for what was deemed an equivalent, has lived to see the price dwindled to less than half its value. These, with a thousand other grievances, cannot be imputed to either laws or ministers. They are involved in the very nature of the commodity itself. Money was supposed to be unchangeable in value, and property invested in that form to be less variable in its nature, however precarious its tenure, than in any other. The opinion has been proved by unforeseen causes to be erroneous—causes for which no one is accountable, and which no one could have anticipated; and those who acted under the error, must abide by their loss. Men naturally contract for the future on the same principles as they exchange for the present. Their time, their services, their property are engaged for distant terms, at a stipulated price in money. Others from various motives of convenience or necessity, convert their lands and houses into this more portable form, and find when they come to reinvest it, that it is no longer what it was, and what it still professes to be.'

'The answer which a political economist gives to these complaints is, that the market naturally adjusts itself to this change of value—that all payments, sooner or later, find their proper level—that in the mean time industry is quickened, and improvement promoted by the profit which all active dealers make even beyond their own calculations—that the mere nominal increase of price operates as an incentive, and deceives men into their own advantage—that in many cases the advantage is real as well as nominal—that the farmer who sells his produce for more than when he took his farm, improves his land by the expenditure of a larger capital—that all sellers, in short, gain, or appear to gain—and that the only loser is the indolent proprietor of money, who is altogether a buyer, and a seller of nothing.

'To this statement several important considerations must be opposed. In the first place, it admits that the proprietor of money and the annuitant, a large, and in general a helpless class of the community, have no share in the general redress. But besides this, the correction itself comes tardily to many, and unequally to all. One of the ablest writers indeed on this subject observes, that "a variation in price caused by an altered value of money, is common at once to all commodities.\*" This position was not perhaps intended to be taken literally; for the professed object of the work in which it occurs is, to point out the *ultimate* effects of those variations in the demand for labour which are for ever disturbing the surface of life, disregarding in the mean time all partial derangements, and the irregular intervals at which the several corrections and

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\* Ricardo on Political Economy, p. 577.

adjustments respectively take place. The fact undoubtedly is, that the altered value of money does not affect all prices at the same time : but that wide intervals occur, during which one class is compelled to buy *dear* while they sell cheap, and others have no prospect whatever of indemnity, or of regaining the relative position they once occupied.' pp. 24, 25.

In the direct bargaining of the market, where demand and supply are the sole regulators, and each dealer is independent of the other, self interest, it is admitted, is sufficiently quick-sighted to protect itself. Nothing interferes to check the natural tendency towards a due adjustment of prices. Not so in a variety of other transactions. The case of a composition for tithes between a rector and his parishioners, is instanced as one in which the attempt to attain an agreement corresponding to the change in the standard of value, is attended by endless vexations. That of stipendiary curates is still more to the point. 'The superior may be petitioned, but he cannot be threatened into equity.'

'That these stipends did not rise in proportion to the income of benefices, is perfectly notorious—that in most instances they fell short of that proportion by one half, is my firm belief, founded upon pretty extensive enquiry; and if the legislature had not opportunely interposed, there is reason to think, from the opposition raised against the measure, that to this day the evil would have existed in full force, and that at least a generation must have passed away before the remedy would have overtaken it.'

In direct contrariety to Mr. Ricardo's sweeping assertion, our Author contends, that 'all commodities do not obtain the advanced price at once;' that the necessaries of life obtain it before the superfluities; and that he who can withhold his commodity, or dispose of it where he pleases, obtains the advance before he does who must bring it to a given market; that, therefore, upon the class of labourers, more especially upon agricultural labourers,\* the change in the value of money presses

\* The proportion which the wages of husbandry labour, have borne to the price of corn, at different periods during the last seventy years, is given by Mr. Barton from authentic documents as follows :

Periods.	Weekly Pay.	Wheat per Quarter.	Wages in pints of Wheat.
1742 to 1752	6s. 0d.	30s. 0d.	102
1761 to 1770	7s. 6d.	42s. 6d.	90
1780 to 1790	8s. 0d.	51s. 2d.	80
1795 to 1799	9s. 0d.	70s. 8d.	65
1800 to 1808	11s. 0d.	86s. 8d.	60

So that it appears, while the money price of wages was on the rise, the real command of the working classes over the necessaries of life, or the value of wages, was constantly diminishing.

with peculiar unfairness, since what they buy are the absolute necessities of life, and the only commodity they have to sell, their labour, it is impossible they should keep back. They *must* buy, and they *must* sell, and that immediately, and the parties with whom they have to deal, will not fail, in driving their bargain, to employ to the utmost the advantage thus thrown into their hands. 'A depreciation of the currency, therefore, always 'depresses the lower classes.'

If, at the time that this depreciation is progressive, the demand for labour should receive a check, or should be more than met by the average supply, it is easy to perceive what must be the oppression to which the lower classes will be subject; how every expedient will be resorted to by the employer, to defer a permanent rise in wages, that shall operate as a diminution of his profits, by adding to the cost of production. Such an expedient, at such a crisis, has unhappily presented itself to the farmer in the poor's rate, and it is this iniquitous perversion of the law of relief, which has served effectually to keep down the price of labour.

Thus far there would seem little or no room for a difference of opinion. In the Second Letter, the Author recapitulates the points which it was the object of his former Letter to establish, and they are positions which few will attempt to dispute :

'That a rapid depreciation of money naturally introduces disorder and embarrassment into all the departments of life; that from the long and universal habit of regarding money as a fixed standard, it is the last thing men are brought to think is variable, and that they are prone to account for the change of prices in every other way; that the pressure arising from this confusion, bears heaviest upon the lower classes; that in the gradual correction which follows, they are the last to regain their relative position, and during the interval, suffer from an unacknowledged and unperceived cause; and that it was this cause which led to the institution of poor laws, in the reign of Queen Elizabeth, and in a great measure to the vast extension of that mode of support in our times.'

But to establish these positions, was not, it must be evident, the ultimate object which induced this learned constituent of Mr. Peel's, to draw his pen in the financial controversy. 'The 'important inference' to which they are designed to conduct the reader, is this, that if such be the consequences of a depreciation of money, 'any artificial, any superfluous, any arbitrary, and 'coercive depreciation, is one of the worst and most unjust 'measures which can be inflicted upon a country.' This artificial and coercive depreciation has, it is contended, taken place, as the effect of the Bank Restriction Act. The latter part of the first Letter is accordingly occupied with re-stating the arguments in favour

of a resumption of cash payments, brought forward by the Bullion Committee, and with ridiculing the opposite doctrines and reasonings of the present Chancellor of the Exchequer. This is done with the Author's usual dexterity and eloquence; not that his arguments can lay claim to much originality, for he confesses that for the matter of this part of his pamphlet he is largely indebted to two speeches of Mr. Canning; but they are clearly stated, and their dryness is occasionally relieved by the pleasant expedient of making the object of his sarcasms appear ridiculous. The appointment of Mr. Vansittart to office, as the successor of Mr. Perceval, in consequence of his courageous denial of the doctrines maintained by all our best writers on political economy, he goes so far, in the Second Letter, as to say, is an 'event which ought to lower the pride of those who are wont to exult in the progress and advancement of human reason,' a 'humiliation truly mortifying.' These are hard, bold words. How has Mr. Vansittart deserved to be thus unceremoniously dealt with by a Professor of the University of Oxford?

We presume that our readers have, for the most part, some general knowledge of the points at issue between the Bullion Committee and the Bank, although few topics, perhaps, which have employed so much parliamentary discussion, have less interested the public at large. As the subject is treated by the present writer, a threefold inquiry presents itself. First, Has there taken place, in addition to the acknowledged depreciation of money, a depreciation of our currency? Secondly, What is the cause of this supposed depreciation? Thirdly, What effect, if any, has this depreciation had upon the condition of the lower orders, and the general welfare of the country? As it is the existence of the alleged evils arising from the depreciation of our currency, which gives all its force and propriety to the Author's indignant expatiation on the conduct of the Chancellor of the Exchequer, and which, indeed, alone connects the two parts of his pamphlet, this last is the question which it might seem proper in the first place to determine. Because, admitting that the Bank note is depreciated to the extent of the difference between the market price of bullion and the nominal value of the coin, and admitting that that depreciation is a circumstance of some moment as respects our commercial interests, still, if it has no calculable share in producing the pressure upon the lower orders, which is occasioned by the change in the value of money, it can answer no other purpose to bring forward the topic in such a connexion, than to excite an idle clamour against Government. No such design as this is imputable to the present writer, who repeatedly takes care to shew that the cause of 'the pernicious effects of a variable standard of value,' is not to be ascribed to Government, nor is it capable of being controlled by it. Be-

what is the fact? Bar-gold, it seems, is only about four *per cent.* higher than Bank notes; that is, only about one half-penny in the shilling. This consequently is the reduction in the value of wages, which is effected by the diminished value of the currency. Now, though it must be admitted, as the Author of the Reply remarks, that one-penny a day is of some consequence to a labouring man, this loss is hardly sufficient to cast him as a pauper on the parish, or to increase the burden of the rates. A variation of not more than four *per cent.* in our currency, cannot be of any importance in comparison with the variation in the prices of the necessaries of life, caused by a bad harvest. But there is an ambiguous use of this same word *depreciation*, as referring either to money itself, or to a paper currency, which, though it cannot have misled so acute a writer as the present, may produce, on the part of his readers, some misunderstanding. When he is speaking of the artificial and coercive depreciation produced by the Bank Restriction Act, as having this unjust and pernicious effect upon the lower classes, it may be imagined that it is not to the specific depreciation of the Bank note below the market-price of bullion that he alludes, so much as to the cause of that depreciation, namely, the excess in the Bank issues, as diminishing the efficient value of money. But this construction of his meaning is precluded by his express language. The Chancellor of the Exchequer denies that Bank paper, and consequently, the whole currency of the country is depreciated; yet he declares it to be expedient to resume cash payments as soon as it can be done with safety. But, 'if there is no *'depreciation of the currency,'* says our Author, *'why is it expedient?'*

'The larger the proportion of paper in our currency, provided that paper is equivalent to specie, the better. The quantity of undepreciated paper we can keep afloat in the market, is the very test of the buoyancy of our credit—a sure token of public prosperity—an index of the amount of displaced specie, which is employed to advantage somewhere else. The only benefit proposed, by making it convertible at the will of the holder, is, that depreciation may never take place; this natural check being fully adequate, without any officious vigilance, or any positive enactments on the part of Government, to controul it. But when this check is wanting, there is no security against such an excess as shall cause depreciation: and the only proof that such a depreciation has taken place, is either the desire of men at home to obtain specie rather than paper, and their readiness to exchange paper for it at a nominal loss; or, the estimation in which our currency is held abroad, being lower than it would be, if it consisted of specie or of paper convertible into specie.'

If then, the only proof of depreciation be the high price of bullion, or the state of the exchange, the extent of that deprecia-

tion must be measured by the same standard ; and if the return to cash payments would restore the only check that is wanted to prevent such an excess in the Bank issues, as shall cause depreciation, all that would follow from making paper convertible into specie on demand, would be such a reduction of the excessive issues, as should bring up Bank paper to the price of gold ; and there the effect would terminate. In the Second Letter, indeed, the Writer speaks of the ultimate restoration of a metallic currency, as an event highly desirable, while he, nevertheless, disclaims the idea that cash payments could be instantly resumed. If by a metallic currency any thing more is meant than a paper currency of metallic value, or paper convertible into coin or bullion, his language is not easily reconcilable with the admission, that the larger the proportion of undepreciated paper in our currency, the better. Besides, we do not see how the repeal of the Restriction Act, followed by the operation of the natural check upon the Bank issues, and a consequent fall in the price of bullion, would have any tendency either to restore a metallic currency, or to produce a very sensible diminution of the circulating medium. No such diminution would at any rate necessarily ensue upon a return to cash payments, as would materially alter the prices of commodities. But unless this were the case, the lower classes would be but indirectly benefited by the event. As it is the rapid fall in the value of money, arising from the introduction of a paper currency and the banking system, not the alleged depreciation of the Bank note below the price of bullion, which has tended to depress the lower classes, so, though the Bank note should again become equivalent to specie, if specie in reference to other commodities does not rise, the value of wages will remain the same, except by the existing difference of three or four *per cent.* between the nominal value of the coin, and the market price of bullion ; and this difference, we have seen, is too inconsiderable to affect the condition of the lower classes.

The Writer speaks of ' a transitory state ' of the currency, a ' local and temporary depreciation,' as a thing to be first ' got rid of,' before any definitive regulations on the subject of the poor obtain the sanction of the Legislature : but we regret that he has left so much for conjecture to supply, as to his precise meaning on this head. How would he fix this transitory measure of value, which he himself has taken so much pains to shew is essentially variable ? What is involved in that *sound* state of the currency, in which it would be safe to legislate for the future ? We are not surprised to find him eager to escape from the perplexities of the problem, and half-repentant of the devious course he had been seduced to take in his first pamphlet, devot-

ing, with the exception of a few prefatory pages, the whole of the Second Letter to the consideration of the Poor Laws.

But although we think this attempt to link together the Bank Restriction question, and the subject of the Poor Laws, unfair and injudicious, it is not that we are insensible of the paramount importance of an inquiry into the present state of our paper system, in its bearings upon the moral as well as the commercial interests of the country. The Letter to Mr. Peel contains in this reference some highly important remarks, and we have only to regret that the Writer has taken so partial a view of a subject he is so well qualified to illustrate. To us it appears that the evils of the system upon which the Bank issues have been conducted, are not to be measured by the fluctuations in the Exchange, or the depreciation of the currency. The dangerous facility with which, in consequence of the unlimited power of accommodation possessed by the Bank, credit has been obtained upon the discount of commercial securities, has encouraged a spirit of speculation, or, as it might with more propriety be termed, a spirit of gambling, which has insinuated itself into every branch of trade, and has already begun to sap the very foundations of social confidence. To this pernicious effect of the system, Mr. Huskisson adverted nine years ago, in his admirable pamphlet on the depreciation of the currency. After shewing that it is not for the benefit of the landed interest, that the present system should be continued, he meets the question, whether the commercial class is really benefited by this state of things. No one denies that a few individuals, who have been fortunate in watching their opportunities, and in boldly availing themselves of this facility, have made great and rapid profits by their speculations; 'but whether the mercantile body of this country, considered in the aggregate, has reaped any substantial advantage, or will ultimately derive any benefit from the 'superabundance of paper currency, is, to me at least,' says the Right Honourable Gentleman, 'a much more doubtful question. 'It is impossible,' he adds, 'for any observer of events accurately to discriminate between the adventures to which this 'excess has given rise, or, at least, a principal aid and support, 'and those which have their foundation in the mercantile 'capital and industry of the country, and would have been carried to the same, or perhaps, to a greater extent, if the 'amount of discounts and circulation had been kept within those 'limits which are compatible with the sound state and undepreciated value of our currency.'

Mr. Huskisson proceeds to describe what had then recently taken place in the commercial world, as the effect of the new direction which had been given to mercantile speculation, by the political convulsions of the world. The first explorers of the



new channels into which the trade of Europe and America had been diverted, and who had the address to elude the difficulties and dangers which beset the approaches to them, were eminently successful. ' Their exports were inadequate to the demand abroad ; their returns unequal to our wants at home : great profits were the result. This result became generally known, and the temptation was irresistible. Not only the original adventurers, in most instances, re-embarked largely in the same pursuits ; but hosts of new ones sprung up in every corner of the kingdom ; every one, anticipating a gain like that of the first speculators, became, of course, anxious to procure credit to the greatest possible amount—negotiable securities were multiplied in every shape—discount was sought for in every quarter—ingenuity was at work to multiply the means of obtaining and affording accommodation. So long as the sales were brisk, so long as the demand, both for raw materials and manufactured goods, continued to increase, and prices to rise in the home market, every thing went on smoothly, as much to the satisfaction of the manufacturer and the merchant, as of those to whom they were indebted for the discount of their bills. It was then that all these parties discovered to what a degree the suspension of cash payments afforded facility and security to the extension of this description of credit : but the currency, in which the discounts were effected, became depreciated in proportion to the rapid increase in its amount. If trade had continued in its ancient and accustomed course, and the spirit of rash adventure had not been excited by new prospects of extravagant gain, there is reason to believe that the expenses of discount, aided by the strict adherence of the Bank to its long established regulations, and by the reluctance to engage in Country Banks, which had been created by the disasters of 1793 and 1797, might have afforded for some time longer, (as they had for several years after the restriction was first imposed,) a sufficient guard against any very material excess, or any great depreciation of the currency. But, on this occasion, the Directors of the Bank appear to have considered the increased eagerness for discount, as requiring some increased indulgence on their part ; and, perhaps, while trade appeared so flourishing, it was not unnatural that they should consult their own fair interest, as bankers, in this respect.'

' The amount of their paper,' continues Mr. Huskisson, ' was, in consequence, considerably increased, although, by the great and simultaneous augmentation in the circulation of Country Banks, the use of Bank paper beyond the limits of the metropolis became every day more circumscribed. Under these circumstances, the rise in the price of goods, which, at first, was the effect of an increased demand, was

soon considerably aided by the depreciation of the currency, as well as by the power which the facility of discount afforded to new speculators (calculating upon a still further rise) of keeping back their purchases from market. Thus the diminution in the value of our currency, brought on in a great measure by this *mercantile delusion*, has, in its turn, been one of the principal means by which the latter has been kept up and supported in the home market. Many a speculation, probably, within these last two years, for which the party takes to himself the credit of commercial acuteness and great foresight, was principally founded, however unconsciously to himself at the time, in the decreasing value of our currency. In the nature of things, such a speculation could not be universally and uninterruptedly fortunate. The markets, at first scantily supplied, would soon be overstocked. Some of the adventurers from being too late, others, from ignorance or misconduct, extravagance or misfortune, would fail. The chain was sure to give way in some of its links—great and numerous failures are the consequence—suspicion and alarm become general—securities, hitherto negotiable, can no longer find discount—many of the discounters themselves are ruined, and all put upon their guard—the markets fall—goods are forced upon sale, when all are afraid to buy; and, whilst the fortunate *few* retire upon wealth rapidly accumulated, thousands are left to lament the ruin, which, deluded by the example of such rapid success on the one hand, and tempted by the facility of overtrading on the other, they have brought upon themselves.

The accuracy of this picture cannot be questioned. The facts are too fresh in our recollection, nor have the effects of this delusion ceased to operate. The whole system of domestic trade has assumed within these twenty years a new character. Those operations which used to be performed by real capital, are now effected to a large extent by the discount of fictitious securities. The excessive competition produced by this vast augmentation of fictitious capital, has led the dealer to forego a portion of the fair and long established profits of business, in order to secure a preference, and then, to compensate for this reduction of profit under the increasing weight of taxation, he has been compelled to extend his dealings beyond all proportion to his capital. Every one acquainted with trade, knows that in almost every branch, the regular profits of the dealer have suffered a material reduction, as the effect of competition, and that the consequence of this has been, that men have come to regard speculation as the only means of obtaining that wealth which used to be the fruit of steady, persevering industry. Individuals the most averse in their habits of thinking

from this spirit of rash adventure, have been compelled to give in to the general spirit of the times. With how fearful an anxiety is the discount day at the Bank looked forward to, by hundreds and thousands in the metropolis, who, but for the depreciation of our currency, and the depreciation of the value of what may be called *mercantile labour*, that is to say its depreciation as measured by profits, would have contentedly maintained their families upon the fair proceeds of a trade limited by their capital! It is on this account that a reduction in the issues of the Bank, followed, as it is apprehended it must be, by a diminution in their discounts, is contemplated with so much anxiety and alarm. Were restriction on cash payments taken off,

‘to what a degree of diminution,’ says the Author of the Reply; ‘the Bank would, in such a case, be obliged to contract its issues; what failures would thereby be produced in this mercantile country; what stagnation to trade; what abandonment of manufactures; and consequently, what multitudes would be then thrown out of employment; what distraction and disturbance would ensue; what depression of our funds; what difficulty in collecting the revenues which support them; no man can presume to estimate or predict. These evils might be greater or might be less than will be presumed. But, surely, it is a sufficient objection to the attempt, that we do not know the extent of its calamitous consequences. We have no experience to guide us; we have got into an unexampled state, without any parallel in the history of nations.’

Mr. Huskisson, however, denies that any step which might be taken towards the resumption of cash payments, would immediately compel the Bank Directors to reduce, in a very great degree, the amount of their accommodation to the merchants, much less to cease discounting altogether. ‘The abettors of the present system,’ he says, ‘have used this language with much success, as the means of creating an alarm in the mercantile world.’ The power possessed by the Bank, of giving an increased accommodation to the trade of the country, or of continuing it to the present extent, depends more, he affirms, on the greatly increased amount of the balances deposited by Government in their hands, and which are lent out again upon good bills of exchange, than upon the enlarged amount of their circulation. ‘The amount of these deposits is independent of the amount of the latter, and would not be affected by its reduction, whilst the effect of that reduction, in raising the value of their paper, would be precisely the same, whether it were brought about by a diminution of their loans to Government, or to individuals; because it is to the aggregate excess of their issues, and not to the

‘ particular nature of the securities on which they are made, that the depreciation is to be ascribed. That excess affords a facility to the abuse of credit, and gives birth to wild adventures in other quarters: those, I admit,’ adds Mr. Huskisson, ‘ will be checked by a diminution in the total amount of their currency, although it should be effected without any diminution in the scale of commercial discounts at the Bank of England. But have we not seen enough of this artificial facility, and these forced speculations?’

Into the general question of the necessity of the resumption of cash payments, we cannot now enter. A future opportunity will present itself for examining the arguments which have been adduced on both sides, as well as for prosecuting the inquiry, which we now purposely waive, In what sense the Bank note is at this time depreciated; whether, under the present mint regulations, *gold* bullion forms the standard by which the depreciation is to be measured, and also, whether the extent of the Bank issues is that which causes the variation between the Mint price and the market price of gold. We waive these inquiries, because they appear to us to have no immediate connexion with the general fall in the value of money as the measure of other commodities, and because we are not satisfied with the proposed criterion of the excess in the paper currency, the value of the note in reference to gold. That excess we conceive to have taken place prior to any such depreciation of the Bank paper. The Second Letter, so far as it treats of the Poor Laws, is highly valuable, on account of the mass of information it comprises, and the important extracts which the Author has been at the pains of making, from authentic documents, relative to the condition of the Poor, during the sixteenth and seventeenth centuries. The view which he has taken of the subject, coincides in nearly all material points, with the opinion we have already given, both of the principle of the system of relief, and the legislative measures proposed for its melioration\*. The alarming pressure of the Poor Rate arises, he contends, not from the principle of the laws themselves, but from temporary causes; and the only inquiry, therefore, ought to be, how we shall adapt our proceedings to the existing circumstances of the country. We shall not again go over the ground, by restating our reasons for a similar opinion, an opinion which we are happy to believe, is daily becoming more general; but shall content ourselves with the satisfactory reflection, that those sentiments will now obtain a chance of being received with attention in quarters where the humble labours of Eclectic Reviewers cannot aspire to be known.

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\* Eclectic Review, N. S. Vol. X. pp. 201, 420.

On one remedial measure, the institution of 'parish schools,' we are at issue with the present Writer. He deems it 'the first in importance, in *practicability*, and in efficacy.' And yet, in the very next sentence, he admits, what appears to us tantamount to a refutation of the foregoing assertion, that 'nothing of this kind can be successful or durable from the influence of law or of rules only;' that 'there must be a *presiding mind* on the spot, to invigorate such institutions, or even to keep them alive!' To the clergy of *course*, he adds, the duty especially belongs, of giving such institutions efficiency; and there is every reason to think that a sense of its high importance is daily spreading among them.' Will not this cold compliment be taken rather as a covert sarcasm? Alas! for the institutions which depend altogether for their success or durability on the presiding minds of professional inspectors!

The following remarks are quite to our satisfaction.

'While that disproportion exists between the wages of agricultural labour and the profits arising from it, the gain rests with the employer. If by a rise of wages his profits are much lessened, the worst land will go out of cultivation—less corn will be grown—and when free foreign competition is again let in, the difference of profit may be considerable. The loss however which during the existing lease falls upon the farmer, must soon be transferred to the landlord, supposing the demand for produce not to increase, or to be supplied at a cheaper rate from abroad. The country at large however seem convinced that foreign competition ought for a time to be excluded. Meanwhile an opportunity will be afforded for directing the surplus of agricultural labour into some new channel: but the labour that is *retained* ought surely to be paid adequately by its own employer, and not be driven to solicit extraneous and indirect assistance. Let this natural state of things be once restored, and the several interests will speedily settle of their own accord into the right places.

'There is now no scarcity of subsistence: it is a civil not a physical embarrassment we labour under—and the advance of wages, would have no tendency, as in times of scarcity, to increase the evil. The wages are in fact advanced, but not charged to the right person—not measured by the true standard. They are measured by the standard of parochial subsistence—and are therefore either too low for wages, or too high for alms. It is of the last importance that a marked difference should exist between the two things.' pp. 108—110.

Upon the whole, we may congratulate the public that members and tutors of the learned University of Oxford, are beginning to turn their attention to subjects of this nature; and we feel not less disposed to congratulate the Author of these Letters, on the progress we think he has very perceptibly made during the interval between the two publications, in the study of political economy. This progress seems to be indicated by

the very mottoes he has chosen. The over-hackneyed quotation, *Laissez nous faire*, which it is so easy to reiterate, and so nice a point to apply, is discarded from the title-page of the second Letter, to make room for the following just correction of the sentiment by Burke: 'It is one of the finest problems in legislation, what the State ought to take upon itself to direct by the public wisdom, and what it ought to leave with as little interference as possible to individual exertion.'

Bishop Watson undertook to lecture on chemistry at a time when he was perfectly unacquainted with the elements of the science, and he finished by being one of the first chemical philosophers of the day. We wish there were at each university a professorship of political economy.

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Art. II. 1. *Transactions of the Literary Society of Bombay*. With Engravings. pp. xxxviii. 319, 4to. London. 1819.

2. *Enquiry concerning the Site of Ancient Palibothra*, conjectured to lie within the Limits of the modern District of Bhaugulpoor; according to Researches made on the Spot in 1811 and 1812, 1814 and 1815. By William Francklin. 4to. Plates and Maps. London, Part I. 1815, Part II. 1817.

THE mass of books relating to India and the adjacent regions, now lying before us, presents at once a gratifying and a formidable aspect. They are not of a kind to be put aside, and the value of their matter requires that a fair exposition of their contents be communicated to our readers; but since, in many particulars, they relate to similar subjects, they will demand somewhat more than ordinary discretion in the selection of the more interesting points, and in the avoidance of unnecessary repetition. The first of the two volumes which claim our present attention, contains the *primitiæ* of a new Literary Association, established in a commanding part of our Eastern possessions, and promising an active co-operation with the Asiatic Society of Bengal. If, in this first published collection, the Bombay Society have not produced essays of so striking a character as some of those which have appeared in the volumes of the Calcutta Transactions, yet, it has sent forth a series of very valuable and more than commonly interesting papers, which, while they communicate much valuable information to the systematic inquirer, are replete with interest to those who read for less specific instruction.

The Literary Society of Bombay was instituted in 1804, and held its first meeting on the 26th November in that year, under the presidency of Sir James Mackintosh, whose opening *Discourse*, then read, is the introductory article of the present volume. Sir James begins with general observations, and

afterwards points out the various objects of moral and physical inquiry to which he would direct the active efforts of literary and scientific men. A 'Note' of considerable length and value is appended to this address, including remarks on the state of the population in the adjoining country, and tables illustrative of the preceding statements, or rather furnishing some of the facts on which the note is chiefly founded. It appears, that in the year 1804, a severe famine afflicted the provinces adjacent to Bombay, and that it had been, in some degree, felt in 1803. The population of the neighbouring territory flocked into the island, in the faint hope that the liberality of their wealthier countrymen, and the active charity of European residents, might afford them the means of supporting existence. Every exertion appears to have been made; but notwithstanding this, the deaths of 1804 were trebled in amount, and the effects were visible in the returns of the succeeding year.

But the more striking feature of this paper may be traced in the contradiction—partial, it is true, but at the same time direct and fatal as far as it extends—which it furnishes to the hypothesis of Montesquieu, that in warm climates the females far outnumber the males, and that polygamy is the natural effect of this peculiarity. In support of this hazarded supposition, Bruce, with his characteristic audacity, advanced, palpably with no sufficient means of acquiring specific information, the extraordinary assertions, that in certain regions of Western Asia, the population contained a proportion of females, varying from two and a small fraction, to two and three-fourths, to one man; that from Suez to the Straits, the proportion is four to one; and that the same numbers probably apply to the full extent of thirty degrees beyond the equator. In opposition to this, it appears from authentic and official documents, that in certain extensive districts in India, this is so far from according with facts, that the excess is actually somewhat on the other side! The Mahometans are the only class of the inhabitants of India, who indulge themselves in polygamy to any extent; and it is stated, that out of 20,000 who are resident in the island of Bombay, not more than one hundred have two wives, and only five individuals have three. Polygamy, Sir James remarks,

'arises from tyranny, not from climate; it degrades all women for the sake of a very few men. And the frame of society has confined its practice within such narrow limits, that it never can oppose any serious obstacle to beneficial changes in the moral habits, domestic relations, and religious opinions of the natives of India.'

We cannot, however, refrain from expressing our surprise and concern, that out of 10,324 individuals making up the total of

the *female* Mussulman population of the island of Bombay, not fewer than 1,200 should live by prostitution ! In an early part of the Discourse, Sir James availed himself of the opportunity to deliver the following eloquent and just eulogy on the late Sir William Jones.

‘ On such an occasion as the present, it is impossible to pronounce the name of Sir William Jones without feelings of gratitude and reverence. He was among the distinguished persons who adorned one of the brightest periods of English literature. It was no mean distinction to be conspicuous in the age of Burke and Johnson, of Hume and Smith, of Gray and Goldsmith, of Gibbon and Robertson, of Reynolds and Garrick. It was the fortune of Sir William Jones to have been the friend of the greater part of these illustrious men. Without him, the age in which he lived would have been inferior to past times in one kind of literary glory. He surpassed all his contemporaries, and perhaps even the most laborious scholars of the two former centuries, in extent and variety of attainment. His facility in acquiring was almost prodigious, and he possessed that faculty of arranging and communicating his knowledge, which these laborious scholars very generally wanted. Erudition, which in them was often disorderly and rugged, and had something of an illiberal and almost barbarous air, was by him presented to the world with all the elegance and amenity of polite literature. Though he seldom directed his mind to those subjects of which the successful investigation confers the name of a philosopher, yet he possessed in a very eminent degree that habit of disposing his knowledge in regular and analytical order, which is one of the properties of a philosophical understanding. His talents as an elegant writer in verse were among his instruments for attaining knowledge, and a new example of the variety of his accomplishments. In his easy and flowing prose we justly admire that order of exposition and transparency of language which are the most indispensable qualities of style, and the chief excellencies of which it is capable when it is employed solely to instruct. His writings every-where breathe pure taste in morals as well as in literature; and it may be said with truth, that not a single sentiment has escaped him which does not indicate the real elegance and dignity which pervaded the most secret recesses of his mind. He had lived perhaps too exclusively in the world of learning for the cultivation of his practical understanding. Other men have meditated more deeply on the constitution of society, and have taken more comprehensive views of its complicated relations and infinitely varied interests. Others have therefore often taught sounder principles of political science: but no man more warmly felt, and no author is better calculated to inspire, those generous sentiments of liberty without which the most just principles are useless and lifeless, and which will, I trust, continue to flow through the channels of eloquence and poetry into the minds of British youth? pp. xiii, xiv.

I. *An Account of the Festival of Mamangom, as celebrated on the Coast of Malabar.* By Francis Wrede, Esq.

Hamilton, in his account of the East Indies, published in



1727, had given an imperfect, and, in some respects, erroneous description of this very extraordinary festival. He had stated, that it was celebrated every twelfth year, and that toward the close of the festivities, it was not unusual for such as chose to risk their lives in so desperate an attempt, though he seems to limit the allowed number to four, to attack the chief in the midst of his guards; and if they had succeeded in the daring enterprise of killing him thus defended, his crown would have been their recompense. A somewhat different statement is given by Mr. Wrede. The feast, which has not been celebrated for the last forty years, was duodecennially celebrated at Tirnavay, near a pagoda sacred to Sheeven. It was at one time under the presidency and guard of the Vellattera rajahs, who were degraded from that honourable office, in consequence of the usurpation of the Zamorin. Unable to brook this abridgement of their privileges, at every repetition of the festival, some of the bravest of the Vellattera chiefs and their followers, have successively perished in the attempt to reach the usurper in the midst of his guards.

‘It happened, however, towards the middle of the present century, that the Zamorin was in imminent danger of being murdered by a Nair chief, who, after having cut down with incredible bravery every man in his way, had already ascended the steps of the Zamorin’s throne, when a Mapilla priest threw himself in his way, and gave the Zamorin time to save himself.’

II. *Remarks upon the Temperature of the Island of Bombay.* By Major (now Lieutenant Colonel) Jasper Nicholls.

This paper consists of details, with a chart: we must content ourselves with this simple reference to them.

III. *Translations from the Chinese, of Two Edicts; the one relating to the Condemnation of certain Persons convicted of Christianity; and the other, concerning the Condemnation of certain Magistrates in the Province of Canton.* By Sir George Staunton.

These are two very interesting documents. The first recites, that the European Te-tien-tse, (Father Adeodato, a missionary at Pekin,) having been permitted to reside at the Chinese capital, for the purpose of assisting the Imperial astronomers in their calculations, had availed himself of the opportunity to disseminate his religious opinions, by printing and distributing thirty-one books in the Chinese language; and not only that he had been successful in converting ‘the simple peasantry and ‘women,’ but that ‘many’ of the Tartars had been proselyted. Admitting the Father’s full right of retaining his own sentiments, the Edict affirms him to have been ‘guilty of a very odious ‘offence,’ in persuading others to embrace them. Te-tien-tse is

sentenced to exile and imprisonment, and the others to exile and slavery.

It appears from the wording of this Decree, that a considerable impression had been made by the missionary, for several congregations are spoken of as under the superintendence of regular teachers, and allusion is made to the contumacy of those who refused, though urged and menaced, to retract their profession. Concerning this paper, the President remarks, that

‘ It is interesting in various respects.—It is an useful lesson to see intolerance stripped of all the disguises which too often familiarize and reconcile her to our prejudices.—It is useful to contemplate persecution carried on against Christians, that we may learn to abhor every kind and degree of it when practised by Christians. In this case the utility is the more unmixed, because the example instructs our understanding without the possibility of provoking us to retaliate; often the unfortunate effect of narratives of persecution. The plausibility of the pretences assigned, the consideration and air of equity which characterizes the comparison of the different degrees of guilt of the supposed criminals, are contrivances and disguises, often perhaps unconsciously adopted, to soften the natural indignation of mankind against substantial injustice, which is to be found in the administration of most tyrannical laws.’

p. 10.

The Second of these Decrees, both of which were issued by the reigning emperor, Ria-King, (*Kia* ?) censures and sentences to exile certain magistrates, for criminal connivances in the exercise of their judicial duties, and points out, in language of strong indignation, various and enormous abuses which had been permitted to creep into the system of imprisonment. This Edict, Sir James Mackintosh justly remarks,

‘ is a remarkable instance of that solicitude about the condition of prisons, which in Europe has been one of the latest fruits of civilization. In China, where no novelties are suffered, it must have been part of the ancient policy of the empire. It must be owned that this edict breathes a spirit which no European government manifested towards prisoners before the memorable journeys of Howard.’ p. 14.

IV. *Account of the Akhlauk-e-Nasiree, or Morals of Nasir, a celebrated Persian System of Ethics.* By (the late) Licut. Edw. Frissell.

This paper contains an analysis of the general contents of the treatise in question, which, though they exhibit little that is new, shew much justness of thinking, and a far greater delicacy of moral sentiment than we should have anticipated. Though composed in the thirteenth century, and dedicated by a subject to a Mahometan prince, it speaks in decided language of regal duties, and consigns the name and memory of tyrants to contempt and abhorrence. Seven high qualities are represented as requisite to the complete adornment of the kingly character.

1. Paternal kindness. 2. Magnanimity, including the 'perfection of the mental qualities, the moderation of anger, and the 'subjection of lust.' 3. Firmness and consistency in counsel. 4. Resolution in the execution of designs. 5. Patience in adversity, and perseverance. 6. Clemency. 7. A disposition to encourage and forward what is right. Of the fourth quality he relates the following illustrative anecdote :

'The caliph Mamoon was seized with an unnatural appetite for eating earth: this very soon produced a bad effect on his constitution, and he consulted his physicians respecting the remedies to be taken for his extraordinary disease. Various medicines were tried, but they all failed to produce the desired effect. One day when he and his physicians were consulting upon the case, and referring to the different medical books, one of the caliph's acquaintances happened to come in. As soon as he discovered what was going forward he said, "Oh! leader of the faithful, where is that resolution which belongs to kings?" Mamoon immediately said to his physicians, "You need not take any more trouble, I shall get the better of my disease." ' p. 28.

The whole contains a system of ethics, economics, and politics, and is highly esteemed by the Persians. The following limitations of punishment breathe a spirit of enlightened humanity, which may put better times and happier nations to the blush.

'If the crime should be of great magnitude,—such as maiming or murdering a human being,—the learned are divided in their opinions respecting the punishment which should be inflicted. In general, however, it is agreed the member which was used as the instrument of committing the crime,—as the hand or foot, should be cut off,—or that the tongue should be taken out, or one of the organs of sense destroyed; but that capital punishment should not be inflicted, because they consider the destruction of any created being, (in which the just and Almighty God has imprinted many signs of his power and skill) in such a manner as to preclude the possibility of its amendment and correction, to be contrary to reason.

'These latter punishments should only be inflicted for the actual commission of a crime. For criminal intention, nothing beyond the first-mentioned punishments should be inflicted. The general rule upon this subject is,—that the first object of attention is the good of the whole; the second, that of the individual. In like manner, the first care of a physician, in applying a remedy to one part of the body, is to attend to the health of the whole; and if he finds that the existence of the diseased part destroys the health of the whole, he does not hesitate to take it away; but if he should not apprehend that consequence, he exerts all his ability to cure the part that is diseased.' pp. 33, 34.

V. *Account of the Caves in Salsette.* By Henry Salt, Esq.

This active and enterprising Traveller, while in India, employed part of his leisure in visiting some of the excavations in

the neighbourhood of Bombay. They are described as highly adorned with sculpture, now much decayed from damp and neglect. Mr. S. has succeeded in conveying a sufficiently distinct idea of the general character of these laborious monuments of Hindoo patience and superstition. As, however, the descriptions are illustrated by engravings, to which they constantly refer, and without which we should despair of making our transcript intelligible, we shall content ourselves with this cursory notice, and refer the reader, for further information, to the book itself.

VI. *On the Similitude between the Gipsy and Hindostanee Languages.*  
By Lieut. Francis Irvine.

Whoever has happened to meet a Gipsy of the genuine breed, will have been forcibly struck, not merely with the foreign, but with the non-European cast of feature which marks that singular and Nomadic tribe. Whether they are of Hindoo, or even of Asiatic origin, may admit of a question; but we believe that general opinion derives them from Hindostan. On his voyage to India in 1805, Mr. Irvine found on board the vessel, a recruit for the Company's service, who had spent part of his life among the Gipsies, and had acquired their language. From this man he obtained about one hundred and forty words, which he has ranged in apposition to their eastern synonymes, some of which have a strong, and others a slight resemblance to the Gipsy slang, while others bear no similarity to it whatever.

VII. *Translations from the Persian, illustrative of the Opinions of the Sunni and Shia Sects of Mahomedans.* By Sir John Malcolm.

We have been exceedingly interested by the perusal of these Translations, which contain a curious specimen of Mahomedan controversy, and a very happy illustration of the facility with which a determined purpose can make the worse appear the better reason. It is commonly known, that the Mahomedans are divided into two great sects, Soonees, and Sheeahs. The essential difference between them relates to the line of succession from the Prophet; the former supporting the right of Aboubeker, the latter contending that he was a mere usurper, to the prejudice of Ali, who alone was the legitimate heir. The Soonees, who may be considered as the prevalent or established sect, are *ex officio* assuming and intolerant; while the Sheeahs are the advocates of more liberal constructions, and less exclusive sentiments. In the documents before us, the dissenters have decidedly the advantage; the true churchmen breathe threatenings and slaughter: they are the 'faithful,' and it is their 'indispensable duty' to worry the unbelievers, to 'kill and extirpate' heretics, to 'raze their houses,' and what is better still, to 'seize

'*their property.*' The Sheeah answer to the fulminations of these venerable judges of the Uzbek Star-chamber, is cool, acute, and victorious; the liberality which it inculcates extends even to 'infidels,' affirming, in the language of one of their sacred authorities, that 'in the day of judgment Noah will stand 'ashamed in the presence of the Creator, for having desired the 'death of sinners.' A story, probably an ingenious fabrication, is added to these controversial pieces, which narrates the particulars and result of a public disputation between a group of Soonee doctors, and a beautiful and accomplished Sheeah female, who, of course, for the writer was of the proscribed party, obtains a decisive victory, even to the admiration of the Caliph Haroun, whose prejudices lay strongly on the other side.

VIII. *A Treatise on Sufism, or Mahomedan Mysticism.* By Lieut. James William Graham.

This is a very extraordinary, and, in some respects, a very exceptionable paper. It relates to a singular sect of Mussulman Antinomians, who reject the authority of their religious law, and profess, by disengaging their minds from earthly concerns, to pass through the various degrees of this mental abstraction, until by contemplation of the divine perfections, and intercourse with the Supreme, they become absorbed in the divine essence. This species of spiritual free-masonry has its various stages, and corresponding advances in the mystic life; and of these Lieutenant Graham gives an intelligible, though not pleasantly written description. The word *Sufi* imports 'wise, devout, spiritual;' and the four 'states' through which the adepts pass are, 1st. The law. 2. Mental worship. 3. Inspiration. 4. Union with the Deity. With these states four 'stages' run parallel. 1. Humanity. 2. Communication with the angelic world. 3. Power. 4. Divinity. Of the *Sufis* themselves there are three kinds; the first, pure, gentle, and forbearing, partaking of the 'beauty, grace, and mildness' of the Deity; the second, kindled by the contemplation of 'the ardent and consuming glory' of the Divinity; the third class is described as of a mixed and less definite character, not always remaining in one frame of mind, but alternating between the two former. To one or other of these divisions, the Mahomedans refer all of their communion who have been illustrious either for knowledge or sanctity. Some strange and absurd anecdotes are subjoined, in order to shew the notions, popularly entertained of the powers possessed by the *Sufi*, when he has passed to the more advanced states or stages of his profession. Part of one of these we shall extract. Shems Tebreez, a celebrated mystic, had, in raising the dead to life, used expressions for which he was cited before the ecclesiastical court; he acknowledged the offence,

‘and said he was ready to undergo any punishment the law might ordain, which on being referred to was slaying alive. When the sentence was ordered to be put into execution, no knives could cut him, though they tried in different parts; his body was become invulnerable. It is related, that he ascended in spirit to one of the heavens, where he saw a most superb tent belonging to the Prophet (Mahomed) stretched out, and the Prophet within it; but the tent had a rent, and the sun was shining through it full in the Prophet’s face, to his inconvenience:—Shems Tebreez asked him the reason of this, and said that it should be mended: the Prophet replied, that it was the tent of *Sheryat*, and that the rent therein was occasioned by him (Shems Tebreez) in the above instance, by acting thus against *Sheryat*, and that it could only be mended by his undergoing the punishment due thereto; which he assented to. After this spiritual intercourse, he told the doctors and teachers of the law to cut the skin from his feet; or rather he himself made an incision at his toe; from thence they stript off the whole of the skin of his body. When they had thus slayed him, he requested his own skin, as the letter of the law was fulfilled: they gave it to him. This he made his *khirqeh* or derveish’s habit, threw it over his shoulders, and went away. These doctors, moreover, warned the people under severe penalty not to entertain Shems Tebreez, or give him any thing to eat or drink. After he had thus remained some days without meat or drink, as no one would give him any, he went at last to the outskirts of the town, where there was a dead ox:—having cut a piece out of it, he went again begging some one to dress it for him, or give him fire; but no one now would suffer him to come near, on account of his whole body being an entire ulcer full of pus and maggots, and the intolerable stench proceeding from it. At last, after wandering about a considerable time, and seeing no one would dress it for him or give him fire, being then as it were driven to necessity, he ordered the sun to descend from the firmament and come nearer to broil his meat:—it immediately obeyed the summons, when the natural consequences may be expected;—every one then, with the prince at the head and the learned and great men who reduced him to this state, implored him to relieve their sufferings by ordering the sun to return to its station; which he granted.’ p. 114, 115.

If Lieut. Graham had confined himself to a distinct and explicit statement of the doctrines of this whimsical sect, he would have entitled himself to the thanks of the curious inquirer: even if he had chosen to travel out of the record and to make a satirical application of these absurdities to any particular set of opinions held among Christians, we should have left him to his speculations; but when he ventures on the astounding experiment of tracing a direct and positive analogy between Sufism and the Gospel, when he traces a close parallel between the mysticism of this infidel sect and the doctrines of grace, when he identifies the rhapsodies of Rousseau, the mystic loves of Leila and Mijnoon, and the celestial inspirations of St. Paul, our contempt and indignation are excited by his impiety, nor are they in any

degree lessened by the clumsiness of the execution. The apology contained in a note at the end, by no means satisfies us respecting the alleged purity of the Author's intentions. If 'his long residence in the East' has rendered him less conversant with the import of his native tongue, it would have been easy to employ the correcting hand of a friend. Such a paper as this, in its present form, ought not to have found a place in the Transactions of the Bombay Society. The Author's consummate ignorance of the plain and obvious meaning of Scripture, is not less conspicuous than the indiscretion (to use the mildest term) with which he has violated its pure and practical morality, its simple and accessible wisdom, and the sacred majesty which invests it, as a communication from God, by bringing it to a common level with the reveries of enthusiasts, or the inventions of knaves.

*IX. Account of the present compared with the ancient State of Babylon.* By Captain Edward Frederick.

This well written paper communicates a remarkably distinct description of the present state of that magnificent and devoted city. Of that proud and powerful capital, with its impregnable munitions and unrivalled palaces, nothing now remains but a few mounds of earth and brick, and its surrounding region, once of surpassing fertility, is now an uncultivated waste. The tremendous pledge of prophetic menace,—“I will sweep it with the besom of destruction”—has been awfully redeemed, and the pride, the pomp, the dominion of the queen of the east, have now so completely vanished, that within a space of twenty one miles in length, and twelve miles in breadth, with the added range of sight from on horseback, Capt. Frederick was unable to discern the slightest vestiges of the lofty walls, or of the deep foss by which they were surrounded. The principal remains consist of a few mounds in the vicinity of Hillah, and of these the most important is that to which is attributed the name of Belus's Tower. This ruin had been described by Della Valle, as a shapeless and indeterminable mass; but Capt. F. was much gratified on finding that its form was still preserved with considerable regularity, and by being enabled to ascertain that it was almost a perfect square, which he paced round in nine hundred steps, calculated by him at 2250 feet. Its outer face had been constructed of red furnace-baked bricks cemented with lime and sand; but the interior mass was formed of sun-burnt brick with layers of reed and bitumen. Supposing things to remain in the same state as they were when Della Valle visited the spot, (in 1616) his description does not perfectly accord with that of Capt. F., whose superior accuracy is unquestionable; and consequently, that part of Major Rennell's reason-

ings which he founded on the statements of the older traveller, must fall to the ground. With respect to the ancient form and state of this magnificent and lofty tower, Capt. Frederick adds little or nothing to the inquiries and calculations of Major Rennell, in his invaluable work on the Geography of Herodotus.\* It stood in the midst of the temple of Belus, and rose tower above tower to a height exceeding by twenty feet that of the great pyramid of Memphis.

X. *Account of the Hill-Fort of Chapaneer, in Guzerat.* By Captain William Miles.

XI. *The Fifth Sermon of Sadi ; Translated from the Persian.* By James Ross, Esq.

This singular production is a genuine specimen of Mahomedan pulpit eloquence. It commences with a prayer, and then goes on in an apparently desultory manner to urge repentance, and various other spiritual virtues, intermingling its exhortations with expressions which savour strongly of Sufism. There seems, however, to be a fine poetic spirit and feeling, amid the peculiarities of sentiment and construction, pervading this animated and eloquent composition, and though the meaning and coherence are not always readily discernible, we think that with a little attention they may be ascertained. Occasionally we meet with a passage of great force and majesty.

‘ The ninth heaven asketh the divine throne—O thou ! hast thou any

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\* We cannot avoid here adverting to a circumstance which shews both how necessary it is to have recourse to original authorities, and how little they are really consulted in cases where a solution is not to be obtained in any other way. Capt. Frederick, referring to the extensive base on which the tower of Belus was raised, cites Herodotus, on the authority of Major Rennell, as assigning to it a length and height of five hundred feet. This the Major justly rejects as altogether absurd, considered as the dimensions of one side of a base, on which a superstructure of adequate proportion was to be raised; and proposes to understand Herodotus as intending to say, ‘ breadth and length,’ instead of ‘ breadth and height;’ but Capt. Frederick gravely remarks, that ‘ the learned illustrator’ seems to him ‘ to have construed the meaning ‘ of Herodotus into a sense *that can hardly be admitted.*’ It is, after all, a curious circumstance, that the passage in Herodotus will bear no other sense than that which the sagacity of Major R., without the knowledge of Greek, directed him to, but which Capt. Frederick states to be erroneous. The words are *το πῦρος καὶ τὸ σῦρος*, rightly rendered by Schweighauser in *longitudinem et in latitudinem*. The error seems to have originated in an early Latin version, and as Mr. Beloe mistranslates the words ‘ depth’ and ‘ height,’ we suppose that Larcher, whom, we believe, he is understood to have consulted more frequently than he did the original, has fallen into the same error.



intimation of him? And the throne answers the ninth heaven—And dost thou understand any thing that concerneth him?’

‘Be zealous and vigilant, that when the angel of death may involve thee in his shadow, thou hast the garment of Devotion to wrap round thee; lest on such an occasion, as when eyes shall be streaming and hearts burning; when Satan shall inspect the faithful with a greedy eye, and the vindictive javelin of Death be aimed indiscriminately into every bosom, then must either the sweet scent of selection or offensive odour of rejection, assail us individually: if the grateful perfume of affection and good-will, then shalt thou listen to this happy annunciation: God hath said, Be not uneasy or dejected at heart, but give ear to the joyful tidings of Paradise, such as have been announced to you. But,—what God forbid,—should the noxious vapour of rejection and ill-will be thy lot, the sign of desperation will be seared on thy forehead. This day, alas! there is no happy news for the iniquitous. Many there are who have worn the garments of the chosen, whose names have been recorded in the register of rejection; but to them it was not known; and many who have put on the robes of rejection have been numbered amongst the elect; but this they know not.’ pp. 153.

This last cited passage is immediately followed by the well-known story of Santon Barsisa, told with great strength, but occasionally with rather more of minute metaphor than is quite suited to European taste. For instance, after having described the apparent sanctity, and the lurking pride and self-applause of the Anchorite, Sadi goes on to say, that ‘in process of time, ‘the devil underhand laid beneath the floor of his cell a chain ‘of temptation and a train of machination, in order that on ‘some unpropitious occasion the thorn of ill-luck might, through ‘intention or mistake, get entangled in the skirt of his garment.’

XII. *Account of the Origin, History, and Manners of the Race of Men called Bunjaras.* By Capt. John Briggs.

The Deccan, or that part of India south of the Nerbudda, is entirely destitute of river navigation; the streams being in the hot season too shallow, and when swollen by the periodical rains too impetuous for the purposes of traffic. Internal commerce is carried on by means of bullocks, trained to carry heavy loads, and immense numbers of these useful animals are continually occupied in conveying grain and other articles of merchandise, from one quarter of Hindostan to another. The Bunjaras, a class of men differing from the inhabitants of the Deccan in language, habits, and manners, are the chief proprietors of these cattle, and the principal agents in this species of commercial transport. From the general resemblance of their customs, but especially from the similarity of language, there can be no hesitation in pointing out the northern province of Marwar, as the place whence they originally came, though

they seem in their dress to have adopted the Mahratta costume. They are properly of the Rujpoot or military class, and though they have taken up the mercantile profession, they are brave and resolute. They are divided into four tribes, the two most powerful of which have inherited a feud of revenge and rivalry, which has repeatedly broken out in sanguinary complaints. When Aurengzebe was making preparations for the invasion of the south of India, he applied to the chieftains of the Bunjaras, who readily undertook the transport of his supplies, and acquitted themselves to his satisfaction in performance of their contract. From this powerful and politic tyrant, they pretend to have received three privileges which they never fail to exert. 1. To strip the thatch from all houses when grain is scarce. 2. To seize all water which they can find ready drawn. 3. Indiscriminate plunder in an enemy's country. Since the time of Nasir Jung, in 1749, they have been generally employed both by the native and European armies, in the carriage of grain; and since the first war with Tippoo, the English government has regularly contracted with them, much to their mutual advantage. The Bunjaras, though represented as completely destitute of real fidelity, finding it their interest to be steady to the cause of a nation which pays liberally and punctually, have generally been true to their engagements, and in the few instances where they have ventured on violating them, the English commanders have punished them by the halter. Connected with this circumstance, a striking anecdote is related by Captain Briggs. In one of the Duke of Wellington's Indian campaigns, a small body of these men, with their *naig* or petty commander, while endeavouring to join the enemy,

‘ was intercepted by an officer of the name of Dooly Khan, commanding a body of the Nizam's horse; he reported the circumstance to Lord Wellington, who wrote to Dooly Khan to confiscate the grain and hang the *naig* of the tauda. The Nizam's officer, however, neglected to execute the latter part of the order, but appropriated the grain to the use of his troops; and, as a very curious incident arose from this circumstance, I shall relate it, although not immediately connected with the subject; it will however tend to show in what veneration Lord Wellington's character was then held, and also evince the degree of penetration into men's characters which some of the Indians possess.

‘ In the year 1808, five years after the circumstance which has been mentioned took place, the very *naig* who was going over to the enemy, bearing that Lieutenant-colonel Barclay (who had been adjutant-general with Marquis Wellington in the Deccan) was then the town-major of Madras, went to him and complained that Dooly Khan had in the year 1803 or 1804 seized a large quantity of grain, for which he had never accounted. Colonel Barclay was imposed on by the story, and wrote to a friend at Hyderabad to interest himself with the Resident, Captain

Thomas Sydenham, to recover the money from Dooly Khan. Accordingly Captain Sydenham some time afterwards begged that Dooly Khan would call on him on business. After being seated the subject was introduced, and the Bunjara naig called in. Dooly Khan instantly recollected the circumstance; and said, "I have got about me the order to hang that old man;" and produced, from among a number of other letters which he took out of his turban, the identical letter. Of course the Bunjara's cause fell to the ground, and Captain Sydenham congratulated him on his fortunate escape. Captain Sydenham, however, could not help asking Dooly Khan how he came to have the letters of Sir A. Wellesley (as he then was) [1808] about him; "since," said he, "you could not have been aware of the subject upon which I requested this visit." "No," said the chieftain, "that's true; but you see in that packet every letter I ever received from General Wellesley; and I keep them always close to my person, or on my head, out of respect for the talents and capacity of a man whose equal I never saw, either as a soldier or politician: and while I possess these, I am convinced I shall meet with no harm; they are in fact," said he, "a talisman." pp. 176, 177.

From their wandering life and constant exposure to all varieties of weather, the Bunjaras are hardy and fierce; in fact, they are a set of unprincipled banditti, only restrained by circumstances from the grossest outrages. Though they have ample means of acquiring wealth, they are kept in a state of comparative poverty, by their universal and boundless use of intoxicating liquors. The number of bullocks for the purposes of transport, in their possession, is supposed to be not less than 200,000. When the English government require their services, it is usual to make them a pecuniary advance, with which they purchase grain, and deliver it to the troops under the inspection of a commissary. Their internal regulations are, on the whole, adapted to their condition. Excepting in cases of murder, pecuniary fines and exile are the only punishments, and these are awarded by a jury, who are also liable to the challenge of the culprit: he may even finally reject their jurisdiction, but in that case, he is compelled to leave the horde or *tauda*. The different *taudas* or divisions of the tribe, are not allowed to receive fugitives from each other; but, on the other hand, the members of the same tribe are not permitted to intermarry, all connexion between males and females of the same clan being considered as incest, and punished by expulsion. These regulations, with others equally well suited to the peculiar character and circumstances of this singular people, were originally framed and enforced by the chief of one of the principal divisions of the Bunjaras, and have since been either wholly or in part adopted by the rest.

XIII. *An Account of the Parisnath-Gowricha worshipped in the Desert Parkur.* By Lieutenant James Mackmurdo.

This paper relates to an idol in Guzerat, which is supposed to hide itself in the sands of the desert, and occasionally to shift its quarters when displeased with its situation. It is in the possession of the chief of a tribe of Rajepoots, who is only to be prevailed upon to exhibit it by the payment of a large sum. This is generally advanced by some wealthy merchant, who is usually followed by great numbers of pilgrims from all parts of India. This expensive species of worship is, however, much on the decline.

XIV. *Observations on Two Sepulchral Urns found in Bushire in Persia.* By William Erskine, Esq.

XV. *Account of the Cave-Temple of Elephanta.* By William Erskine, Esq.

This is a communication of a very careful and minute examination of the great cavern-pagoda of Elephanta. However valuable and correct these observations may be, yet they consist of details which it would not be practicable to make perfectly intelligible without engravings, and that magnificent excavation has been so often described in its great features, that we feel ourselves exempted from any other attempt to set them forth.

XVI. *Remarks on the Substance called Gez, or Manna, found in Persia and Armenia.* By Captain Edward Frederick.

At Persian entertainments, a kind of cake or sweetmeat is commonly served up, which has excited considerable inquiry among the Europeans, who have never yet been able to ascertain from the incurious natives, either its nature or the place from which it is obtained. It has been hitherto supposed to be a vegetable exudation, but Capt. F., when at Khonsar, about 100 miles west of Ispahan, found himself on the spot whence much of the consumption was supplied, and satisfied himself by actual inspection, that it is in reality 'a white kind of sticky substance like hoar-frost,' the production of a small insect of the Aphis tribe, which is found on the tender branches of a plant not unlike broom.

XVII. *Remarks on the Province of Kattiwar, its Inhabitants, their Manners and Customs.* By Lieutenant James Macmurdo.

This province is usually known as the peninsula of Guzerat, and is chiefly inhabited by Rajepoots and Kattées. The former are well known as the military tribe of the Hindoo race. The latter were originally resident on the banks of the Indus, and probably formed a part of that great tide of emigration, which

has been urged towards the east and south by the invasions and persecutions of the Mahomedans. They have been, until recent times, a fierce and predatory race, subsisting by plunder and exaction, and holding in contempt all settled habits and agricultural occupations. A certain species of subjection to a chief was acknowledged by the minor chieftains; but if any one of the latter fancied himself aggrieved by the higher power, he declared himself an outlaw, sent off his villagers to a place of security, burnt his village, and took the field against his liege lord, harassing his possessions, and carrying on an incessant system of marauding attacks, until his grievances were redressed.

'The circumstances attending the driving of cattle in the north-west parts of Ihallawar are particularly deserving of notice. When the alarm is sounded from the village, the cattle surround the herd and accompany him, as fast as he can run; they are guided by his voice, and until deprived of their keeper, the plunderers seldom or ever succeed in driving them off. The robbers, who are Hindoos, dare not shoot for fear of killing one of the cows; and his person being surrounded by the cattle, they are frequently unable to reach the head with their spears; if they succeed, however, in killing or seizing the cowherd, the animals appear to be quite lost, and I have seen a few horsemen drive away a herd of one hundred head of cattle at full speed, and urging them with their spears, as we may suppose our border prickers did in former days. The danger to which the cattle are exposed, would almost appear to have made them sensible of the necessity of obedience to their keeper; and I have seen a herd of thirsty cows and bullocks rushing down to the water of a tank suddenly halted, and wheeled off without tasting the water, merely by the voice of a single man: and it may be remarked, that not one of these animals probably had ever been tied, or tamed in any way.' pp. 272.

It is among the inhabitants of this part of India, that the singular custom of *traga* prevails. The *Bhats*, a tribe invested with a kind of sacred character, are accustomed to become personal securities for the performance of contracts between other individuals; and in the event of failure on the part of those for whom they have pledged themselves, they have recourse to the most fearful extremities, as in the following instance.

'In the year 1806, a bhat of Veweingaum named Kunna had become security on the part of Dossajee, the present chieftain of Mallia in the Muchoo Kaunta, for a sum of money payable to the Guicawar government: the time specified for payment arrived, and Dossajee refused to fulfil his engagement. Government applied to the *zamin* or *munotidar*, who after several fruitless attempts to persuade Dossajee to comply with his bond, returned to his house; and after passing some time in prayer, assembled his family, and desired his wife to prepare a daughter about seven years of age for *traga*\*. The innocent child, taught from her

\* Colonel Walker relates that he sat up a whole night with another Bhat in consultation, before this was determined on.

earliest infancy to reflect on the sacred character and divine origin of her family, and the necessity which existed for the sacrifice, required no compulsion to follow the path by which the honour of her cast was to be preserved. Having bathed and dressed herself in her best clothes, she knelt with her head upon her father's knee, and holding aside her long hair, she resigned herself without a struggle to the sword of this unnatural barbarian. The blood of a bhat being sprinkled on the gate of the chieftain, produced an instantaneous payment of the money; presents of land to the father, and a handsome mausoleum or *doree* to the daughter, marked the desire of the Rajpoot to avert the punishment supposed to await the spiller of a Charon's blood.' pp. 281, 282.

The practice of infanticide, peculiar to a tribe of Rajepoots in this province, has been often noticed, but we are happy to say that it has been much restrained by the exertions of Col. Walker.

XVIII. *Account of the Cornelian Mines in the Neighbourhood of Barroach.*

XIX. *Some Account of the Famine in Guzerat, in the Years 1812 and 1813.* By Captain James Rivett Carnac.

XX. *Plan of a Comparative Vocabulary of Indian Languages.* By Sir James Mackintosh.

An Appendix is subjoined, containing 'Queries' and 'Extracts' from the Proceedings of the Society.

Of Colonel Francklin's work, we can give only a general notice. We could not frame an adequate account of its contents, but by entering fairly into its controversy, and examining the various opinions and evidences which have been brought forward at different times, respecting the site of ancient Palimbothra, the celebrated and splendid capital of the Prassi, one of the most powerful nations of Hindostan: Rajamah, Patna, Canouge, and Allahabad, have been in their turns, supposed to stand on the ground once occupied by that extensive metropolis, and Col. F. has now collected a number of observations which satisfy his own mind, that he has discovered its true situation in the modern district of Bhaugulpoor. Of this we feel ourselves quite incompetent to form a judgement, though we must confess, that we have not been able very distinctly to perceive the force or bearing of some of his proofs, nor the connexion of some of his facts. The first part is not a little bewildering; though containing some valuable and elucidatory matter, it requires somewhat more attention to order and compactness than appears to have been bestowed on it. Neither does it appear to have been quite satisfactory to those who had better means than we can assume to have, of forming an accurate judgement on the question. Arrian, describing Palimbothra, placed it on the confluence of the Ganges and the Errannoas, assigning to this

last stream, a rank among the Indian rivers of the third magnitude. The Chundun, which Colonel F. identifies with Erranaboas, has not been supposed to be a river of sufficient consequence to bear out the comparison: the second part contains the details of a journey to its source, undertaken with a view to clear up this point. With the result of his investigation the Colonel is perfectly satisfied; whether on sufficient grounds or not, we must leave to others to determine. Some of his plates are well engraved, but we cannot forbear expressing our surprise at the very crude and unartist-like views of scenery which are suffered to appear.

The Plates of the Bombay Transactions are respectably executed, but unless our copy is incomplete, there are some wanting to meet the references in the text.

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Art. III. *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace*: humbly but earnestly recommended to the serious Attention of His Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important Subject. By Samuel Wix, A. M. &c. &c. Second Edition, with Additions. London, 1819.

(Continued from Page 316.)

**H**AVING considered Mr. Wix's Prefatory Address to the Catholics, on the proposed Union of the Churches of Rome and England, we now come to his Exhortation to the Protestants on the same subject, as contained in the Work itself. This opens with a eulogy upon Charity, which reminds us of the advice we find in Shakspeare:

————— 'my learned Lord Cardinal,  
Deliver all with Charity.'

In most of what is here delivered upon the nature of Charity, we heartily concur, yet not in all; for example, where it is stated that the Charity of the Gospel includes, among other things, 'concord of opinion;' a mistake which will supply its own refutation. Still, there is much truth and justice in most of what appears in favour of this Divine and indispensable principle, so far as it is considered *in itself*. When, however, Mr. Wix pushes his theory to the length of suggesting, that not only the toleration of radical error, but even a union with it, is essential to the Charity he recommends, we must then be permitted to doubt whether this be the Charity of the Gospel. It should never be forgotten, that Charity has been,

and constantly is, made the plea and pretext for some of the greatest errors in doctrine and practice; a fatal proof of the general corruption of our nature, or certainly this blessed principle would never be abused to such unhallowed ends. 'Then only,' says Arch-bishop Leighton, 'we love both ourselves and others aright, when we make our love to God the reason and the rule of both.' And indeed, without such a foundation as this, our love to Man is of a very questionable character. We apprehend that the admirable chapter, I Corinthians, xiii, from which Mr. Wix quotes so largely, affords the best proof of the existence and even universality of that spurious Charity, which is in fact any thing else than the high and holy thing that it professes to be.

It would be endless to attempt a description of such modifications of Charity, as will not abide the test of the Scriptures of truth. There is, for instance, the Charity of Ignorance, and there is the Charity of Indifference: the former being connected with a state of mind which, as it wants the perception of Scriptural truth, cannot discern error in others, though it be fundamental and perilous; and the latter supposing such a state of mind, as regards known and acknowledged error in others with carelessness, and treating it as if it were of no great consequence what is believed, or what is disbelieved. It is in reference to this last species of false Charity, that Dr. Johnson, when speaking of the Infidel Frederick, remarks: 'It is the great taint of his character, that he has given reason to doubt whether his toleration was the effect of Charity, or of Indifference; whether he meant to support good men of every religion, or considered all religions as equally good.'

Perhaps few will be disposed to refer the appearance of the present work, to the principle of Indifference, for there is in it abundant zeal, although "not according to knowledge." The Writer is, probably, one of the last to whom it will be imputed that he looks on with indifference, whether the portentous growth of the Bible Society be in question, or the fearful increase of Sectarianism, or the desolating progress of Schism: all the indifference which he appears to feel, is as to the increase of Popery, both in doctrine and practice, in this Protestant realm. In this sense, indeed, the Reverend Author is all indifference. It is without any intention to adopt an offensive line of argument, that we feel ourselves compelled to refer the main plan and execution of the work before us, to that other species of Charity, which consists in the absence of all spiritual perception upon some of the simplest and most elementary truths, such as the important and wide distinction between the doctrines of the Church of Rome, and those of the Church of England—the worship of the true God without the intervention of Saints



and Angels, Images or Idols—the all-sufficiency of the one offering of a Saviour, once offered on the Cross, and the grievous sinfulness of a continual repetition of that sacrifice, by a Secular Priesthood, in the frequent oblation of the consecrated elements, as efficacious for the living and the dead—the necessity of true faith in a crucified Saviour, as alone justifying the sinner, without the addition of human merit—the sufficiency of Holy Writ without Tradition—the absurdity and criminality of Prayers for the Dead—the indispensable importance of a new heart, or the regeneration of the Holy Spirit in the case of every individual who is ever converted at all. These are a very few of the instances in the work before us, in which we apprehend may be observed a manifest want of the first rays of Divine light; and we cannot but express our sincere and earnest hope, that before the writer shall again undertake to enlighten the public upon this grave and momentous question, he may better understand the character and genius of that Church which we believe hardly ever found, before, so hearty an advocate in a Protestant Divine. In the mean time, as the interests of Truth are far too precious to be put in competition with any feelings of a subordinate nature, it will be our duty to proceed with our subject.

Passing over, for the present, some of the early pages of the Book before us, we shall advert to a Popish work, from which the Author has made very copious Extracts in favour of Tradition, the Authority of the Church, &c. extending through no fewer than forty pages of his own work. Mr. Wix's work is indeed so completely founded upon this Manual of Devotion, that we cannot doubt the project of a Union between Popery and Protestantism, first suggested itself to him from its perusal, the scheme of the one and of the other Author appearing to be, to shew that there is little or no difficulty in the Reformed Churches consenting to submit their opinions to the judgement of the one True Apostolic Church of antiquity, the result of which would be a general Union of religious sentiment and the universal diffusion of Charity. Mr. Wix calls this Book, '*a very judicious and pious work*;' and he says that the Extracts which are taken from it, 'are from the writings of some most eminent and learned Christians.' We have no hesitation in pronouncing these citations to be from writers, some avowedly Popish, others half Popish and half Protestant, and many neither the one nor the other; and from this motley group is it sought to be proved, that the various abominations of the Church of Rome derive undoubted sanction, having for their basis 'the Apostolical Constitutions, the Ancient Liturgies, and the Liturgy of the Church of England.'

The great object of these Extracts as adduced by Mr. Wix, is to shew, that if Protestant Christians would only consent to submit to

the doctrines, practices, worship, and discipline of "the ancient and universal Church," all Ecclesiastical divisions would cease, and a true Catholic union would be restored among all Christian Churches; that is, in plain English, if those who read and love their Bibles in this land and in others, and who deny the right both of a Popish and a Protestant Hierarchy, either to obstruct the diffusion of the Bible, to affix their own sense to it, or to exalt the traditions of sinful and fallible men in opposition to it; if such persons, dwelling in the full light of the Reformation, and under the laws of the Revolution, would only consent to renounce the faith and practice of the Gospel of Eternal Truth, and all the rights of conscience secured by Protestant laws, and would only submit to the doctrines, practices, worship, and discipline of the Church of Rome; and further, if they would only admit that the Romish Mass is as good as the English Liturgy, or perhaps better, since it is much older, then, and in such case, all Ecclesiastical divisions would cease, and a true Catholic Union would be restored. Assuredly, if British Protestants can be made to believe that a General Council would suit the atmosphere of England; that the union of Scriptural light and Papal darkness is practicable; that the silence of the Holy Inquisition is preferable to the expression of public opinion; that the cruelty of Intolerance, is a better thing than the blessing of Toleration; that the *Index Expurgatorius* is more to be desired than a Free Press; that the growth of the Order of Jesuits in this country, where it has already struck so deep a root, is less to be feared than the continuance of the Bible Society; that the Bulls and Anathemas of the Pope, ought to have equal authority with Royal Proclamations and Acts of Parliament: if the Nation be prepared for these and similar incongruities and anomalies, then, is it prepared to swallow as one man, this healing Panacea of universal peace. No doubt, were Bible Societies rooted out of the land, and faithful Ministers silenced; were Schismatics suppressed, and Sectarians annihilated; we should enjoy just the kind of peace which Tacitus describes, when he says, '*solitudinem faciunt; pacem appellant.*'

We revert however to the Forty Pages of Extracts, all of which do in point of fact supply a defence of the greatest errors of Popery, there being scarcely one great doctrinal pollution of the Church of Rome, which these Quotations do not either openly defend or ingeniously palliate. It will be evident that any attempt to answer the arguments by which half Popish or quite Popish divines have in different ages of the Church and of the world, sought to justify the corruptions of the Papacy, would be impracticable here. No Review of this work, nor indeed any thing short of an answer to it, would meet this object. We shall therefore content ourselves with merely adverting to the characters of certain of the writers thus quoted, after ex-

pressing our earnest hope that some one who feels for the honour of true religion—we care not whether in, or out of the Church of England—will shortly expose the sophistry and error of the arguments themselves.

The authority whom Mr. Wix places in the front of the battle, is COLLIER, (in defence of *Prayers for the dead*.) Our Readers will remember, that when the present Bishop of Chester publicly called upon his congregation to pray for the soul of the deceased Princess Charlotte, and was as publicly censured for doing so, a clerical defender of the Bishop quoted the very same Extract which is now adduced, in order to prove that the Bishop was right; upon which he was answered, (as Mr. Wix may now be,) that Collier loved Popery so heartily, as to write vehemently against the Reformation; and was so attached to arbitrary power, (the twin sister of Popery,) that he wrote voluminously against the Revolution; and further, that for his actual plots against that great Protestant monarch, William the Third, he divided his time between the prisons of Newgate and the King's Bench, 'And this' (says the Bishop's opponent) 'is the man who is subpoenaed in *'the Nineteenth Century, by a Member of the Church of England, to prove the duty and utility of Prayers for the Dead!'*\*

The next authority is THORNDIKE, a man who, though possessed of considerable learning, openly espoused the cause of Popery. Of his last work Lord Chancellor Hyde wrote thus: 'Is it possible he could publish it without ever communicating with his friends? Though it might not be in his power to be without some doubts and scruples, I do not know what impulse of conscience there could be to publish those doubts to the world.' Perhaps some good friends of the Church of England may be of the same opinion, touching the book now under consideration. But lest there should be any doubt as to Thorndike's theology, we have only to notice his express direction in his will, that on his monument in Westminster Abbey, the reader should be requested to pray for the repose of his soul!

Bishop MONTAGU, who is next quoted, in favour of ancient Tradition, and in order to the denial of the Pope's being Antichrist, is well known to have strongly inclined to Popery, having preached and published on the Invocation of Saints, and to have been perpetually engaged in controversy with those who charged him with Popery, the issue of which was, that the House of Commons took up the quarrel, and exhibited a complaint against him, 'for publishing doctrines contrary to the *'Articles of the Church of England, and the Book of Homilies,'* declaring that 'the whole frame and scope of his books, is to

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\* It is clear that the Church of England at this moment considers this Bishop in error, or the Prayer for a late illustrious Individual would not have required any alteration on her death.

‘discourage the well affected in religion, from the true religion established in the Church, and to incline them, and as much as in him lay, to reconcile them to Popery;’ upon which we shall only remark by the by, that it is well for certain parties, that the temper of the present Parliament is somewhat more charitable. So far however was this declaration of the Commons from injuring Montagu at Court, that Charles I. whose attachment to the same system eventually cost him his crown and his life, made him a bishop, three years after he came to the throne. His opinions however were so publicly notorious, and so generally offensive, that his confirmation in the bishopric was formally opposed on the ground of Popery and other heterodoxy, although, as may be easily imagined, without success. Montagu is believed by our best historians, to have had no inconsiderable share (in conjunction with LAUD) in forwarding the dismal catastrophe so soon afterwards presented in the open resistance of this Protestant empire to the designs of the Court and the Church, upon the religion and liberties of the nation.

Bishop COSIN is another of Mr. Wix’s authorities. His connexion with Laud and his school, is too well known to require enlargement: his ‘Collection of Private Devotions’ is equally well known, having excited the same sensation in the early years of Charles I. as similar works must be expected to do in any period when there is a proper sense of the value of truth and the evil of error. This Prelate was afterwards sequestered from all his benefices, by a unanimous vote of the House of Commons, on twenty-one articles of impeachment, charging him with superstition and Popish innovations, in the diocese of Durham. He quitted the country about five years before the death of Charles I. but returned to his preferments after the Restoration.

Dr. GRABE is a favourite authority of our Author. The attachment of this learned Divine, to the Holy Fathers, was so strong, that it grew into an unreserved veneration for their authority, and finding from them that the uninterrupted succession of the ministry was universally considered as essential to the existence of the true Church, he had at first determined to renounce the Protestant faith, and become a priest of the Church of Rome, but being diverted from his purpose by the persuasion of some one who assured him that the Apostolical succession was as well preserved in the Church of England, he embraced the latter Church. This did not however prevent his continued study of, and reverence for, the Fathers, and convinced (as he himself says) that there could be *no better expedient for healing the divisions of the Christian Church, than to reflect on the practice and opinions of the Primitive Fathers*, he published different parts of their works in succession. Mr. Wix himself informs us, that Dr. Grabe declared frankly for Extreme Unction—Confession and Absolution—Prayer for the

dead—and the Commemoration of the Saints in the Eucharist; that when dying, he refused to communicate by the present liturgy, and chose the liturgy as first altered from the Mass book, which is scarcely less full of error than the Mass book itself; that he actually received Extreme Unction, and left legacies in his will, to be remembered in his friends' prayers! There needs no other proof of his sentiments, than those contained in the Extracts which are adduced by Mr. Wix, and it forms no matter of surprise, that an Author, who has such a love for the Traditions of men, should set as high a value upon the notions of Father Grabe, as on those of Father Courayer, the latter of whom, however, notwithstanding his frequenting Church and Mass alternately, (as Mr. Wix assures us he did,) openly denied the doctrine of the Trinity, and is proved even by his friend Dr. Bell, the Prebendary of Westminster, to have died a Unitarian, renouncing the Inspiration of the Holy Scriptures in matters of fact.\* So much for the security for sound doctrine alleged by Mr. Wix to be afforded by the Roman Catholic religion!

Of Bishop BRAMHALL we have little more to say, than that he was the fast friend of Archbishop Laud and the other Ultras of that period; that he was deep in politics and party, and was one of those ardent and secular spirits, who mainly assisted in stretching the bow of Ecclesiastical prerogative, until it finally broke in their hands. He seems indeed to have exhibited a warning to be avoided, rather than an example to be imitated, by modern divines. DR. HAMMOND, although a man of unquestionable merit, was another of the choice favourites of his unfortunate master Charles I. His "Practical Catechism" is quoted by our Author, although no fewer than fifty-two Protestant Ministers of the Diocese of London, publicly declared against that work as soon as it appeared, on account of the Popery with which it abounded. Bishop FORBES was one of those who thought there was no great difference between the doctrines of the two Churches, and the work more particularly quoted, has for its title, "Modest and pacific Considerations, on the controversies respecting Justification, Purgatory, Invocation of Saints and the Eucharist." He was another of the Stuart Bishops, but with all his desire to unite the two Churches, there is little doubt that the bias which he had to Popery, obstructed his view of the spiritual character of a Church whose secular principles of arbitrary power appeared at that time of so much importance to all the adherents of his unfortunate master. Of the DR. SHERLOCK

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\* Vide Dr. Bell's work entitled "Last Sentiments," and a later work by him which appeared in 1811, giving a more full exposure of this unhappy Priest's open heterodoxy.

(not the Bishop) who is quoted, it is unnecessary to do more than notice his implicit adoption of the Catholic LYRA's ridiculous definition of the word *profane*—'quasi procul a fano,' implying that every man who is 'far from the Temple,' or in plain English, who does not go to his own Parish Church, is fitly called profane; upon which principle it would be easy to prove, that men ought to frequent Heathen Temples, since Ainsworth and other Etymologists contend for the very same definition, as applicable to a period when neither the Romish nor Protestant Churches had any existence. It may however be worthy observation, that if the heathen priests did so understand the word *profane*, they must have precisely resembled the Romish priests, in requiring all heretics to depart from their churches while the service is proceeding, since Virgil has the following passage:

—————'procul, O! procul, este profani  
Conclamat Vates, totoque absistite luco.'

We need only notice the testimony of the Romanist FLEURI, (which is also adduced,) so far as to remark that he was the Confessor of the abandoned Louis 15th, and that Mr. Wix is perfectly welcome to his testimony, if he thinks it will be of any use to him. Dr. HICKES, the great Ecclesiastical Champion of Passive Obedience, is another of the testimonies adduced. He left abundant cause to doubt what his real sentiments were upon many great controverted points between the two Churches; but in some he declared himself more plainly, having, according to Mr. Wix, anointed Dr. Grabe with oil before his death, as if it could be expected that the Church of England, and the British Public would think any thing better of Extreme Unction in the year 1819, from such an anecdote as this! Dr. Hickes was deeply read in the Fathers, whom he regarded as the best expositors of Scripture, and his utmost ambition and constant effort was, to prove the Church of England conformable to them in doctrine, worship, constitution, and discipline. Among his works is a discourse 'on the due praise and honour of the Virgin Mary, by a Catholic of the Church of England!' He was an especial favourite of Charles 2d, who having never been a Protestant in heart, at last died a Roman Catholic, if the testimony of Burnet and of the best historians is to be relied on. We have no wish to deprive any modern advocate for Union, of all the advantage he can derive from the Holy Fathers of the Church, in the reign of either the 1st or the 2d Charles. In the reign of the latter, and of his Successor, James 2d, who carried his love for Popery so far as to throw up his crown in its defence, flourished Dr. CAYE, whose ardent attachment to the Fathers is too well known to be enlarged on here.

The reference to Dr. WATERLAND's authority, in vindication of

the Saviour's Divinity, appears somewhat disingenuous. It is in allusion to that doctrine alone, that Waterland argues in favour of the opinions of the Primitive Christians, whence we are expected to infer, that he yielded the same deference to the early Fathers, upon the questions really at issue between the two Churches, there being, on this single point, no difference between them. The same remark applies also with regard to the authority of Dr. BINGHAM, whose attachment to the Fathers appears to have chiefly rested on their opposition to the Arian Heresy, and their maintenance of the Scriptural doctrine of the Trinity, while it is more than imputed, by the figure he is made to cut in the work under review, that he placed the same reliance on the authority of the Fathers, upon points of controversy between the two Churches, as upon a point on which no controversy exists.

The undisguised Popery of the Honourable Mr. CAMPBELL's Arguments for Purgatory, both in the passage extracted by Mr. Wix, and in the whole of that gentleman's work, fully dispenses us from the necessity of dwelling at all upon such a testimony; we only regret that our limited space forbids our commending such a precious *morceau*, to the consideration (and we think we may add, to the reprobation) of all men who agree in the authority and sufficiency of Holy writ, and who refuse to be bound by the decisions of their fallible fellow creatures. Dr. BRETT, the next witness cited by Mr. Wix, was another stickler for the Holy Fathers. 'He preached,' (says Bishop Burnet) 'a Sermon in several London Pulpits, which he afterwards printed, in which he pressed the necessity of Priestly Absolution, in a strain *beyond what was pretended to, even in the Church of Rome*. He said, *no Repentance could serve without it*, and affirmed that *the Priest was vested with the same power of pardoning sin, that our Saviour himself had!!!*' He was the Author of 'the Divine Right of Episcopacy,' and of 'Tradition necessary to explain and interpret the Holy Scriptures.' *Ohe jam satis!* We suppose we need say no more of Dr. Brett, but were it necessary, we might remark that he is supposed by Sir John Hawkins, to have converted Dr. Johnson to the belief of the lawfulness and necessity of Prayers for the Dead, a triumph of which we shall leave him in undisturbed possession, and proceed to notice the authority of Dr. DOWELL, in whom an ardent attachment to the Primitive Fathers and a love of the ancient classics, appear to have struggled for the predominance, through a long life, leaving it difficult to be decided which he admired most. The character of his Theology will shew what we may expect in exchange for the Religion of the Bible. We conceive that such deplorable errors, exhibited on the part of those who exalt human authority above the Scriptures, afford the most complete refutation of the theories

of the present Pope, and of the Writer under review, concerning the Bible Society, an Institution against which we thus find the Head of the Romish Church launching all the thunder of authority, and a Minister of the Protestant Church employing all the powers of argument. Dr. Dodwell had arrived at such a sense of the powers and dignity of the Priesthood, from his intercourse with the Fathers, that he imagined that order to be the *peculium* of God; and being himself one of this exalted fraternity, he endeavoured to prove that the doctrine of the soul's natural mortality, was the true and original doctrine; and that immortality was only conferred upon the soul in Baptism, by the gift of God, through the hands of one set of regularly ordained Clergy. In support of this opinion, he wrote 'An Epistolary Discourse, proving from the Scriptures and First Fathers, that the Soul is a principle naturally mortal, but immortalized actually by the pleasure of God, to punishment or to reward, by its union with the divine Baptismal spirit, wherein is proved that none have the power of giving this divine immortalizing spirit since the Apostles, but only the Bishops!!!' London, 1706, 8vo. Is it for such delusions as these that the British Public is now expected to shut the door against the Bible Society, and to open it for the Decrees either of Old, or New Councils? Thus much respecting the Witnesses who are subpoenaed to prove the case of the Petitioner for a General Council, after having been first cited to give testimony in favour of the errors of Popery. Our Author finding such grave and reverend personages in Court, employs them for his own purpose, which, in point of fact, differs in no respect from the object of his anonymous coadjutor, for let it once be conceded that the Fathers, ancient or modern, can establish the doctrines of Popery, and it is equally capable of proof that all persons ought to think alike respecting such a system; then would be brought about the desired union of opinions, when all should most harmoniously agree in receiving their fellow men for their spiritual guides, and in submitting their own judgements to the decision of such persons as are entitled, by our Author, 'most eminent and learned Christians.' With regard to the 'eminence' of such authorities, we remember where something occurs about "spiritual wickedness in high places;" and with regard to their 'learning,' we remember that Sir William Temple once said, 'Learning passes for wisdom, only among those who want both.'

It is from such testimonies as these, avowedly in favour of the most gross errors of the Church of Rome, such as Transubstantiation, Tradition, Fasting, Worship in an unknown tongue, Invocation of Saints and Angels, Purgatory, Penance, (with its accompaniments of Confession and Absolution,) Extreme Unction,



the *opus operatum* of Baptism, Prayers for the Dead, &c. &c. that a Clergyman of the Church of England, in the face of the people of England, argues in favour of a Union between the two Churches, from testimonies which will equally support the worship of the Mass, and all its kindred and consecutive abominations !

We now return to the early part of the work under review. It opens with what Mr. Wix calls, '*An excellent rule for attaining an uniformity of Faith.*' (p. 7.) This is the project of *Vincentius Lirinensis*, who, Mr. Wix informs us, in a Latin Note, composed a most powerful piece of reasoning, in order to overturn the Colleges of the HERETICS ; and this passage is extracted from this notable attack on the Heretics. Its object is to shew, that the only way to sound orthodoxy and complete union, is to build upon the foundation of Holy Scripture, and the *Tradition of the Catholic Church*. 'The Scriptures,' he says, 'have a *sublime sense*, which all understandings cannot reach alike ; in such a perplexity, I hold it extremely necessary to apply the *sense of the Catholic Church* to the Scriptures, as a clue to conduct us through this labyrinth of opinions.' Mr. Wix adds, '*This admirable rule* now demands the most serious consideration of all Christians, who are anxious that the Truths of the Gospel should be maintained—we must pay a *willing deference to the opinions of the pious and learned, who lived in the first and purest ages of Christianity*, and who, on that account, must have possessed means of attaining the knowledge of divine truth, in a far superior degree to ourselves.' Now, we apprehend, that no man can consistently think and write thus, who has not first virtually renounced the Sixth Article of the Church of England : 'Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation.' But according to *Vincentius* and Mr. Wix, the man must also believe the *sense of the Catholic Church upon Scripture*, as well as Scripture itself. Now, since that sense has been from the beginning the prime instrument in the hands of the Prince of Darkness, for deceiving and destroying the Church and the World, we boldly deny that either the one or the other of these Writers is entitled to build upon such rottenness and stubble, as the sense of the Church—no matter whether of Rome, or of England ; and we affirm such a delusion to be rank Popery in the worst sense, whether it be propounded by the College of Jesuits, the Council of Trent, a Romish Priest, or a Protestant Rector.

This golden rule of *Vincentius*, is manifestly founded upon the Fourth Session of the Council of Trent, which says, 'No man

‘ whatsoever, shall interpret the Scriptures, in things relating to faith and doctrine, by trusting to their own light, according to their particular sense, or explain it contrary to the unanimous consent of the Fathers;’ and also the Fourteenth Article of Pius the Fourth’s Creed, which obliges every Priest to say, ‘ I do receive the Holy Scriptures in the same sense that Holy Mother Church doth, and always hath, neither will I receive and interpret them otherwise than according to the unanimous consent of the Fathers.’

This Scheme of Union, thus founded on the rule of Vincentius, consists, as we see, in the Church submitting to the interpretation of the Fathers and Councils, a system of submission which has, from the first corruption of Christianity, done more to overturn the Truth of God, by the introduction and exaltation of human error, than all other inventions for hoodwinking the world, united. We here pause, to notice the necessary connexion of error in all secular systems, as evinced in such an awful agreement as is thus displayed between the early corrupters of our common faith, and the Popish Divines of our own day. They virtually reject alike the Scriptures of truth, and equally oppose their general dispersion, without note and comment, by Christians at large. They equally maintain the necessity of some human addition to Scripture, in order to its right interpretation, and they brand by the opprobrious names of Heretics and Schismatics, all who dare judge for themselves, without the glosses and traditions of a worldly-minded Priesthood. No marvel that they who are thus equally walking in the dark, and scarcely in different roads, should agree to walk more closely together, resolving, at the same time, in all Charity, to exclude Dissenters and Members of the Bible Society, from this their common march of Orthodoxy. We have only to wish that what was once said of fellowship in error, may not be found equally to apply in the present case: “ When the blind lead the blind, both shall fall into the ditch.” One word by the way, upon Mr. Wix’s Saint, for such Vincentius Lirinensis literally was, having been canonized by the Pope, an honour of which he had no reason to be proud, since some of the greatest monsters of iniquity have attained the same distinction.\*

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‘ The creation of Saints has been almost as common as that of Cardinals; there having been rarely a Pope who did not enrich the Calendar;’ (and the writer might have added *himself*.) ‘ with some fresh specimens. Benedict 13th canonized eight in one summer, and Clement 12th fourteen more. Innocent 13th beatified Andrew Conti, a Member of his own family. The present Pope has canonized five Saints. The Papists have perverted the Scriptures to sanction this practice; translating, “ Behold, we count them happy which endure.”— we *beatify* (or *canonise*) those who have suffered with constancy.’ *Popery, the Religion of Heathenism*, p. 28.

Dr. Maclaine, (an authority certainly not inferior to Mr. Wix's, and a distinguished Member of his own Church,) remarks, concerning this work of Vincentius, that he can 'see nothing in it but that blind veneration for ancient opinions, which is so fatal to the discovery and progress of Truth, and an attempt to prove that nothing but the voice of Tradition is to be consulted in fixing the sense of the Holy Scriptures.'

Mr. Wix occupies 12 pages (14 to 26) in attempting to smooth and soften the foul error of TRANSUBSTANTIATION. The words, "Take, eat, this is my body, &c." are, it seems, '*mysterious, and differently understood*, by some of the most pious and learned Members of the Church of England.' Again; 'Who shall say *the precise point at which* our faith should stop, in our adorations at the Altar?' Again; 'Language very nearly, if not equally strong, in favour of *the real presence*, is used by the Church of England, and by her most learned and pious Members, *as is used by the Church of Rome*.' Mr. Wix then quotes, at full length, a Defence of the conversion of mere bread into the actual body of Christ, and of mere wine into his actual blood, from the Popish work of THE GARDEN OF THE SOUL; and such is the gross darkness and scriptural ignorance here displayed, that we much regret we have not space to enter into a complete examination of it. We shall content ourselves with two extracts from "*Popery the Religion of Heathenism*."

'The Pageant of the Papists is the consecrated Host, and all are expected to bow down before it. This is a refinement of the Heathen worship, and such an extravagance as the Pagans never supposed likely to happen; for Cicero (himself a Heathen,) when adverting to the absurdity of the Heathens in the choice of their Gods, inquires, "Was any man ever so mad as to take that which he feeds upon for a God?" (*De nat. Deor.* 3.) The Papists have supplied a practical answer to his question; and what this old Roman could not but suppose too gross even for the Idolatry of Egypt, is now become the principal part of worship, and the distinguishing Article of faith in the Creed of modern Rome. It is impossible to enlarge here upon the masterly expedient which Transubstantiation affords for exalting the necessity of a standing Priesthood, at the expense of common sense, and in opposition to the plain testimony of Scripture; but I cannot avoid noticing the simple answer which was given by a Chinese Disciple, to a Romish Missionary, who, after having taken great pains to teach him Christianity, asked him, before a large assembly, "How many gods there were?" To which the humble learner answered, "None." "None!" Exclaimed the astonished Priest, "why, have not I always told you there was

“ One ? ” “ Yes, Sir,” replied the new convert, “ but you know I ate him yesterday ! ”

‘ In the early age of the Christian Church, Sacrifice was of course unknown, since the Advent of the expected Saviour had abrogated a Rite which, having reference to himself alone, was necessarily at an end when he appeared, who was the sum and substance of that, as of all the other types of the Jewish dispensation. When the Christian Church corrupted herself, she came, among other errors, to hold the necessity of a Perpetual Sacrifice being offered on her Altars, as had long been offered on the Jewish and Pagan Altars; but it still appeared too gross and palpable a corruption to revert to Sacrifices in their original form; how then was the difficulty to be overcome? She altered the external form of Perpetual Sacrifice, but retained the thing. The splendid and standing Miracle of Transubstantiation suggested an expedient, by which the material elements of bread and wine being first changed by the power of the Priest, into the actual and proper body and blood of Christ, the participation by the Priest of this Sacrament in the Mass, should be considered as the offering up of the Sacrifice of the Saviour afresh, as often as it should be so partaken of. It is well known that the vulgar phrase of *hocus pocus*, owes its origin to the foreign mode of pronouncing the phrase *hoc est corpus*; and surely a finer juggle than Transubstantiation, never was invented. (See Archbishop Tillotson on this etymology.) Hence every Mass of the Romish Church is deemed, on account of the corporeal presence assumed to be in the Sacrament, a proper Sacrifice of Christ himself; and the Council of Trent accordingly, in its 22d Session, defines the Mass to be “ a true and proper Sacrifice, truly and properly propitiatory, for the sins and punishment, the satisfactions and necessities of the dead and the living; and that to offer this true and proper Sacrifice, our Saviour instituted “ a true and proper Priesthood, when he said, ‘ Do this in “ remembrance of me.” ’

‘ The Romish Church and the Council of Trent, always define the Priesthood, as empowered to offer up to the Divine Majesty, a real proper Sacrifice like the Priests of old; forgetting that Christ being made a Priest for ever, has, by one Oblation of himself once offered, made a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world. The New Testament knows nothing of Sacrificing Priests. The Old Testament, indeed, appointed them until our Lord should appear. The Heathens possessed the form of a Sacrificing Priesthood; but wholly corrupted the ordinance. The Church of Rome revived and continues a Sacrificing Priesthood, though not with all its grossness of actual and sanguinary Rites, having substituted in their place, the Sa-

'crifice of the Mass; only with this addition to the Heathen  
 'Superstition, that her Sacrifice is for *the dead* as well as the  
 'living, in the same way as the Indian Heathens hold, that the  
 'dead may be assisted by forms, as well as the living. The  
 'obvious and inevitable tendency of Masses for the dead, is to  
 'encourage and sanction a vicious life. "To think," says  
 'Jeremy Taylor, "that any suppletory to an evil life, can be  
 '" taken from such devotions as Prayers for the Souls of de-  
 '" ceased sinners, may encourage a bad man to sin, but cannot  
 '" relieve him when he hath." Rightly, therefore, does the Church  
 'of England maintain, in her 31st Article, that "the offering of  
 '" Christ once made, is a proper redemption, propitiation, and  
 '" satisfaction for all the sins of the whole world, and that there  
 '" is no other satisfaction for sin but that alone." That in the  
 'Holy Eucharist, the application of his death is made by faith to  
 'all such as receive it with true Repentance and hearty con-  
 'trition, we undoubtedly believe; but that by that Holy Ordina-  
 'nance, as by "a true and proper propitiatory Sacrifice," we,  
 'or the Priest for us, can appease God's wrath, perfect the  
 'obedience, or supply the necessities of others; of the dead as  
 'well as the living, of those who are absent as well as those who  
 'are present, we utterly deny, nor can any such impious and  
 'heretical doctrine ever be proved from Scripture. Redemption  
 'from sin and its curse, can only be procured by the Sacrifice  
 'of the Cross, nor can it be referred to any other and meaner  
 'source, without derogating from the perfection of the Saviour's  
 'Sacrifice, and invalidating the merits of that complete Redemp-  
 'tion, which was there achieved for us men, and for our salva-  
 'tion, by him, "who his ownself bare our sins in his own body  
 '" on the tree;" so that, (as Cranmer says,) "Nowe we  
 '" may loke for none other Priest nor Sacrifice to take away our  
 '" synnes, but only hym and his Sacrifice:" (Cran. on Sac.  
 'p. 107.) "There is nothing certainly more revolting to  
 '" Scripture, (as Bishop Hall has remarked,) than that a Priest  
 '" should every day *make* his God, than that he should  
 '" *sacrifice* him; and if a man can believe the one, because his  
 '" Church declares he must, he may as easily believe the other,  
 '" and for the same reason, especially when her solemn curse is  
 '" denounced upon his incredulity;" for, "If any man," says  
 'the Council of Trent, "shall say that the Sacrifice of the  
 '" Mass is only a Sacrifice of praise and thanksgiving, *let him  
 '" be accursed.*" (Sess. 6. c. 9.) Salmeron and Baronius,  
 'indeed, the great advocates of the Romish Church, alike  
 'admit, that there is no other foundation for the belief of the  
 'Mass being this propitiatory Sacrifice for the living and dead,  
 'than unwritten Tradition; but upon such a sandy foundation  
 'is that Church content to build this, as she does so many other  
 'of her pernicious doctrines.'

‘Nothing, certainly, could have been better contrived to demonstrate the necessity, and exalt the authority, of a standing Priesthood, than the introduction of such a mystery as Transubstantiation into the simplest institution of Christianity. Thus BURNET called it, “One of the designs of the Priests for establishing the authority of that Order, which, by its character, was qualified for the greatest performance that ever was;” and he adds: “No wonder they took all imaginable pains to infuse it into the belief of the world. The plain institution of the Sacrament was much vitiated with a mixture of many *Heathenish* rites and pomps, to raise the credit of the Priests, in whose hands that great performance was lodged; a great part of the service was secret, to make it look like a wonderful charm. The Consecration itself was to be said very softly; for words that were not to be heard, agreed best with a change that was not to be seen. Masses were also said for all the turns and affairs of human life. Trentals, a custom of having thirty Masses a year on the chief festivities, for redeeming souls out of Purgatory, was that which brought the Priests most money; for these were thought God’s best days, in which access was easier to him. On Saints’ days in the Mass, it was prayed, that by the Saints’ intercession, the Sacrifice might become the more acceptable, and procure a larger indulgence; which could not be easily explained, if the Sacrifice was the death of Christ; besides a numberless variety of other Rites, so many of the Relics of *Heathenism* were made use of for the corruption of the holiest institution of the Christian Religion. “Again,” says Burnet, “what can be thought of that constellation of prodigies in the Sacrament of the Altar, but that it is an art to bring the world by wholesale to renounce their reason and sense, and to have a most wonderful veneration for a sort of men, who can, with a word, perform the most astonishing thing that ever was.”’

In p. 26, Mr. Wix again declares, that ‘Prayers addressed to Angels and Departed Saints, are to be understood as not addressed to the Angels or Saints, as possessing in themselves any godlike authority or power, but as intercessors for good, on our behalf, to God and our Saviour. Such Prayers, he says, ‘are not Idolatrous.’ But did this writer never read, or does he not believe, the Homily of his own Church “against Peril of Idolatry.” ‘Is there not one God only, who, by his power and wisdom, made all things, and by his providence governs the same? Are not all things of him, and by him, and through him? *Why do you turn from the Creator to the creature?* This is the manner of the *Heathen Idolaters*,—but you are a Christian, and, therefore, by *Christ alone*, have access to God the Father, and help of him only. These

‘ things are not written in any reproach of the Saints themselves, who were the true Servants of God ; but against our foolishness and wickedness in making of the true Servants of God false Gods, by attributing to them the power and honour which is God’s, and due to him only. Because there were such opinions of the power and ready help of Saints, all the Legends, Hymns, and Masses, contained stories and praises of them, and prayers to them ; nay, Sermons were written altogether of them, and to their praise, God’s word being clean laid aside ; and this was done to the Saints, as the Gentile Idolators did to their false Gods. If answer be made that they only make Saints Intercessors to God, and means for such things as they would obtain of God, this is precisely after the Heathen’s Idolatrous usage, for so they taught that there was one chief power, working by other powers as means, as Lucius in his Dialogue feigns, that Neptune made suit to Mercury, that he might speak with Jupiter.’

We think that Mr. Wix, and his new allies, would have some trouble to shew wherein the Romanist’s making suit to the Virgin Mary to intercede with Christ, differs from Neptune’s prayer to Mercury, to intercede with Jupiter. Mr. Wix, indeed, in defending the intercession of the Virgin, has entitled the Romish Prayer on that subject, in a way which is adopted to deceive every one who does not notice the original Latin. He calls it ‘ a Prayer that God would be pleased to *favour the intercession* of the ever Blessed Virgin,’ while the actual terms are, that God would, *by or through the glorious intercession of the Virgin*, confer perpetual soundness of body and mind on the worshipper ; a very different thing from the sense Mr. Wix would convey (we hope unintentionally) by the English title he affixes to such Prayer. We hope the time is not arrived when the Ministers of the Church of England can set at nought the Homilies which Cranmer and his fellows wrote with their own blood, and by a compromise with the worst errors of the Man of Sin, prove themselves any thing but the legitimate descendants of the first founders of the Protestant Reformation.\*

Our Author next notices practices, which, he says, have been ‘ greatly misrepresented, and referred to principles which the Roman Catholic himself does not acknowledge.’ Thus, says he, ‘ the praying *before* a Crucifix, the frequent signing with the sign of the Cross, the use of the consecrated water, the bowing at the Altar, all these have been denominated

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\* The present Pope (through Cardinal Consalvi, his Secretary,) expressly charged Baron Wessenburg with holding *that the adoration of Saints was erroneous*. What will Mr. Wix say to this?

'superstitions and something worse, whereas *they are in reality* 'ceremonies harmless in themselves, or which may be either 'beneficial or otherwise, as they are used properly, or abused.'

Now, as to the bowing down before representations of any kind, whether Crucifixes, Pictures, or Images, if any man can doubt that this is idolatrous worship, he has only to remember that the first Christian Emperors designated those who used Images, as 'profane' and 'impious;' that the same Pantheon at Rome, which was dedicated by the Heathen Agrippa, to 'Jupiter and 'all the Gods,' was consecrated by Pope Boniface, to 'the 'Blessed Virgin and all the Saints, and is now filled with 'Images of Saints, before which, multitudes are bowing down at all 'hours of the day;' that in proof of a *divine power residing in the Image*, Durant, the Romanist, says, 'There is no doubt that 'the Images of our Saints work signal miracles;' that a Prayer occurs in the Romish Ritual, addressed to the miraculous picture of St. Veronica; that every town in Italy has Images which the Priests declare, and the People believe, have the power of locomotion, have shed tears, and even blood, have spoken audibly, and healed diseases, witness especially the Idol of Loretto, the Image at Lucca, and the Picture of St. Dominic at Surriano, which last is declared to have been brought from Heaven by the Virgin herself, and to have restored the dead to life, and the blind to sight; all which supposes nothing less than a Divine power in this Idol; that the Papist Aringhous writes most blasphemously of this Image, as he does of others, expressly asserting that 'the worship of it is become so famous, 'that not fewer than 100,000 persons resort annually to pay 'their devotions to it;' that Maldonat declares it to be an impious error in the Protestants, to affirm that no religious worship is due to any but to God; that in the Romish Liturgies, Breviaries, and Missals, the Virgin is called 'the hope of the 'world,' and 'the only trust of sinners,' while the Saints are addressed as 'Intercessors, Protectors,' and 'Givers of grace;' that the argument of Mr. Wix, that the Papists do not intend Divine worship, is identical with that used by the Pagans, who as expressly declared that *their* Idols were only external aids to devotion; that the crime of the Jewish Idolators did not consist in their absolute rejection of the true God, but in bowing before other gods, and taking them into communion with himself, although they still held Moses to be divinely inspired, precisely as the Romanists receive the God of the Scriptures, in common with their own Papal mythology of Saints, or tutelary Deities; that in St. Peter's at Rome, is now the Statue of St. Peter, the foot of which is nearly worn away by the Devotees who kneel and salute it whenever they pass; that these stone and wooden Images are carried in procession in public calamities, to produce



both rain and fine weather, to avert a pestilence, or extinguish a volcano. With regard to the Crucifix, Mr. Wix is, no doubt, aware that the Catholic version reads that "Jacob worshipped *the top* of his staff," on which, say the Catholic Rabbies, was no doubt some visible representation worthy of divine honour, instead of "worshipped *leaning upon* the top of his staff." As to Holy Water, Mr. Wix has doubtless read and does not disbelieve, what every visiter of Rome, from Dr. Middleton to the most modern Traveller, affirms, viz. that every year, in January, a festival is peculiarly devoted to the purifying or blessing of Horses, Asses, and other Cattle, when all the City and neighbourhood send these animals to the Convent of St. Anthony, where the Priest, in his vestments, openly sprinkles, (with the aspersorium dipped in Holy Water,) all the animals as they are presented to him: not indeed that we are disposed to think a whit better of the use of this miraculous liquid, in the case of the wiser owners of these poor animals themselves, either at home or abroad? Now surely the Protestant public will learn with astonishment, bordering on indignation, that it is of practices like these that it is now asserted they are 'uncandidly called 'Idolatrous,' and are 'ceremonies harmless in themselves.' Is it, we would ask, in favour of such Pagan pollutions as these, that we are to prefer the traditions of 'Holy Mother Church,' to the pure and unsophisticated word of God?

The Author (p. 31.) trusts that his Church, 'by dispassionate consultations with the Church of Rome, and by reference to 'earliest opinions and practices, will establish some form of 'sound words, which may, under God and the Scriptures, concentrate their belief.' Now we are left in no doubt as to the sound form which he would prefer, for we have seen that the very same argument used by the Publisher of the *Romish Devotions* already mentioned, in favour of that form of sound words, is employed by Mr. Wix himself, viz. submission to Tradition, or 'to earliest opinions and practices;' but surely it cannot be, unless we could suppose both the existence and the memory of the Bible, and of the Book of Martyrs, annihilated together, that English Protestants will consent to receive the form of sound words recommended by such authority. For let us examine, for a moment, to what the authority of Antiquity amounts. We take it to be an axiom in polemics, that there is not a single doctrine of the worst times of Popery, which does not derive some colour from passages in the Holy Fathers: for instance, (1.) that Baptism is Regeneration, or that entire change of heart which, according to Dr. Mant and the modern Divines, renders any farther change superfluous, and that they who contend for such renewal are Enthusiasts and Schismatics. (2.) That Repentance is Penance, consisting of Confession to the Priest, and

**Absolution by him: (3.) That Purgatory or a middle state after death, is founded on Scripture, and therefore that Prayers for the dead are not only lawful but necessary, as we tender the happiness of our Brethren. (4.) That the Priest, in virtue of his Apostolic succession, and of certain words to be uttered by him, can make plain bread and wine the actual and undoubted body and blood of the Saviour. (5.) That the Infallibility and Immutability of the Church with the power of the keys, and other such nonsense, are doctrines of Scripture, by which Papal Indulgences are made to sanction sin in the living, and Obituary Masses to atone for it in the dead. And here we might enumerate every falsehood and absurdity propounded by the Council of Trent as essential to salvation, all which it declares to be founded on Scripture and the Fathers.**

Now, whoever would form a correct estimate of the extent of our obligations to the Fathers, will do well to consult Daillé's valuable work on "The Use of "the Fathers," of which a Protestant Bishop remarked, that the Author had well nigh proved they were of *no use at all*. He will then have some adequate idea of the absurd interpretations of Scripture, with which the Fathers have favoured the world: he will see the defective character of much of their theology, and will learn how to appreciate the nature of the evidence, even on matters of fact, which is supplied from such a source. In addition to this, it is well known that many of the writings which pass under their names, are not really such, but are, either in whole, or in part, supposititious and forged. In other cases, where no reasonable doubt can exist as to authenticity, the doctrines which are laid down, are either so mixed with the remains of Paganism, or so corrupted by human additions, that the pure Gospel of Christ and the Apostolic age can often be scarcely recognised amid the infusion of secular and sordid views, which began to overspread the Church in the second and third centuries, and increased progressively, with here and there some happy exceptions to the contrary, down to the complete triumph of Antichrist in the Papacy. It is, therefore, impossible that any one who does not choose to surrender his conscience, and to shut his Bible, should consent to be determined by the opinion of the Fathers, upon many important points of doctrine and practice; or, indeed, upon any, except so far as he finds them supported by Scripture. The testimony of the Fathers must be submitted, like all other purely human evidence, to the test of the Bible, and be accepted or rejected, as it does or does not harmonize with the Scripture. It would be highly unreasonable that these early Popes of the Christian world, who, though without the titles and wealth of their successors, were too often actuated by the same spirit, should be admitted as witnesses to prove the correctness of those

very opinions which they themselves introduced, to the depravation of sound doctrine, and the encouragement of vicious practice\*. TERTULLIAN, who is the great pillar of the Romish Church, went over from his own church to the Montanists, a set of visionaries whose austere and monastic taste was exactly suited to his own; but error is very inconstant; for having quitted the Montanists, after writing in their favour, he formed a sect of his own. Jerome says, no one had more learning and subtlety; but he points out his errors, and condemns his heresies. Malebranche commends his imagination at the expense of his understanding, and his memory at the expense of his judgement. He represents him with all his excellence, as an arrant visionary, and says the respect he had for the visions of Montanus, and of his prophetesses, incontestably proved the weakness of his judgement. His transports and enthusiasms on the most trifling subjects, (says Malebranche,) plainly indicate a distempered imagination; and he adds, that Salinatus, the greatest critic, had declared that Tertullian had laid out all his endeavours to become obscure, and had succeeded so well that no man ever understood him perfectly. In the opinion of Milner, the Protestant historian, his credulity and superstition were such, as could only have been expected from the darkest ignorance; he placed Religion too much in external observances, and the whole purport of one tract [*De Pallio*] is to recommend to Christians a vulgar and rustic garment instead of the Roman *toga*. He says that the custom was, to be dipped three times in Baptism, and to make the sign of the cross three times on first setting out, or afterwards moving forward in a walk, at going out and coming in, at putting on the clothes or shoes, at washing, at meals, at day-light, at bed-time, and at sitting down; in short, a man may find as much Popery as he wishes in all the writings of Tertullian.

AUGUSTINE has written a whole chapter in his book "*De civitate Dei*," on the question, 'Whether any person can be alive and dead at the same time;' and another, on the question, 'Whether women shall rise again, and remain in their own sex;' and a third, 'Concerning the proper choice of a wedding-day.' His book "*De Cura pro Mortuis*," was written to a *Bishop*, expressly in answer to that Prelate's doubts whether it made any difference to the soul or not, if the *body* was not buried in honour of the martyrs; in the course of which learned work he instances many spirits which had appeared to survivors, because their bodies remained unburied; and among other ghost stories he states,

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\* Dr. Jeremy Taylor's Chapter, entitled "The Disability of the Fathers, or Ecclesiastical writers, to determine our questions with certainty and truth," which occurs in his *Liberty of Prophesying*, (sect. 8.) may be consulted with great advantage on this subject.

that his own spirit, while he himself was alive, and knew nothing about the matter, appeared to a learned man, then a great distance off, and explained to him a passage in Cicero!

The arrant nonsense detailed by BÉDE, (who flourished in the eighth century,) in his "Lives of the Saints," and his "Martyrology," outrages all credibility, and is perfectly disgusting. See especially his Lives of "The two Saints," Burgundofora and Columbanus, both of whom were Abbesses, not forgetting the life of St. Patrick, which has been the foundation of all the records with which the Irish have been ever since deluded, relative to their titular saint, which legends are, however, printed and published, bought and believed, down to this hour of the world's age, without however deterring those who call themselves Protestants, from celebrating his Anniversary at a Tavern Dinner. BASIL, who lived in the fourth century, studied ORIGEN, and adopted his fanciful conceits; he was deeply tinctured with superstition, which appears throughout his works, and impaired his constitution by excessive austerities. As to ORIGEN himself, it is certain that no fanaticism or folly of later times or of modern sects, can rival the palpable absurdities, forced conceits, and dangerous errors of this Holy Father in the third century. He is well known to have introduced a wild and incoherent mode of interpreting Scripture, which has been the foundation of much of the error and nonsense with which the world has been inundated since. His allegorical explanations, (*furor allegoricus*;) his Platonic notions concerning the soul of the world—the transmigration of spirits—and the pre-existence of souls, have both defiled and degraded the Scriptures, which, upon such a system as his, can be made to speak any language. The plain sense of Scripture is almost invariably too mean a thing for his elevated mind; and the flights of his fancy bear him incessantly into such clouds of mysticism, that he is far removed from the rank of common Christians, and rather conversant with a "philosophy falsely so called," than with "the truth as it is in Jesus." He followed out some of his errors into practice, and especially one on his own person, interpreting *literally* the passage, Matt. xix. 12. which is the more remarkable in one who was so fond of interpreting almost every other part of Scripture *figuratively*. He taught that the pains of Hell were not eternal, and held the doctrine of Transmigration, which indeed is identical with that of Purgatory. CYRIL prayed for the dead, and offered 'the sacrifice of the Altar for them;' if the British public should be disposed to read any more of this Father's lucubrations, they may consult his notable account of a cross which appeared in the Heavens in the reign of Constantius, and believe it if they can. Further, Cyril maintains the doctrine of Transubstantiation, as

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stoutly as any one has done since his time, which will no more prove that consecrated bread is the actual body of Christ, and wine his actual blood, than Cyril's belief in the efficacy of Prayers for the dead, will prove the dead to be any the better for prayer.

So much for certain of the Fathers, but if our space would serve, far greater blasphemy and nonsense might be adduced from their works, to shew what the world is to expect from extinguishing the Bible Society in favour of the Fathers, and delivering itself up bound hand and foot to a clergy (whether Protestant or Popish) which has no better rule than that of Vincentius Liriensis or Mr. Wix, to guide its own steps, or enlighten the darkness of others. We must now apologize for the length of the present article, and trust that the importance of the subject will induce the Public to bear with a "few more last words" in our next Number.

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Art. IV. *Reformation of the Catholic Church in Germany, and the Downfall of Papal Authority*; detailed in a Correspondence with the Court of Rome, on the Subject of the Nomination of the Vicar-General, Baron von Wessenberg, as Successor in the Diocese of Constance, and Diocesan Administrator, accompanied by the various Documents referred to in the Correspondence; a Prefatory Memorial giving a brief Account of the extraordinary Proceedings of the Court of Rome, on this Occasion, and the Measures adopted, in Consequence, by his Royal Highness the Grand Duke of Baden; and an Introduction written expressly for this Translation, by the Attorney-General of the King of Bavaria. Translated from the original German. 8vo. pp. xxx. 215. London, 1819.

**I**T is a rather singular circumstance, that whenever the advocates for Popery have attempted to persuade us that it is a quite different thing from what it was formerly, some occurrence has almost immediately taken place, tending most plainly to contradict their assertions. When Bonaparte was driven from France, persons of this description anticipated the most beneficial results from the effects of the French Revolution; and when they adverted to the intercourse which had taken place between the British army, and the hitherto bigoted inhabitants of the Peninsula, especially as it had been carried on under circumstances so favourable to our character, and so well adapted to remove prejudice, there was no bound to their expectations. But in the midst of all these prognostications, the Spanish monarchy was restored, accompanied with the Grand Inquisitor, and with friars 'black, white, and gray, and all their trumpery;' and the speedy consignment of some of its most patriotic and steadiest friends, to the rack and to the dungeon, shewed what was to be expected from the restoration of the *beloved Ferdinand*. The return of the Pope to Rome, was in like manner signalized by the restoration of the Jesuits, an Order that had in-

curring universal detestation, and the suppression of which excited the greatest joy in all the Popish states of Europe. Hearing, on all sides, of the political regeneration of the great European family, and of the universal toleration which was to reign throughout it, we own we were surprised at the comment upon all these fine speculations, which appeared in the Protest of the Catholic Prelates of the Netherlands, against a measure which had for its object the legal recognition of the Protestant religion. This was pronounced to be injurious to the interests, and detrimental to the existence, of the Catholic Church; and for this conduct they received the Pope's approbation. The advocates for this monstrous system of error and intolerance, not warned by all these facts, have had the hardihood to deny that any such principles were received among the Roman Catholic inhabitants of this empire, and lo! the famous Dublin edition of the Douay Testament appeared, under the sanction of Dr. Troy, accompanied with all the intolerant notes that formerly disgraced the days of Elizabeth. The publication before us presents the last and newest contradiction to those speculations which would lead us to suppose that the spirit of the Church of Rome has been meliorated, and that the clergy of her communion are at present more enlightened and less bigoted, more humble and less intriguing, than their predecessors were; and as the transactions to which it alludes are not yet brought to a close, we are much mistaken if events will not occur tending still more to confirm our opinions.

The circumstances of the case will require but a brief detail, in order to evince that the real point in question, was the attempt on the part of the Papal Court, to interfere with the Grand Duke's right of nomination to the Bishopric of Constance; a right which his Royal Highness asserts 'that he enjoys in common with all rulers of independent states, as a part of the sovereign authority possessed by them.' The Prince Primate, as Bishop of Constance, had before his death officially expressed his wish that his successor should be Baron Wessenberg, and the Grand Duke, as coadjutor, gave his assent to his appointment. But as the Bishop of Constance died before Wessenberg had received the confirmation prescribed by the German Concordats, the provisional administration of the Bishopric was committed to him, with the unanimous testimony of his co-capitulars in his favour. As soon as this was known at Rome, a brief was issued to the Chapter of Constance, without being communicated to the Grand Ducal government, rejecting in a most contumelious manner the person on whom their choice had fallen, commanding the Chapter to proceed to a new election, and ordering the spiritual tribunals to pay no attention to the acts of the individual in question.

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The grounds and reasons for this rejection, are derived only from certain accusations said to have been brought against Wessenberg, in consequence of which the Pope had ordered the deceased Bishop to dismiss him instantly from his situation, as Vicar General. The brief containing this order, was never published by the Prelate to whom it was addressed: all parties concerned, were unacquainted with it, and it came to light only upon the examination of the Bishop's papers after his death. In this stage of the business, Wessenberg, with the approbation of the Grand Duke, repaired to Rome, 'partly to evince his personal respect toward his Holiness, and partly to learn the nature of the accusations against him, and to afford explanations respecting them.' The greater part of the work before us is composed of the correspondence between him and Cardinal Consalvi, together with an Appendix of the documents referred to. A prominent part of the charges against him, is made to relate to his disobedience of the unpublished brief above-mentioned; and to his continuing to assume the title of capitular vicar, after the Pope had disannulled his election.

'These facts (the Cardinal remarks,) would of themselves alone suffice to attach guilt to your, &c.; and according to the established rules, you have rendered yourself incapable of being heard, as these rules prescribe that a party, even in a case where he considers himself aggrieved, shall previously yield obedience to the higher, and still more to the highest authority of the Church, and shall not be admitted to obtain reparation, till it afterwards pleases such authority to state the grounds on which it acted.' p. 11.

In his administration of the diocese, he is charged with several acts tending to impair the purity of the Faith, and to set aside its ancient and acknowledged customs. His regulations respecting marriage contracts, administering private baptism, the education of the children of mixed marriages, and the retrenchment of holydays, with alleged dispensations to eat meat on fast days, are conjoined to his supposed defence of a heterodox preacher, the character of certain works sanctioned by his Curia, for whose orthodoxy he is held responsible, and the recommendation of reading certain parts of the liturgy in the mother tongue; and all these are marshalled together as forming the ground of the Pope's rejection; and we may add that his Eminence has adduced, besides these facts, a kind of appendix to the charges, consisting of suspicions, surmises, reports, and unfavourable opinions entertained against him 'by the most modest and reasonable Protestants in Germany.'

Wessenberg's defence consists chiefly in explanations tending to shew that the acts complained of, were not his, or that they were sanctioned by him only in his official capacity, as the Bishop's officer. He denies some of the charges altogether, but

admits and defends two points of accusation interesting to the Protestant community.

The Cardinal Secretary, in his first Note, charges Wessenberg with having 'pronounced a sentence in favour of the sermon of Alois Hekelsmüller, an *ex-monk*, in which (he says) you declare that he taught the people the pure and sound doctrine of the holy Gospel; although he taught and preached, to the great scandal and indignation of the believers in that quarter, that the adoration of Saints is erroneous, that pilgrimages ought to be abolished, that devotional exercises with the beads of the rosary are erroneous, that a distinction ought to be made between the Catholic Church and the Roman Pontiff.' p. 18.

'With respect to the affair of A. Hekelsmüller, (says Wessenberg in reply,) his Holiness must have been misinformed. . . . . This most pious and zealous priest preached a sermon on the abuses of pilgrimages, on prayer as taught by our Lord Jesus Christ, and on the opposite custom of praying in a mechanical manner. On a festival immediately ensuing, a Capuchin Father took upon him to preach in an opposite sense; this opposition caused a sort of division in the parish; a few individuals carried their complaints to the foundation of Schonenworth, on which the Vicar was dependent. The Foundation, instead of transferring the affair to the Vicarate alone, and awaiting its decision, applied immediately to the temporal government of Soleure, and induced that government to decree the instant deposition of the Vicar. On this, the latter brought his just complaint to the Vicarate, which defended its authority against the encroachments of the temporal government, and the irregular proceedings of the Foundation; and after a close investigation, saw itself under the necessity of declaring, that the accused Vicar delivered no such doctrines as those alluded to in the note of your Eminency. Still, however, the Vicarate did not fail to give this clergyman a fatherly exhortation, and salutary admonition to moderate and regulate his zeal according to the maxims of pastoral prudence.' pp. 35, 36.

Another charge was brought against him in the following terms:

'Your introduction of the mother tongue and other very scandalous abuses into the holy Liturgy, under a pretence of a zeal for the old discipline of the Church, might also be called to remembrance. The dispensations from the Breviary granted by you to many clergymen, may be urged in confirmation of your objectionable conduct,' &c. p. 23.

To this he replies:

'With respect to the Liturgy, the ritual universally received in the Latin Church has not been altered. It was only recommended to persons having the care of souls, that in the administration of the holy Sacraments, they should, in order to render them more instructive and edifying, contrive to address a few words of exhortation to the persons present, or add a few suitable prayers in the Mother tongue, and that



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they should also introduce the common popular melodies into the worship of God, after rendering them as perfect as possible. . . . . Dispositions with respect to the Breviary were never granted without substituting other devotional exercises, or meditations on the holy Scriptures, in their place.' pp. 40, 41.

The following passage from the Cardinal's Letter, alludes to a publication, which may be deemed in some measure indicative of the state of public opinion in Germany, although Wessenberg says that the Article 'is too evidently conceived in the spirit of Protestantism, to produce any effect on the Catholics of that country, who know that such a change in their Church is altogether out of the question.' (p. 44.)

'It cannot be unknown to you, that the very offensive journal, which bears the title of opposition, and is printed at Weimar, after delineating the qualities which the newly imagined Patriarch for Germany ought to possess, and declaring that from hence forward, the Holy Scriptures, and not the Roman Pontiff, shall determine religious disputes, and that the Scriptures shall no longer be expounded by the Pope, but by reason alone, designates, by marks which it is impossible to mistake, your person, as the most capable of filling such a place,' &c. p. 27.

The Cardinal's reply is much more worthy of attention, than Wessenberg's explanations; for in it, as the Grand Duke has not failed to remark, all personal objections are waived, and while it is silent as to the alleged erroneous opinions, it diverts exclusively on those points in which the zealous eye of the Papal Court perceived any thing like an infringement upon its authority; and it exhibits the same spirit of encroachment upon the rights and privileges of foreign states, that marked the conduct of the Roman See in the days of its highest pretensions. The demand of unqualified submission, which is repeated, and the high tone in which Wessenberg's guilt is insisted on, because he did not, on receiving an intimation of the Pope's pleasure, relinquish his situation, form a subject worthy the attention of the Friends of the *Veto*. By an election conducted according to all the prescribed forms, and with the approbation of the sovereign, an individual is called to fill a high office. The Pope, whose confirmation is sought for, takes upon himself to annul this election, grounding his refusal upon the judgement which he had formed from the unfavourable reports and accusations of individuals unnamed; and he requires all parties to yield unqualified submission to his mandate, and to surrender their rights and privileges to the authority of his *veto*. We may ask, How would the British Government correspond with the Papal See, on such a subject, and are the advocates for Popery prepared to say that such a case could never occur, if we were to acknowledge in anywise the Pope's authority in

these kingdoms? Would any ministry submit to have the election of an Irish Catholic bishop on whose appointment the Crown had put no *veto*, annulled upon frivolous and unsupported charges? And yet, if they recognised the Pope's power, by requiring permission to forbid the appointment of an objectionable individual to an Irish Catholic Diocese, how could they oppose it? While the people believe that all the validity of the episcopal functions is derived from the Pope's confirmation of the appointment, (and we find in the Roman Pontiff's letter to the Grand Duke, that this point was not overlooked,) 'what respect can be entertained by believers toward a man whom all the good abhor, whom they hold in contempt, and of whom they know, by means of certain and undoubted proofs, that he does not possess our approbation? So far from the public tranquillity finding any support in him, there is much more reason to apprehend that the defending his cause may alienate, and even irritate the minds of the Catholics, and may consequently be attended with the interruption of peace and good order.' p. 5.

We are not without *home* proofs of the domineering spirit of this Church, and of the lengths the people will go, when they are led to believe that the honour of their religion is concerned. In a pamphlet entitled "*Popish Episcopal tyranny exposed*," (London, 1817,) the conduct of the Popish Bishop of Killala, in Ireland, toward one of his priests, appears to have been governed by much the same spirit that was displayed by the Pope on the present transaction. Without entering into the merits of the case, considering it as only an *ex parte* statement, and allowing full weight to the charges which the complainant has furnished against himself, by his style and manner, there is the same determination to unite judge and party, in the person of the superior, and the same disregard of those ordinary maxims of justice, which forbid the punishment of any one, without specifying his crime and naming his accusers. The public prints last year detailed (and we have reason to know, *fairly* detailed) two disgraceful outrages in Ireland, at the interment of individuals who had left the Church of Rome, and had died in communion with the Church of England. The Co. Carlow was the scene of the first, Limerick, of the last.

But we return to Wessenberg's case. The encroaching and domineering spirit of the Pope is further exhibited in his remarks upon a regulation introduced into the Diocese of Constance, which had in view the termination of many evils resulting from the established rules, by which the validity of promises of marriage was determined. To establish certain definite laws upon such a subject, was not only prudent, but necessary; and although Wessenberg denies that the ordinance alluded to, did,

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as was alleged, interfere with the decrees of the Council of Trent, inasmuch as these related to actual marriage, and that only to marriage contracts, the reply was, 'The laws of the Church do not prescribe those formalities for the validity of promises of marriage, which your decree prescribes: it is therefore clear that you have herein decided in an arbitrary manner, by imposing fetters which the Church has not imposed.' p. 48.

The Curia of Constance had declared that there would be no difficulty in permitting mixed marriages, but that the pastors should use all diligence to insure the education of all the children in the Catholic faith; if however this could not be done, they were to demand that sons should be educated in the religion of their father, and daughters in that of their mother. This declaration called forth the displeasure of the Pope, and in explanation Wessenberg urged that it merely furnished private instructions to the clergy, and had never been published. He adds:

'In all countries in which the Protestants enjoy the same political and civil rights with the Catholics, laws are in existence which demand the allowance of such marriages. With respect to the religion in which the children ought to be educated, this subject is regulated by political laws; and in most of the states it is fixed that the children should be educated in the religion of the father or the mother according to their sex. The Episcopal decree binds the commissaries and the persons having the care of souls, to omit no means of instruction and exhortation, to ensure the education of all the children in the principles of the Catholic religion. But how could it have insisted on a strict and unconditional compliance with this, without endangering the peace of the church, and exposing it to a conflict with the civil authority, an evil for which there would be no remedy." p. 33.

His excuse is, therefore, that he did all he could; for had he done more, he must have interfered with the existing laws of the land. We may deem it valid, but our modern Achilles,

Impiger iracundus inexorabilis acer  
Jura negat sibi nata, nihil non arroget,

asks,

'How could you believe that you had exculpated yourself from the complaints exhibited against you, as to the decree respecting mixed marriages and the education of the children in the religion of their respective parents, according to their sex; while you for your only defence allege, that it was impossible to demand that the children should be educated in the Catholic religion, without danger of the peace of the Church being disturbed by the civil power. In the first place, you give no satisfactory answer with respect to the permission of such marriages, and can give none, as you have declared, that the Curia of Constance, in particular cases, will have no difficulty in permitting those marriages, whereby you assign to this curia a power which it does not

possess, to grant dispensations which do not belong to ordinaries, and which so nearly concern religion and the Church. In the second place, your Instruction with respect to the education of children, is contrary to the doctrine and fundamental principles of the Church. Besides, if it be true, and it is certainly very true, that evil ought not to be done that good may come of it, how could you then authorise the entering into such marriages, with the condition, that the children be educated in the religions of their respective parents, in order to avoid endangering the peace of the Church? pp. 48, 49.

Professor Dereser was appointed to fill 'a peculiar chair for the Scripture languages in the Lyceum at Lucerne.' He was much esteemed in Germany for his works on the Scriptures, and for the pains he had taken to explain the books of the New Testament to his pupils, in a most profitable manner. A brief had been issued against him in 1790, accusing him of holding heretical opinions; but the Archbishop of Cologne, to whom it was addressed, acquitted him fully of the charge at that time, and on a renewed investigation in 1818, by the Curia of Constance, on the occasion of his appointment at Lucerne, it was officially declared that he taught nothing against the Catholic doctrines of Christianity. Not only is the affirmation of these facts declared to furnish no exculpation of Wessenberg's conduct, in sanctioning the appointment of the Professor, but he is said to maintain, 'first, that the sentence of the Holy Father, in matters of doctrine, may be corrected by a mere bishop; a proposition which no Catholic, at all acquainted with the doctrines of his religion, ever conceived he could affirm *salva fide*; and secondly, that it does not belong to the Roman Pontiff to decide in matters of doctrine, and consequently when he does so, he assumes a right which was not conceded to him by Jesus Christ.' p. 17.

These multiplied quotations have been thought necessary, in order to exhibit in an authentic form, the leading features of this controversy. It discovers on the part of the Papal Court the highest contempt of justice, in first condemning an individual without a hearing, and then making that previous condemnation a ground for rejecting his defence. Nor is any greater regard shewn to the rights of sovereign Princes, or the established privileges of ecclesiastical chapters: all must yield to the authority of the Supreme Pontiff, who seems to have forgotten that he lives in the nineteenth, and not in the ninth century.

The feelings and sentiments of Wessenberg will be best elucidated by his own words.

'I have particular duties toward the clergy and chapter of the diocese of Constance; I have similar duties toward my territorial Sovereign; and I have also duties toward Germany in general. They ought to be

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the more inviolable with me, that they are in every respect in unison with my duties toward the Church and her head.' Note of Nov. 1817.

Again :

' Having now expressed my personal sentiments, which afford a proof of my strong desire to satisfy the Holy Father, I must of necessity stop at the line of my duty towards my Sovereign, the chapter and clergy of the diocese of Constance, and towards Germany in general. These duties must be fulfilled, as well as those toward the Holy Chair. Your Eminency will easily conceive, that this position presents me the most powerful motives for delaying no longer my return to Carlsruhe from whence I repaired hither, to discharge my duty to my Sovereign, by giving him an account of the state of this business, as it now belongs to him to do what he may deem advisable, in order to bring the affair to a conclusion, as I have not been so fortunate as to attain that object by my personal intervention.' Note, Dec. 16, 1817. pp. 56, and 60.

Here the Correspondence terminates, and the Grand Duke of Baden, in an official Memorial, of May, 1818, remarks upon the entire proceedings, concluding with these words :

' The Vicar general, Baron Von Wessenberg, could leave the defence of the rights of the State and the Church, to the Sovereigns and Bishops of Germany ; and in the same manner he could answer the tacit recognition of his personal dignity, by a repeated expression of filial and fervent reverence. But the double demand of the Papal chair, that he should both resign the situation of Diocesan administrator, and at the same time publicly emit a declaration of repentance respecting his former conduct, and a promise to change it, was so essentially connected with the above-mentioned erroneous principles and pretensions of the Roman Curia, which have been uniformly opposed, that even the highest degree of self-denial, could not shake his firm and determined purpose of stopping at the extreme boundary line of duty and moral dignity.

' If his Royal Highness could before see no reason for withdrawing the Vicar general, Von Wessenberg, from his dignified and advantageous sphere of action, on account of a mere general accusation, the fact which was now incontestably proved, that he had not been guilty of personal crimes and errors, as people might have been led to suppose, but that from the very beginning the office was attacked in the person ; and that an attempt was only made to impeach the firm principles of the latter, in order to impose in form the system of the Roman Curia on the former, could only strengthen his Royal Highness in his former determinations to maintain and support in every possible way, the Vicar general, Baron Von Wessenberg, in the exercise of his important spiritual office, and to connect with this determination, the command, not to allow himself to be disturbed or restrained in the exercise of that office by any interference or indirect practices ; and in short by nothing that is not established beyond all doubt, by the clear laws and indisputed practice of the Church.'—*Memorial*, p. 29.'

The Memorial is preceded by an Introduction written by the Attorney General of the King of Bavaria, which justly com-

plaints of the encroaching spirit of the Papal See, and asserts the necessity of setting bounds to it.

From the general complexion of these documents, some very sanguine expectations seem to be formed by the publisher, and no doubt, many of our readers may be inclined to concur with him; but, for our own part, we fear Wessenberg is not a Luther, nor the Grand Duke, a Frederick. Throughout the entire Correspondence, the Accused manifests a submission to the Pope, that is almost abject; and his readiness to recant every thing contrary to the doctrines of the Church, is explicitly avowed. The questions at issue almost all relate to discipline, and the few that may be deemed doctrinal, are touched upon in a way that evinces an anxiety to avoid discussion. We look in vain for any manly appeals to the undoubted rights of sovereign princes, or for any references to the Scriptures, as the charter of salvation and the supreme judge of controversy, and we find no allusion to the fundamental error of Popery, salvation through human merit. These things, which we mention only to justify our opinion, not to blame Wessenberg, induce us to dissent from those who, in all these transactions, profess to see the germs of a new Reformation.

Germany is still the country most likely to be the cradle of a new Reformation, and to give birth to another revolt against the spiritual powers of Rome. Its inhabitants are an enlightened body, and the division of the country under many sovereigns, while it multiplies the chances of its obtaining regal protection, renders it difficult to unite all the powers of which it is composed, against a nascent reformation. All the doctrines mentioned by Luther, had previously been taught at different periods, in other parts of Europe, but without much effect. In England, Wickliffe had the people on his side, as far as education enabled them to judge of the controversy; but he had the Court, and of course the Clergy against him, and therefore he was destitute of that support, which might have given currency to his doctrine. Savonarola at Florence, bore the same testimony in favour of true Christianity, in opposition to the corruptions of Popery; but he fell a martyr to his zeal. Roscoe has given an unfavourable view of his character, and as he embraced the popular side in the political agitations of his day, the biographer of Lorenzo would induce us to consider him as a turbulent demagogue. Those who will refer to Dean Milner, and the authorities which he quotes, will be satisfied that he was both a reformer and a martyr. The Italians were not like the English in their knowledge of political liberty; nor was that country, like Germany, united nominally under one head; so that neither princes nor people were found to support his doctrines, and he fell like one of those "of whom the world was not worthy."

If we may credit the accounts of contemporaneous historians, Jerome of Prague was sensible that the time was not yet come for the rejection of the Papal yoke, and he declared that a century would not elapse, before his doctrines would be received in the very country in which they were then condemned as heretical. In modern Germany, we are convinced that much will be done to limit ecclesiastical power, and possibly these proceedings may hasten the attempt; but deliverance from the Pope is nothing, unless it carry with it deliverance from Popery, from its errors in religion, its immoralities in practice, and its slavery in politics. And to whatever beneficial results such struggles as the present may lead, we are well assured, that nothing can be done for any Popish country, until princes and people appeal, as Luther did, to the Bible, and consign, if not to the flames, at least to universal contempt, all bulls, and briefs, and decrees, which derive their authority only from the usurped power of the Papal See.

We would hope that the publication of these documents, will furnish a useful lesson to the British public. The members of that Church, whose head appears here in so unfavourable a light, are still seeking political power in our empire, avowing at the same time that to the Pope they owe no obedience, nor acknowledge in him any control, except in matters purely spiritual. But this individual claims to be the judge of what is, and what is not spiritual. For example; marriage is, in his view, a spiritual matter, therefore his ordinances respecting it must be obeyed: but who will say that they will never clash with the laws of the land, or interfere with the legal rights of individuals? Again; the appointment of a bishop is a spiritual thing; but is our government prepared to negotiate on the filling up of every Irish Popish see? In short, are we prepared to grant to the Church of Rome a power, which in numberless cases may be exercised in a manner injurious to the subjects of this realm? Redress, doubtless, may be had in our courts of law, but to the decrees of these courts, every true Catholic (and such may be on the bench) will feel that he owes no submission, as the case is a spiritual one, and in it the Pope's authority is paramount and supreme.

Whatever may be the issue of present contentions at home or abroad, feeling, as we do, that Popery is an anti-christian conspiracy against the religion and liberties of mankind, we should evince but little regard for the word of God, if we did not anticipate its downfall, not indeed by the power of man, but by the power of truth: it shall be broken without hands. And viewing the diffusion of knowledge, the circulation of the Scriptures, and a general anxiety for instruction, contemporaneous throughout Europe, we hail it as a happy prospect, and doubt not but future historians, employed in developing the secret

springs of various movements which may take place, will assign them a prominent place, as we justly ascribe the success of the Reformation, under God, to many events which at that period tended to enlighten the minds, and awaken the curiosity of the nations of Christendom.

Art. V. 1. *Peter Bell.* A Lyrical Ballad. 8vo. 1819.

2. *Two Papers:* A Theatrical Critic, and an Essay (being No 999 of the Pretender) on Sonnet-writing, and Sonnet-writers in general, including a Sonnet on Myself; attributed to the Editor of the Ex-m-n-r. Preceded by Proofs of their Authenticity, founded upon the Authority of Internal Evidencce. 8vo. 1819.

**M**R. William Wordsworth having announced another lyrical ballad under the title of *Peter Bell*, some waggish witling has thought to get the start of him with the Public, presenting himself as 'the *real* Simon Pure.' The Preface sets forth, that "Peter Bell."

' completes the simple system of natural narrative, which I began so early as 1798. It is written in that pure unlaboured style, which can only be met with among labourers;—and I can safely say, that while its imaginations spring beyond the reach of the most imaginative, its occasional meaning occasionally falls far below the meanest capacity. As these are the days of counterfeits, I am compelled to caution my readers against them, "for such are abroad." However, I here declare this to be the true Peter; this to be the old original Bell. I commit my Ballad confidently to posterity. I love to read my own poetry: it does my heart good. W. W.

N.B. The Novel of Rob Roy is not so good as my Poem on the same subject.'

The Poem opens with the following stanzas.

' It is the thirty-first of March,  
A gusty evening—half past seven;  
The moon is shining o'er the larch,  
A simple shape—a cock'd-up arch,  
Rising bigger than a star,  
Though the stars are thick in Heaven.

' Gentle moon! how canst thou shine  
Over graves and over trees,  
With as innocent a look  
As my own grey eye-ball sees,  
When I gaze upon a brook?

' Od's me! how the moon doth shine:  
It doth make a pretty glitter,  
Playing in the waterfall;  
As when Lucy Gray doth litter  
Her baby-house with bugles small.

' Beneath the ever blessed moon



An old man o'er an old grave stares,  
You never look'd upon his fellow ;  
His brow is covered with grey hairs,  
As though they were an umbrella.

' He hath a noticeable look,  
This old man hath—this grey old man ;  
He gazes at the graves, and seems,  
With over waiting, over wan,  
Like Susan Harvey's pan of creams.

' 'Tis Peter Bell—'tis Peter Bell,  
Who never stirreth in the day ;  
His hand is wither'd—he is old !  
On Sundays he is us'd to pray,  
In winter he is very cold.

' I've seen him in the month of August,  
At the wheat-field, hour, by hour,  
Picking ear,—by ear,—by ear,—  
Through wind,—and rain,—and sun,—and shower,  
From year,—to year,—to year,—to year.'

**Peter Bell** 'readeth ably,' and he proceeds to read the inscriptions on the tomb-stones.

' The ancient Marinere lieth here,  
Never to rise, although he pray'd,—  
But all men, all, must have their fallings ;  
And, like the fear of Mr. Collins,  
He died " of sounds himself had made."

' Harry Gill is gone to rest,  
Goody Blake is food for maggot ;  
They lie sweetly side by side,  
Beautiful as when they died ;  
Never more shall she pick faggot.'

In fine, **Andrew Jones**, and **Simon Lee**, and **Barbara Lewthwaite**, and **Alice Fell**, and **Betty Foy**, and all the other heroes and heroines of certain Lyrical Ballads, are discovered by the old man, slumbering here in peaceful oblivion.

' Yet still he sees one blessed tomb ;  
Tow'rd's it he creeps with spectacles,  
And bending on his leather knees,  
He reads the *Lakeiest* Poet's doom.

' The letters printed are by fate,  
The death they say was suicide ;  
He reads—" Here lieth W.W.  
Who never more will trouble you, trouble you."  
The old man smokes who 'tis that died.

' Go home, go home—old Man, go home ;  
Peter, lay thee down at night,

Thou art happy, Peter Bell,  
Say thy prayers for Alice Fell,  
Thou hast seen a blessed sight.

' He quits that moon-light yard of skulls,  
And still he feels right glad, and smiles  
With moral joy at that old tomb;  
Peter's cheek retals its bloom,  
And as he creepeth by the tiles,  
He mutters ever—" W. W.

Never more will trouble you, trouble you." ' pp. 24, 25.

The Author of this burlesque has evidently thought it not worth while to bestow more pains on an ephemeral trifle of this kind, than might suffice to secure a laugh on a first perusal. This purpose it may answer better even than a more elaborate *hoax*. We wish the despicable pun in the fifteenth stanza had been suppressed: the rest is neat and fair enough. The genuine Peter Bell is close behind; the *pseudo* Peter must therefore make the most of his time with the public, and not venture to invite too close a scrutiny into his pretensions. And yet, from whom but Mr. Wordsworth could we expect to receive any other than a burlesque poem under the title of Peter Bell?

Mr. Wordsworth can well stand the laugh against him which his own perverseness provokes; and he is a poet that, after all, cannot be laughed down. But how will the nerves of that *other* great Poet and Essayist bear this more faithful parody upon his lucubrations? It is said that Walter Scott, on being shewn Wat' o' the Cleugh, in the Poetic Mirror, jocosely admitted it to be his own writing, although he had forgotten when he wrote it. The *internal evidence* in favour of the authenticity of the "Two Papers" ascribed to the Editor of the Examiner, is not less irresistible. Will Mr. Hunt have the magnanimity to own them at once?

Although the Theatrical paper is by far the best, we must, were it only for the sake of the Sonnet, take the shorter of the two.

' *The Pretender, being No. 999 of a Series of Essays on Morals, Politics, Law, Physic, Divinity, Poetry, the Arts, Science, Manufactures, Literature, Commerce, Rural Economy, Theatricals, &c. &c. By the Editor.*

' ON SONNET-WEITING, AND SONNET-WRITERS IN GENERAL.

' PETRARCH wrote sonnets. This, I think, is pretty generally known—I mean among the true lovers of Italian poetry. Of course, I do not here allude to those young ladies and gentlemen who are beginning to learn Italian, as they say, and think PETRARCH really a charming man, and know by heart the names of TASSO and ARIOSTO, and of that wholesale dealer in grand vagaries, DANTE. But besides these, several other Italian writers have composed sonnets, though I do not think with

the rest of the world that they have brought this species of composition to any thing like perfection.

‘ Among us, SHAKSPEARE and MILTON have made attempts. MILTON, by the way, is known to people in general merely as the author of *Paradise Lost*; but his masque, called *Comus*, I think the finest specimen of his poetical powers, faulty as it is in many respects. Some allowance, however, must be made for his youth at the time he wrote it; and indeed I must, in common fairness, admit, that when I composed my *Descent of Liberty*, I had the advantage of being somewhat older.

‘ When I inform my readers that SHAKSPEARE wrote sonnets, I know they will be inclined to receive the revelation with a bless-my-soul sort of stare, and, for any thing I know, discredit it altogether. People, generally speaking, are very ignorant about the great nature-looking-through Bard, though I know they pretend to talk a good deal about him. His sonnets, for instance, are known only to the few whose souls are informed with a pure taste, and whose high aspirings enable them to feel and enjoy all the green-leafiness and dewy freshness of his poetry. For my own part, I think well of them; and certainly upon the whole they are not unworthy of their great author. Yet he has left something to be done in that way.

‘ Among the moderns we have no great examples. This lack of good sonnet-writers in England is in some sort attributable to the style of versification prevalent among us, and which is totally unfit for the streamy, gurgling-brooky, as it were, flow of the sonnet. DRYDEN and POPE, I think, were wretched versifiers, though I know this opinion will absolutely horrify all the boarding-school misses, as well as many other well-intentioned folks, who like verses which cost them no trouble to read into music. But to come to the point. What our poetry has hitherto wanted, is a looseness and irregularity—a kind of broken, patchy chop-piness in the construction of its verse, and an idiomatic how-d’ye-do-pretty-well-thank-ye sort of freedom in its language. This, at length, I have succeeded in giving it, and present my readers with the following SONNET ON MYSELF as a specimen. By the way, I intend it only for such readers as have a fine eye for the truth of things—for sweet hearts and fine understanding—for maids whose very souls peep out at their bosoms, as it were, and who love the moon-light stilliness of the Regent’s Park.

‘ SONNET ON MYSELF.

‘ I love to walk towards Hampstead saunteringly,  
And climb thy grassy eminence, Primrose Hill!  
And of the frolicksome breeze swallow my fill,  
And gaze all round and round me. Then I lie  
Flatlily on the grass, ruralily,  
And sicken to think of the smoke-mantled-city,  
But pluck a butter-cup, yellow and pretty,  
And twirl it, as it were, Italianly.  
And then I drink hot milk, fresh from the cow,  
Not such as that they sell about town; and then

I gaze at the sky with high poetic feeling;  
And liken it to a gorgeously spangled ceiling;  
Then my all-compassing mind tells me—as now,  
And as it usually does—that I am foremost of men!’ pp. 21—24.

We must make room for the following interesting digression in the Theatrical Critique.

‘As our friends declined taking their afternoon’s nap at the new comedy, we went alone. We bought a play-bill at the door, and could not help thinking that if the Attorney-General had bought one, he would have read it carefully through, to see whether there might not be something in it to file an information against, and then have gone home and facetiously talked about the liberty of the press; though by the way it is notorious that you cannot write a few pages of scurrility and abuse, particularly if you tack P— R— to the end of it, without danger of being hospitably lodged in a certain rural retreat in Horsemonger-lane, enlivened by what are archly ‘ycleped *arcades* and *views* of the Surrey hills. For our own part, we are sure our readers will do us the justice to acknowledge that we did all we could to get in there; but as we found we did not like it, and then did all we could to get out again, we shall not readily be friends with a certain great Personage, who insisted on our staying there the full term of our sentence: and though on certain concessions we may *forgive* him, he must not expect there can ever exist between us a “How-d’ye-do-George-my-boy” sort of familiarity.

‘We can imagine the sort of sensation excited at a certain mansion not far from Pall-Mall on the occasion of our liberation. We will suppose the scene to take place at a dinner, to which all the heads of Government are invited, “to talk the matter over,” as the phrase is.

‘A GREAT PERS. (*holding up a glass of Champagne against the light*) Very odd—so L— H— did not die in prison after all?

‘LD. CH. JUS. (*eating two ices.*) No, please your R— H—, he is at liberty, and writes better and with more vigour than ever.

‘GREAT PERS. (*evidently alarmed.*) While that man continues to write against us, there can be no pensions, no peculation, no prodigality—I can do nothing I wish—he is a thorn in my side. (*Re-y-l-y can sometimes be figurative.*) As sure as Sunday comes, I never get a wink of sleep at night.

‘ALL. Nor I—nor I—nor I.

‘GREAT PERS. (*taking a glass of Curaçoa.*) He’s a young man of wonderful abilities, certainly.

‘LORD CHANCELLOR. Prodigious knowledge of the law!

‘LD. CH. JUS. I own he sometimes poses me. Why wasn’t he bred to the bar?

‘ABP. OF CANT. Or to the church? He’s uncommonly diverting and jocose on all sacred and religious matters.

‘CH. OF THE EXCHEQ. Great talent for finance!

‘ATTOR. GEN. Profound reasoner!

‘LORD CASTLE-GR. Acute politician!—Why is he not in Parliament? (*adding with a sigh,*) Ah! if I had but followed his advice!

'*covenanter; Archbishop Sharp.*' This is really carrying ignorance and carelessness a little too far. If the assassination of Sharp had not been one of the most notorious events of those turbulent and lawless times, it would still have been rather too much to confound Presbyterianism and Episcopacy, and to transform the savage and faithless persecutor of the Covenanters, into their 'violent' partisan. It is an error of a different kind, to call the sword of the ruffian Pizarro, presented by a Spanish Lady to Sir John Downie, 'a valuable relic.'

At Inverness, August 14th, 1816, the inhabitants were roused from their beds at midnight, by the shock of a severe earthquake. 'People were thrown from their beds, furniture was overturned, dwellings almost unroofed, chimneys gave way, and the streets exhibited a scene of the most awful devastation, being strewn with huge masses of stone, hurled from the buildings.' The visitation was, no doubt, awful and severe, but we apprehend that the description given in the volume before us, is a little deepened by Miss Spence's midnight terrors: the 'fearful stillness of the air,' and the 'alarming state of the atmosphere,' we cannot receive as facts, on the authority of fear; and we are a little sceptical about the 'incipient volcano' in Perthshire.

For the benefit of travellers, we mention that complaints are made of the dirt and enormous charges of the Highland inns.

At Glasgow, Miss S.

'made one in the vast multitude, now attracted to the Tron church to hear the Rev. Dr. Chalmers. Never did I behold so crowded an assemblage of persons, on so sacred an occasion. Long before the service commenced, the church was thronged to excess, and people of the first condition were satisfied with standing-room in the aisles.

'I expected to be pleased and edified, and I was so; but after so much preparation, could not expect to be, as I was, surprised, very much surprised, at the boundless power of real genius, which, even in this fastidious critical age, achieves such unlimited power over the mind, without any of the accompaniments which so often usurp its name, and to vulgar minds supply its place. Dr. Chalmers is popular, while avoiding, and seemingly disdaining the arts which many consider as essential to popularity. No grace, of appearance, or manner, no melody of voice, nothing in appearance, that conveys the idea of dignity or elegance. In short, his power over the will, and even the affections, is a victory over prejudice, and every visible obstacle. He owes nothing to any extraneous aid whatever. It is the genius of a logician, a poet, (for there is much poetry without numbers,) an astronomer, a mathematician, a powerful intellect, in short, which, after grasping all human science, soars beyond it, inflamed by zeal, and exalted by pure Christianity.'

We had marked for quotation some whimsical anecdotes of one of the Lovat family, but we have reached our limits, and must refrain.

Art. VI. *Letters from the North Highlands*, during the Summer, 1816.  
By Elizabeth Isabella Spence. 8vo. pp. 364. Price 10s. 6d. London, 1817.

**THOUGH** we cannot assign to this volume a very high rank among the productions of our domestic tourists, yet we have found in it some information, and rather more tolerable writing than we should have anticipated from the extravagant flattery lavished on Miss Porter. Miss Spence travelled over inspiring ground, and sojourned among kindling scenes, and we confess that we should have expected from a writer thus advantageously circumstanced, something of a higher relish, and of more permanent value, than we have found in the present publication. There is no great difficulty in putting together the occurrences and observations of a pleasant journey, so as to communicate a certain portion of gratification; but it requires more time and pains than appear to have been bestowed in the present instance, to make such a work deservedly and lastingly popular. We shall not feel it necessary to trace the particular route taken by Miss Spence, but confine ourselves to one or two passages which may serve to indicate the general character of the work.

In the neighbourhood of Aberdeen, Miss Spence met with a female in humble life, endowed with considerable talents, and whose narrative, as taken from her own lips, furnishes an interesting biography. She was early taught reading, writing, and the elements of arithmetic. At the age of fourteen she engaged in service, where she employed her leisure hours in composition, destroying her productions nearly as fast as they were written. After her marriage to a ship-carpenter, whose name was Milne, she obtained unsolicited patronage, which enabled her to publish a volume of poems by subscription, and this produced a clear profit of £100, with which her husband purchased a share in a trading vessel. Christian Milne is described as simple and modest in her appearance and demeanor, her countenance pale, melancholy, and sickly, but 'marked by intelligence,' and her domestic arrangements, though indicative of great poverty, yet distinguished by a neatness and order very unusual among the lower orders in Scotland. Her health has been much deranged, and though her industry has been exemplary, it has been unavailing to ward off the evils attendant upon scanty means and a large family. The specimens of her poetry which are subjoined, though not of a high order, are yet extraordinary productions when we consider their source; they display much elegance and tenderness of mind, with considerable command of language, and a correct ear for the harmonies of verse.

At Bamff, Miss Spence finds some 'slight remains' of the palace of a very singular character, with whose biography it were exceedingly to be desired that she would favour the world—'the violent

'covenanter; Archbishop Sharp.' This is really carrying ignorance and carelessness a little too far. If the assassination of Sharp had not been one of the most notorious events of those turbulent and lawless times, it would still have been rather too much to confound Presbyterianism and Episcopacy, and to transform the savage and faithless persecutor of the Covenanters, into their 'violent' partisan. It is an error of a different kind, to call the sword of the ruffian Pizarro, presented by a Spanish Lady to Sir John Downie, 'a valuable relic.'

At Inverness, August 14th, 1816, the inhabitants were roused from their beds at midnight, by the shock of a severe earthquake. 'People were thrown from their beds, furniture was overturned, dwellings almost unroofed, chimneys gave way, and the streets exhibited a scene of the most awful devastation, being strewn with huge masses of stone, hurled from the buildings.' The visitation was, no doubt, awful and severe, but we apprehend that the description given in the volume before us, is a little deepened by Miss Spence's midnight terrors: the 'fearful stillness of the air,' and the 'alarming state of the atmosphere,' we cannot receive as facts, on the authority of fear; and we are a little sceptical about the 'incipient volcano' in Perthshire.

For the benefit of travellers, we mention that complaints are made of the dirt and enormous charges of the Highland inns.

At Glasgow, Miss S.

'made one in the vast multitude, now attracted to the Tron church to hear the Rev. Dr. Chalmers. Never did I behold so crowded an assemblage of persons, on so sacred an occasion. Long before the service commenced, the church was thronged to excess, and people of the first condition were satisfied with standing-room in the aisles.

'I expected to be pleased and edified, and I was so; but after so much preparation, could not expect to be, as I was, surprised, very much surprised, at the boundless power of real genius, which, even in this fastidious critical age, achieves such unlimited power over the mind, without any of the accompaniments which so often usurp its name, and to vulgar minds supply its place. Dr. Chalmers is popular, while avoiding, and seemingly disdaining the arts which many consider as essential to popularity. No grace, of appearance, or manner, no melody of voice, nothing in appearance, that conveys the idea of dignity or elegance. In short, his power over the will, and even the affections, is a victory over prejudice, and every visible obstacle. He owes nothing to any extraneous aid whatever. It is the genius of a logician, a poet, (for there is much poetry without numbers,) an astronomer, a mathematician, a powerful intellect, in short, which, after grasping all human science, soars beyond it, inflamed by zeal, and exalted by pure Christianity.'

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Art. VII. 1. *The History of France*, from the earliest Periods to the second Return of Louis XVIII. to the Throne of his Ancestors. With a Chronological Table of Contents, and a contemporary List of Princes at the End of each King's Reign; with an Appendix and Notes. By Frances Thurtle. 12mo. Price 7s. 6d. London. 1818.

2. *Letters on French History*, for the Use of Schools. By J. Bigland. 12mo. London. 1818.

**I**T is by no means so easy a task as may be imagined, to write history for the young. There is, indeed, no great difficulty in the mere statement of facts in their chronological succession, mingled with somewhat of anecdote and illustration; and this is nearly the utmost that has been hitherto done by those who have undertaken this department of historical composition. We cannot, at the present moment, recollect any work of this kind which is addressed to juvenile readers as intellectual beings: they seem to have been considered too much as machines for the exercise of memory, instead of being, as early as possible, thrown upon their mental resources. The important purposes of exciting and informing the understanding, would be better answered by pointing out the causes of events, and the circumstances which prepared the way for them, than by the most diffuse and decorated description of the transactions themselves; and we are persuaded that the great objects of instruction would be more effectually attained by this direct appeal to the intellects of youth, than by any mere memorial arrangement.

The two historical compositions now before us, are professedly drawn up for the use of young persons, and although they do not exactly answer our requisitions, yet they are very respectable and useful compilations. Miss Thurtle's work is agreeably written, but with a little more common-place decoration than a severer revision of her book would have permitted: in the event of a second edition, we would recommend the ejection of some of her adjectives, and the excision of such very unpleasant expletives as 'British valour,' and 'Albion's happy shore.' A useful, and apparently well-executed appendage to Miss T.'s volume, will be found in its very copious chronological apparatus. On the whole, however, we prefer Mr. Bigland's 'Letters,' though we do not greatly admire his 'Questions for examination,' which, if at all necessary, might, we think, have been more efficiently framed. Neither do we approve the epistolary form: it is well enough adapted to lighter subjects, but it seems to us inexpressibly awkward and mawkish when applied to historical composition. Mr. B. writes in a plain, distinct, and sufficiently correct, though not highly finished style, and some of his reflections and retrospects are important and judicious.



Art. VIII. *Nautical Essays*, or a spiritual View of the Ocean and Maritime Affairs : with Reflections on the Battle of Trafalgar and other Events. By the Author of the Retrospect. 12mo. Price 5s. London. 1818.

WE are glad that we are not now called upon to solve the tremendous problem, which has been repeatedly brought to our minds during our perusal of these tracts—the lawfulness, to a Christian, of war as a *profession*. We feel it a present relief, to release ourselves from the necessity of this discussion, though, should it be forced upon us by circumstances of more direct appeal, we shall not be found to shrink from an important duty, merely because it may be attended with painful feelings. One of the characters put forward most conspicuously in these Essays, is held up to general esteem, as a bright exemplification of the ‘Christian soldier,’ a title usually applied to the soldier of Christ, but used here, as we understand it, in its application to the battles of miserable and malignant men. James Stuart was serjeant-major of a British regiment ; pious in spirit, firm but gentle in demeanour, steady and consistent in his Christian profession. Throughout a season of mutinous fermentation, he resolutely supported his officers, and for his eminent services on this occasion, he received, on his return to England, a lieutenant’s commission. He afterwards embarked for the West Indies, where he was killed at the head of a storming party.

‘Happy,’ exclaims the Author, ‘happy Christian soldier ! cut down in the path of duty, thy soul at once escaped, before its earthly tenement had fallen into ruins, or wearied thee by lingering painful sickness. So would I fall in the active service of my gracious Lord, before the infirmities of old age have cramped the active mind, and made me burdensome to others and to myself.’

The Author of this small, but not uninteresting volume, was formerly, as we collect from his own expressions, an officer in the navy, but has now adopted a much less equivocal *path of duty*, as ‘an humble village pastor.’ Although we can detect the influence of some of his old partialities, upon his habits of thinking and modes of expression, yet we have no doubt that we might safely leave with himself, the answer to the inquiry—which he feels to be the safer way of ‘duty,’ the active furtherance of the present and eternal happiness of mankind, by holding forth the word of peace and life, or the exercise of a fierce and ambitious spirit in the destruction of the health, the property, the life of his fellow man ? His reflections on ‘the barbarisms of war,’ though a little tinged with former feelings, do ample credit to his humanity and piety.

These Essays contain a considerable variety of matter, and some interesting anecdotes and descriptions. We would have

quoted a very rich and animated specimen of the latter, in the distinct and vivid representation of a thunder-storm, in the noble bay of Marmorice, but we are deterred by its length, and we feel reluctant to abridge it. With the notice of the battle of Trafalgar, at which the Writer was present, many judicious and pertinent reflections are mingled, and in a note, we find a distinct recapitulation of the reasons which should have induced a compliance with Lord Nelson's dying injunction, 'Anchor, Hardy, anchor.' Had Lord Collingwood chosen to comply with that salutary order, many lives would have been saved, and nearly the whole of the prizes would, probably, have been brought into port. We believe this volume well adapted to its object, it is both attractive and instructive, and we hope that the benevolent intentions of the Author may be fully realized by its extensive circulation, and its happy effects.

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Art. IX. *A Treatise on the Covenant of Grace.* By John Colquhoun, D.D. Minister of the Gospel, Leith. 12mo. pp. 556. Price 6s. Edinburgh, 1818.

**T**HIS volume, Dr. Colquhoun professes to be, 'for the most part, a compilation.'

'It is,' he says, 'proper to acknowledge that the Authors to whom much of the doctrinal part of this treatise is indebted for its materials, are, Cloppenburg, Witsius, Turretine, Moor, Erskine, Brown, Hervey, Gib, Muirhead, Gill, and Boston. As to the last judicious writer, I freely acknowledge, that, so far as he has proceeded, I have followed him so closely, as often to adopt, for the most part, his method, and even his illustrations and proofs. Indeed, the substance of the greater part of his book on the Covenant of Grace, is extracted, and will be found in the following pages; though the sentiments are expressed in a different manner.'

In bestowing a general recommendation upon this volume, we conceive it to be our duty to our readers, to apprise them (and we do it in the Author's own words) of the near coincidence of his work with that of Boston. It contains, however, so much additional matter, that we feel warranted in saying, that the studious and pious reader, although familiar with Boston's "View of the Covenant of Grace," may with advantage furnish himself with Dr. Colquhoun's Treatise.

We had marked a few passages for animadversion, but finding them in substance, and nearly in form, the same as the parallel places in Boston, it seemed not within our province to advance criticisms which must be considered as resting upon a work long known and appreciated.

That our readers may be able to judge for themselves of the manner in which Dr. Colquhoun amplifies and improves upon the writer whose work he has assumed as his text, we make,

without selection, a quotation, excellent in itself, which may be compared with the corresponding passage in *Boston*.\*

' Christ, in the Gospel, does not direct the offer to me by name; and therefore I cannot believe that he offers himself with his righteousness and fulness to me in particular. To this I reply: Neither does he direct the commands and curses of the law to you by name. How came you to believe that you are a sinner, or a transgressor of the law? Is it not that, seeing the commands of the law are directed to all men, you conclude that, as you are one of the number of mankind, they are therefore directed to you, as well as to others, and forbid you in particular to commit sin? And how come you to believe, that you in particular, are under the curse of the violated law? Is it not that, since the law denounces its awful curse against every one who transgresses it, you conclude that it curses you, seeing that you are one of the transgressors of it? Now you have as good ground to believe that the gospel offer is made to you in particular; seeing it is made to all without distinction, and without exception, to whom the gospel is preached. You see that it is ordered to be made to every reasonable creature under heaven; and how sinful soever you be, you are one of those creatures. The voice of Christ, in the offer of the gospel, is to men, to the sons of men; and be what you may, you cannot but be one of the sons or daughters of men: you cannot be less than a sinner of mankind, and cannot be more than the chief of sinners. The gracious offer, therefore, is assuredly to you in particular. Accordingly, the ministers of the gospel are authorised to direct the general offer to every one in particular, and every one is warranted to apply it to himself. "Believe then, on the Lord Jesus Christ, and thou shalt be saved." ' pp. 415, 416.

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Art. X. *A Familiar Review of the Life of David, King of Israel*; for the Instruction of Young Persons. By Henry Lacey. 12mo. 5s. London. 1818.

**W**E perfectly accord with Mr. Lacey in his just though temperate remarks on what he terms *Evangelical Novels*. There are but very few instances in which we should be disposed to adopt fiction as a fit vehicle for Divine truth, and still fewer in which we should approve its application to the purposes of education. The true attraction of Gospel verity, lies in its simplicity, and it is scarcely practicable to mingle it with imaginary circumstances and adventures, without contamination to its purity. There is something revolting in the idea of suffering the imagination to take its range, while in contact with eternal realities; and we firmly object to every thing which tends to impair, in the minds of the young, those feelings of implicit belief and veneration, which should ever associate themselves with celestial truth and with religious experience. Inven-

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\* IV. Head, 2d Sect. 2d Objection.

tion is here out of its province. We must, however, admit that there are some exceptions. There are peculiar and exigent occasions on which it may be wise to use this, in common with other extra-official expedients, to stimulate the mind, and by procuring a momentary attention, prepare the way for permanent impression. It is to its systematic employment that we object, and *à fortiori*, to that excess of it, which, however, we hope is beginning to operate its own cure.\*

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\* The pregnant and impressive parables in which our Divine Teacher at once veiled and enforced his elementary instructions, do not, even as exceptions, properly fall within the range of these remarks. They are bold, strong, and at the same time, exquisite and affecting allegories. This mode of composition, when correctly employed, can scarcely be considered in the light of fiction; it is rather truth invested with tangible or visible form; abstract ideas expressed by shape and substance, and put into action, or dialogue, or scene, or into all these together. If it falls short of this, it is either ineffectual or incorrect; if it goes beyond, it wanders from its proper sphere. The instant it ceases to be the strongly defined expression of simple truth, it abandons its legitimate claim, by departing from that character in which alone it is entitled to our regard. The same remark will apply to the brilliant and original productions of John Bunyan. If that extraordinary man had accomplished nothing more than the composition of a protracted allegory of continued interest, he would have effected one of the most difficult of literary tasks. But to have done this, is the least and lowest of his merits; for we do not feel that we incur any hazard by affirming that Bunyan's Pilgrim and his Holy War are among the prime efforts of the human intellect. Without adverting to certain charges both of excess and defect to which they are liable in their allegorical character, and without touching upon their excellences or failures as works of religion, we would say, especially of the latter, that it contains more thought, and a deeper knowledge of the human heart, than are to be found within an equal compass elsewhere. And this is combined with so much high poetic feeling, and wrought up in such vigorous and appropriate language, as to leave us in utter astonishment where a man without education, and of low, vulgar, and gross training, could find the rich materials of such a structure, and whence he could acquire the master-skill which enabled him to put them so exquisitely together. His own mind was, no doubt, of consummate strength; but the rejection of its grossness, the refinement of its wealth, and the germination and luxuriance of its beauty, must, in their exciting causes, be looked for elsewhere. The strength, the richness, and the beauty of Bunyan's mind, were already in existence, but they were dormant; or if at any time they were awakened, it was in the debasing service of sin and hell; but it was not until their possessor had passed into a different state, till the discipline of heavenly grace had taught him their true and nobler value, that they came forth in all their excellence, for the improvement of mankind. If we were called upon to select passages as samples of

It is with a view to assist in counteracting this too prevalent system, that Mr. Lacey has published this acceptable little volume, and we sincerely hope that it may fully answer his benevolent intention. The character and life of David, which he has undertaken to illustrate, is at once one of the most interesting and most difficult portions of the word of God; it has exercised the reflections and reasonings of many of the best and wisest of mankind, and it has excited the flippant ridicule and the malignant reproach of some of the worst. We cannot say that we have been altogether satisfied with any of the views of the general subject which have been given to the world: they have not, as we think, gone into the question with a sufficient regard to the great features of human nature, nor to the specific qualities of the individual. The inquirers have suffered themselves to be too much entangled in obscurities and contradictions, which are common to every question in which the nature of man is concerned; and they have not sufficiently, in difficulties of another kind, adverted to the peculiar character of David. Both too much and too little have been conceded; and we are persuaded that the mere exposition of the proper limits of the discussion would have been enough to silence many a cavil to which a laborious and circuitous reply has given very undue importance. Mr. Lacey's object has been to take a popular view of the subject; to bring forward such striking circumstances in the life of David, as should at once afford him the opportunity of giving a connected history of his reign, and of intermingling with it reasonings and explanations adapted to the minds of the young. The work is, however, of more general use, and contains much that is valuable to those of riper age, who have not access to deeper and more elaborate investigations. There are, indeed, some points on which we do not perfectly agree with Mr. L. either in his general principles, or in the mode of argument which he has adopted in their application; but these differences of opinion are on minor points, and require no distinct enumeration. We hope that Mr. Lacey will be encouraged by the success of the present volume, to select other passages of Scriptura history, and to bring them forward in the same useful and attractive manner.

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Bunyan's genius, we might refer to many, but to none more impressive than those in his *Holy War* in which he describes the banners of the different armies employed in the rescue or the ruin of Mansoul.

Art. XI. *The Echo of the Study*; or Lectures and Conversations, both characteristic and sentimental. 12mo. 4s. London. 1818.

THE most extraordinary feature of this book, is to be found in the astonishing self-complacency with which the writer, in the person of his fictitious characters, lavishes encomiums on his own qualifications and compositions. He describes himself as 'conversant with authors,' as having 'obtained a large stock of general knowledge,' and as being 'more fully' acquainted with 'some select branches of science, and particularly with 'the subject of natural and revealed religion.' Having thus 'enriched' his mind, and looking round him upon his more modest or less enlightened neighbours,

'Standing upon an intellectual and moral eminence, where he enjoyed peculiar advantages, he looked down with compassion on the multitude, and the feelings of his benevolence said, "come up hither!"

This gifted and compassionate 'Lecturer' goes on to state, that having collected an audience, he 'ascended a few steps' to make his person more conspicuous, and proceeded to the execution of his condescending and benevolent scheme. After a gracious apology to his genteeler hearers, for the permitted presence of a few 'unlearned plebeians' and 'uneducated cottagers,' he proceeds to his immediate subject, which is to recommend '*occasional retirement from the world and the domestic circle, for the purpose of acquiring the knowledge of ourselves, and securing genuine piety.*' In the earlier portion of this eloquent harangue, we have the following illustration of his deep and extensive 'knowledge,' accompanied with a whimsically naïve intimation of the original and recondite authorities from which it had been derived.

'We have no Pope Zachary banishing a Virgilius for asserting the antipodes of the earth. We have no Pindarus and Stesichorus fearing the utter extinction of the great luminaries of heaven, or that some alarming catastrophe would befall them in their eclipses. Nor have we a Ptolemy confidently stating that the earth stands unmoved in the midst of our planetary system; but the discoveries of a Pythagoras, confirmed and improved by a Newton, which *enrich our Encyclopædias*, employ a portion of time in our seminaries of learning, and serve to enlarge, strengthen, and adorn our understandings.'

After the Lecture, which certainly contains very good and wholesome advice, a gentleman, who had been present, resumes the subject by his own fireside, and after praising the 'clear and 'forcible manner' in which it had been enforced by the Lecturer, goes on to express his own conviction of sinful negligence and resolution of amendment, in which he is at last joined by his daughter.

The second lecture is '*on the excuses persons make for the commission of sin*;' and this is followed by two dialogues between Miss Springhope and Mr. Wildflower, in which the latter is ultimately convinced of his error in slighting his immortal interests, and indulging a light and vicious spirit. At the third lecture, *on theatrical amusements*, the Lecturer presents himself 'to the attention of his auditory in a manner adapted to conciliate esteem.' He prefaces by reading a letter, in which his addresses are termed 'pathetic and heart-searching,' and then goes on to make a number of comments, perfectly just indeed, but without much novelty, in which he contrives to shew his learning by some choice Greek criticisms, much, we presume, to the edification of his 'uneducated cottagers,' and avowedly to the admiration of a 'Miss Matilda,' who praises him to the very skies. We are told that the gentleman 'evinced considerable discernment in his discriminations,' that he was 'a fine scholar and a good Christian,' that his lecture was delivered with 'pathos and effect,' and other dainty phrases of the same kind. On the evening of the last lecture, public expectation had been screwed up to a high pitch, and the 'study was crowded to excess.' This address turns principally on the *broad and narrow way*, and contains much sound and salutary urgency on the great business of salvation. The volume is closed with a dialogue between John and Thomas, in which the old propensity manifests itself in the admiration of 'the gentleman,' expressed by the rustics.

We confess that we have been astonished out of measure by this strange and injudicious obtrusion of self-applause. The Author surely could not be weak enough to suppose that his readers would so far indentify the observations with the supposititious speakers, as to lose sight of the fact that they were gravely written by the very individual to whom they were applied. We regret this unaccountable indiscretion the more, because the work itself, though by no means distinguished for depth or richness, is on the whole adapted to do good.

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Art. X. 1. *Considérations sur les Principaux Evénemens de la Révolution Française.* Ouvrage Postume de Mad. la Baronne de Staël, publié par M. le Duc de Broglie, et M. le Baron A. de Staël. En trois Tomes. 8vo. pp. 1287. London. 1818.

2. *Considerations on the Principal Events of the French Revolution, &c.*

(Concluded from Page 344.)

**M**ONTESQUIEU has said that, 'Quand les dieux ont souffert que Sylla se soit impunément fait dictateur dans Rome, ils y ont proscrit la liberté pour jamais.' There might

be some general truth in such a remark, when applied to the Roman commonwealth, which, as a social body, existed alone, at least in the western world, and which, in the period of its decline, could derive the impulse of political regeneration from no exterior source, its whole stock of motives for renovation being contained in the recollections of past greatness; but the reproaches of history have in no instance proved adequate to recall the spirit of public virtue. Had Carthage and the Grecian States preserved their political existence and their liberties, they would have operated indirectly to preserve or renovate the liberties of Rome. But the course of degradation in which she descended, was hopeless, because she had precluded herself from all the benefits of rivalry and comparison, and removed from the earth every shelter for her defeated patriots, and trodden down every foreign nursery for public virtue. The several communities of the modern civilized world, are very differently circumstanced.

The members of the European system are sufficiently independent of each other to secure, in the worst of times, somewhere among them, an asylum for freedom and good principles, and, at the same time, too closely connected for it to be possible entirely to exclude from any one part the leaven of these irresistible principles always existing in other parts. Europe, at once by its political division and its moral union, is fitted to be the conservatory of the social interests of men: considered as a whole, it contains within itself greater resources, both of impulse and of diffused strength, than any of the solitary empires of antiquity, as well as affords better promise for the liberties of the people, than could belong to a scheme of explicit federation.\* Europe, viewed in comparison with the disjoined semi-barbarism of the rest of the world, presents the image of a family, hopeful by its rivalries, energetic even by its discords, and strong by its sentiment of fraternity. This situation, novel in the history of the world, destroys the conclusiveness of reasonings relative to the fate of particular European states, which rest upon the examples of the Grecian republics or of Rome.

It is the consequence of this domestic reciprocation of independent powers, that any attempt on the part of a people to frame its own condition irrespectively of the standing good sense of the European community, such as that made in France five and twenty years ago, can last no longer

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\* If it were not for the reflected influence of Europe, perhaps the preservation of American liberties would necessitate the disunion of the States.



than the 'nine days' date of popular turbulence. It may be hoped also, on the other hand, that henceforth it will not be practicable for governors effectually to secrete a whole people from common day-light, and intercept all correspondence with their happier brethren. There is, then, a foundation for the hope of gradual meliorations in modern governments, which did not belong to the instances usually cited as data in such speculations, and which may be set in opposition to the most discouraging appearances of the moment.

It is indeed true, that a revolution—the mere ebullition of slavery, has seemed to exhaust the healthful political force of the French people. It is true, that 'Sylla' has with impunity trodden upon the necks of those who, so lately, could not support even the empty appellation of the most modest royalty. It is true also, that the French have been reduced to accept from the moderation of their neighbours, more political liberty than they had strength or virtue to procure and defend for themselves: and yet, with so little that is hopeful in their case, considered by itself, it is hard to imagine that, in the face of the general opinion of Europe, the people of France will fall back again into the stifling arms of a mere court government, or that they will, from the lust of vengeance, take the first occasion to place themselves again under the sword of a military despotism.

The once formidable individual now in our keeping, as an *individual*, and one whose personal qualities are by no means of the kind to interest the feelings, might well be suffered to rest from attack, sheltered in the depth of his overthrow; but, as the tool, the creature, and the representative of the political vices of the French, he must needs still be spoken of. There is no occasion, however, for inflated invective, or the accumulation of offensive epithets; a character like that of Bonaparte, needs only be deprived for a time of the means of direct and active influence, to lose all its illusive power. Had the military talent of Bonaparte been supported by great and interesting moral qualities, the rocks of St Helena could not have shut him up from his empire over the minds of men. The captivity of a man who has swayed a sceptre, soon proves and determines his real desert. Whatever may be the intention or the vengeance of those who hold his person, his prison becomes either an invisible throne, from whence he still rules in the hearts of his people, or a gibbet, precisely according to the personal character of the occupant. So long as Bonaparte survives, he will passively exercise a salutary function for the benefit of mankind, in adding every year a fresh measure of contempt to the load which himself has brought upon the bad principles of his

system. It is then of some importance, that the eminent culprit should still, as it were, be pointed at ; at least, until it appears the French people have themselves conceived a thorough and well instructed contempt for the degrading tyranny which has been rent from them.

Mad. de Staël speaks of Bonaparte without passion. It is greatly to be desired that her representations on this subject may be generally read in France. We can quote only her introductory description of his character.

‘ In the different observations which I have brought together on the character of Bonaparte, I have not referred to his private character, of which indeed I know nothing, and which concerns not the interests of France.’

‘ I have not advanced a single fact in his history that is doubtful ; for the calumnies that have been lavished upon him, seem to me even more odious, than the adulations of which he was the object. I flatter myself that I have judged him as all public men ought to be judged, according to what they have done for the prosperity, the illumination, and the morality of nations. The persecutions which Bonaparte has directed against me, have not, I may affirm, influenced my opinion ; on the contrary, I have found it necessary rather to resist that sort of subjection of the imagination, which is produced by an extraordinary genius and a fearful destiny. I could even willingly have suffered myself to be seduced by the satisfaction which elevated souls find in undertaking the defence of an unfortunate man, and by the pleasure of placing myself more directly in contrast with those writers, and those orators, who, yesterday prostrate before him, cease not now to attack him ; prudently reckoning, I suppose, upon the height of the rocks which shut him in. But one cannot be silent with respect to Bonaparte, even now that he is vanquished, because his political doctrine reigns still among his enemies, as well as among his partisans. For of all the heritage of his terrible power, nothing remains with mankind but the fatal knowledge of some farther secrets in the art of tyranny.’

With this preface we may introduce Mad. de Staël’s description of Bonaparte.

‘ General Bonaparte attracted attention as much by his character and his mind, as by his victories ; and the imagination of the French began to be fixed upon him. There reigned in his style a moderation and a nobleness, which formed a contrast to revolutionary asperity of the civil chiefs of France. The warrior spoke like a magistrate, while magistrates expressed themselves with a military violence. It was under a favourable impression that I saw him for the first time at Paris. I could find no words to reply to him, when he told me, that he had sought for my father at Coppet, and that he regretted having passed

through Switzerland without seeing him. But when I had recovered a little from the embarrassment of admiration, a very decided sentiment of fear, succeeded to it. Bonaparte then possessed no power. He was believed, indeed, to be exposed to some danger from the dark suspicions of the Directory: thus, the fear which he inspired was caused solely by the singular effect which his person produced upon almost all those who approached him. I had seen men highly worthy of respect; I had seen also ferocious men: there was nothing in the impression which Bonaparte produced upon me, that could remind me of either the one or the other. I quickly perceived in my different interviews with him during his stay at Paris, that his character could be defined by no terms in ordinary use: he was neither good, nor violent, nor gentle, nor cruel, after the fashion of any individuals known to us. Such a being having no fellow, could neither feel nor excite sympathy: he was either more, or he was less than a man. His air, his mind, his language, are impressed with a foreign character, which was, in truth, an advantage for him in subjugating the French.

Far from regaining my confidence by seeing Bonaparte, I was intimidated more and more. I had a confused sensation that no emotion of the heart could operate upon him. He regards a human creature as a *fact*, or as a *thing*, and not as a fellow. He does not hate any more than he loves: there exists but himself for himself; all other beings are ciphers. The force of his will consists (dans l'imperturbable calcul de son égoïsme) in the undisturbed calculation of his selfishness: he is a skilful player at chess, whose opponent is the human race, which he proposes to himself to huff and take. His success has resulted as much from the qualities in which he is deficient, as from the talents he possesses: neither pity, nor favour, nor religion, nor attachment to any general idea, can divert him from his straight-forward course. His interest is to him what duty is to the virtuous: if the end were good, his perseverance would be admirable. Whenever I heard him speak, I was struck with his superiority: it was a kind of superiority, however, in nothing similar to that of well informed men, cultivated by study or society, such as are to be met with in England and France; but his conversation indicated the same *tact* of circumstances, which the hunter has of game. Sometimes he related the incidents of his political or military life, in an interesting manner; and where the subject allowed of sportiveness, he displayed a degree of Italian imagination. However, nothing could dispel the unconquerable aversion which I felt for what I perceived in him. I felt in his soul a sword, cold and cutting, which froze in wounding. I felt in his wit a profound irony, from which nothing great or good, not even his own glory could escape; for he contemned the people whose suffrages he sought, and no spark of enthusiasm mingled itself with his desire to astonish mankind. Whenever he perceived that he was the object of observation, Bonaparte had the art of dismissing all expressions from his eyes, as if they were become marble: his face was then motionless, except a vague smile, which he assumed to perplex those who attempted to observe the exterior indications of his thoughts.

‘Then pale and thin, his figure was rather agreeable: he has since become corpulent, which does not at all suit him; truly one would fain believe, that a man who has afflicted others so much, is himself tormented by his own passions. His manner in society is constrained without timidity; there is something disdainful in his reserve, and vulgar in his familiarity: the air of disdain suits him best, and he has assumed it without scruple.

‘By a natural vocation to the princely function, he was accustomed, even at this time, to address insignificant questions to all who were introduced to him. “Are you married,” said he to one; “how many children have you;” “when did you arrive;” “when do you leave Paris?” and other interrogations of this kind, which presume the superiority of him who uses them, over him who allows himself to be thus questioned. Already he amused himself with practising the art of embarrassing others, by saying disagreeable things; an art which he has since reduced to system, as he has all other methods of subjugating men by degrading them.

‘I saw him one day affront a lady celebrated for her beauty, her wit, and her decided opinions; he placed himself directly before her, as stiffly as a German General, and said, “Madame, I do not like to see women meddle with politics.” “You are in the right, General,” she replied, “but in a country where it is the custom to cut off their heads, it is natural that they should wish to know why.” Bonaparte then made no reply; he is a man who is subdued by spirited resistance: those who have borne his despotism, have, therefore, only themselves to blame.

‘Bonaparte has been supposed to possess the most extensive information on all subjects, because he has had recourse in this, as in other things, to his talent at empiricism. But as he has read very little in his life, he knows scarcely more than what he has picked up in conversation. It may happen that he will say something very precise relative to the details of a subject, or even some matter of recondite learning, if he has learned it from somebody the day before: but the next moment one discovers that he is ignorant of things which all persons of education have known from their childhood. Without doubt, he must possess considerable talent of a certain kind, and much dexterity so far to disguise his ignorance. It is, however, only persons enlightened by genuine and continued study, who can have any just ideas on the subject of government. Bonaparte has succeeded in his application of the old doctrine of perfidy, merely because he has covered it with the illusions of military triumph. But for this fatal association, there would not have been two opinions relative to such a man.’

The affectation of immorality and the ostentation of hypocrisy, may be named as leading features of the school which has sprung up from the French Revolution. Bonaparte, the master and the pattern of that school, has not had discretion enough to deny himself the gratification of being admired for the completeness and cleverness of his insincerity: a little more reserve in this respect, would greatly have augmented his power over the

imaginings of mankind. Among the reasons for the unqualified contempt which she expresses for the system of Bonaparte, Mad. de Staël brings forward many instances of his shameless avowals of fraud: we need not quote them; they have been already sufficiently known, and too much admired in England.

Political hypocrisy is, indeed, no new thing in the world; and instances might easily be cited, of men distinguished even by elevation of mind, and governed, as to the main direction of their conduct, by the genuine impulses of passion, who have habitually practised the art of duping mankind, because they considered it as a necessary means to their ambition. But to covet admiration for the adroitness of its hypocrisy, is precisely the symptom of a mind vulgar in all its sentiments, and great only in cleverness.

It is this gratuitous exposure of the tricks of a pedlar-fraud, vaunting every evening all the penny-getting turns of the day, that has the most prominently distinguished Bonaparte and his comrades from the usual style of ambitious men. This is characteristically the vice of an upstart, and it is perhaps, most of all, the vice that has rendered a beggar-born tyranny so much more degrading and injurious in its influence on society, than the old fashioned, noble-blooded tyrannies have ever been. Besides, he who cheats, first, for the sake of his solid profit, and then for the sake of the excellent jest, and to display his facility in that line, will cheat more extensively and more wantonly, than one who would still pass, if he could, for an honest man; and he will, moreover, train up a school of imitators, by his seductive example.

Bonaparte commenced his career with a credible bombast of fine sentiments, which served him in the acquisition of power: when he perceived that he had palpable force enough at his command to dispense, in some measure, with the support of opinion, he hastened to expose, for admiration, the springs and the strings of his legerdemain. This exhibition of fraud has been more mischievous than the fraud itself. The French people have sustained more injury in their morality, and in the tone of public sentiment, by their admiration of the swindler, than even real detriment by his success. Let it be said, (which, however, it is not altogether just to say,) that the conquerors of Bonaparte have given reason to suspect in themselves, a like immoral contempt for the rights and happiness of men. Were it true, that insincerity and personal ambition have been proved beyond the hope of apology, still, some terms have been kept with honest reputation: the welfare of men has been ostensibly respected; at least, it has not been attempted to win a feul admiration by the shameless boast of immorality. Integrity of intention in public men is not the concern of the people; they

may be injured by the manœuvres of court chicanes; but so long as that chicane is silent and decent, the people are only *injured*; they are not insulted, or degraded.

When a great public wrong is accompanied with that kind of apologizing sophistry which, however insufficient and insincere it may be, still does homage to the great cementing principles of society, the sufferers have but the solid calculable wrong to sustain, while a wholesome odium, derived indirectly from their own pleas, rests upon the perpetrators and the apologists of the deed. In labouring to excuse the injustice, upon the ground of right and morality, the oppressor leaves with the oppressed a tacit protest against his own invasions; and deposits in the soil he has violated, a seed of redress, which shall surely spring up in time to come. But when the prodigality of the authors of evil is so gross and so finished, that they would grudge to forego the admiration of their dexterous falseness, as much as to lose the spoil it has won; they do a double mischief; they pervert the minds of men while they afflict their persons, and go near to perpetuate both kinds of injury, in destroying the moral grounds upon which rest all the hopes of men in society.

An obvious distinction, then, (and it is a most important one,) which, it seems, has characterized the opposing parties in the recent European contest, is this, that the one has studiously maintained a *profession* of regard to the great principles of right, while the other has systematically scoffed at its own official protestations and manifesto-pretensions to justice and honour. Some consequences of the subversion of the revolutionary system in Europe, may seem unpromising, and even retrogressive: obsolete absurdities are reviving; ghostly power is decking its vestments, and furbishing its dungeons, and the structures of the dark ages are propping their reverend decay with new buttments. All this, however, we think it might be shewn, is, in the present state of the world, less injurious in itself, and certainly far less formidable, than the continued existence and prosperity of the recently vanquished system; and for this obvious reason, among others, that, even supposing the two systems to be alike intrinsically bad, the characteristic feature of the one is feebleness, that of the other, vigour: the one is crumbling daily by its own rottenness, the other had all the force and promise of youth.

In the latter portion of her work, Mad. de Staël is occupied chiefly with exposing the fatal prejudices and refuting the common-place reasonings of the ultra-royalists. She acknowledges, indeed, what it is but justice to acknowledge,—the good intentions and liberal principles of Louis XVIII., but she finds almost every thing to blame in the measures pursued by his advisers during the first year of the restoration.

'It was essential, as well to the interests of the King, as to those of the nation, that there should be a constitutional engagement between the one and the other, which should tranquillize the public mind, give stability to the throne, and present the French people to the eyes of Europe, not as rebels soliciting pardon, but as citizens who would connect themselves with their sovereign by the tie of reciprocal duties. Louis XVIII. returned without having acknowledged the necessity of such an engagement: being however, personally, a man of a very enlightened mind—a man whose ideas have stretched beyond the circle of a court—his declaration of 2d of May, dated from Saint-Ouen, supplied, in some measure, the place of a formal engagement: he *granted* that which it was wished he should *accept*: but this declaration, superior to the constitutional charter with respect to the interests of liberty, was so well conceived, that it satisfied instantly the public sentiment. There was then room to hope for the happy union of legitimacy in the sovereign, and legality in the institutions. The same King might be a Charles II. by his hereditary rights, and a William III. by his enlightened intentions. Two dangers menaced the annihilation of all these hopes: the one, if the constitutional system should not be followed by the administration with vigour and sincerity; the other arose from the determination of the Congress of Vienna to place Bonaparte in the island of Elba, in the presence of the French army. It was a sword suspended over the throne of the Bourbons.'

The restored government, yielding to the influence of a spirit of courtier-like infatuation, which shewed itself to be incapable of being instructed by history, or of being amended by personal experience, would inevitably have wrought its own subversion; and a self-wrought destruction would probably have been irretrievable.

'A succession of resolutions re-established every thing as it stood heretofore. The charter was encompassed with supplements, in such a way as to render it, in time, altogether unlike what it should be as a whole; so that it must fall of itself, stifled by ordinances and etiquettes. .... The ministers spoke of the charter in public with the greatest respect, especially when they proposed measures which destroyed it piecemeal; but in private they laughed at the name of this charter, as though the rights of a nation were an excellent jest. What imbecile frivolity! and that too on the borders of an abyss! Is it possible then, that there is something in the habits of a court which perpetuates the levity of youth even to the verge of life? The graces of manner, it is true, may result from this spirit; but they are dearly purchased in the important periods of history.'

Many of Mad. de Staël's animadversions have become obsolete, or at least less generally interesting by subsequent events. Our readers, we suppose, will wish to know in what light she viewed the late religious disturbances in the south of France. We quote at length her remarks on this subject, without comment, only premising, that, though herself professedly a Protestant, her modes of thinking, her tastes, her habits and

connexions, all preclude the charge of her writing under the bias of party spirit.

‘Religion being one of the great springs of all government, the conduct proper to be observed in this respect should seriously occupy the attention of ministers; and the principle of the charter to which they ought the most scrupulously to have adhered, was that of universal toleration. But because there exists still in the south of France, some traces of the fanaticism which had so long devastated its provinces, because the ignorance of some portions of the people is equal to their vivacity, was it right to permit them to insult the Protestants on the public places, by sanguinary songs, which announced the assassinations that have since been committed? The holders of the church lands, must they not tremble in their turn, when they see the Protestants of the south given up to massacre? The agriculturists also, who no longer pay either tithes or feudal duties, must they not consider their interests as involved in the cause of the Protestants, and, in a word in those principles of the revolution which were recognised by the King himself, but constantly eluded by the ministers? The irreligion of the people is a just cause of regret in France; but if it is attempted to bring back the old order of things by the influence of the clergy, infidelity will inevitably be aggravated by irritation.’

This subject is again introduced in a subsequent chapter.

‘.... A hundred and eighty Protestants have been massacred in the department of the *Gard*, while the terror inspired by the assassins has deterred the tribunals from condemning the guilty, not one of whom has suffered death as the punishment of his crimes. It has been eagerly said, that those who perished were Bonapartists; as if no apology were required for suffering men to be massacred because, forsooth, they are Bonapartists.’ But this charge was as false as those charges usually are, with which *victims* are loaded. That man is innocent who has not been judged; still more, the man who has been assassinated; still more, women who have perished in these bloody scenes. The murderers in their atrocious songs devoted to the poignant those who professed the same faith as the English and the more enlightened half of Europe. The English ministry, which has restored the papal throne, saw the Protestants menaced in France, and far from interposing on their behalf, takes up against them those political prettexts which parties have made use of against each other since the commencement of the revolution. It was requisite to terminate the argument of force, which, changing only some proper names, might be applied by turns to both of the opposing factions. Would the English government now profess as great an antipathy to the reformed faith as it has for republics? Bonaparte in many respects had the same feeling. The heritage of his principles has become the portion of certain diplomatists, in the same way as the conquests of Alexander fell to his generals. But conquests, however reprehensible they may be, are less so than the doctrine which is founded upon the degradation of the human species. Shall the English ministry still be allowed to say, that it is a point of conscience with them not to meddle with the interior affairs of France? Ought



not such an excuse to be forbidden them? In the name of the English people, whose sincerity is their first virtue, and who are misled, unconsciously, in the path of political perfidies—in the name of this nation I ask, if one can refrain from a bitter scoff in hearing men who have twice disposed of the fate of France, advance this hypocritical pretext, only for declining a beneficent interposition, only for refusing to render to the Protestants their rightful security, and to claim on their behalf the sincere execution of the constitutional charter? For the friends of liberty are also the brethren in religion of the English people. What! Lord Wellington is authentically charged by the powers of Europe to watch over France, since he is become responsible for its tranquillity. The note which invested him with this power has been published. In this same note, the allied powers have made a declaration which does them honour, that they consider the principles of the constitutional charter as those by which France should be governed. A hundred and fifty thousand men are under the orders of him to whom such a dictatorship is granted, and the English ministry come forward and declare that they cannot interfere in our affairs!

Having followed the course of events as far as the period of the second restoration, Mad. de Staël closes her work with the discussion of some general political questions. In these concluding chapters, there are positions advanced relative to the history and causes of English liberties, which seem to us liable to considerable objections: these objections could not, however, be stated and defended without trespassing much too far beyond our limits. Mad. de Staël's aim, whether her reasoning be just or not, is worthy of her enlightened, liberal, and patriotic character; and the general political tendency of her work is unquestionably beneficial. In her picture of England there are also some details and descriptions which will, perhaps, excite a smile among ourselves, or at least appear scarcely worthy of the dignity of her general subject. It should, however, be stated, that the third volume is published without alteration (as the editors assure us) from the Author's *unrevised copy*: this is indeed evidenced by the more frequent involution and complication of sentences, and by an occasional want of continuity of thought. The secret of an author's method of composition is betrayed in a *rough copy*. A fine thought—a profound thought flashes upon Mad. de Staël; she seizes and presents it, and then sets to work to connect it, to the *thought* that goes before, and the *thought* that is to follow, with some plausible air of coherence. But these thoughts are in themselves almost always striking and beautiful, and very often just and profound.

The ultra-royalists are fond of saying, that the French people are not made to be free; and that despotism is their inheritance, by the irreversible grant of nature or Providence.

‘ This absurd assertion signifies nothing but this, that it suits certain

privileged persons to be looked upon as the only men who can govern France wisely, and to consider all the rest of the nation as factious. It is under a point of view more philosophical and more impartial, that we shall examine what is meant by the phrase, "a people made to be free." I would simply reply, It is a people who desire to be free. Nor do I believe that history presents an example of a national will, that has not been accomplished. The institutions of a country, whenever they are below the knowledge diffused among the people, tend inevitably to rise towards that level. Now, since the latter years of Louis XIV. up to the period of the revolution, both mind and force have been on the side of the people, and decay on that of the government. But it will be said, that the French, during the revolution, have not ceased to wander between absurdities and crimes. If this were true, the blame must fall, I cannot too often repeat it, upon the ancient political institutions; for it is these which have formed the nation. And if they had the tendency to enlighten only a small number, and to deprave the mass, assuredly they were worth but little. But the sophistry of the enemies of human reason is this, that they would have a people possess the virtues of liberty, before they had obtained it: while, in truth, they cannot possess these virtues till after they have enjoyed liberty, since the effect cannot precede the cause. The first quality of a nation which begins to be impatient of an arbitrary and exclusive government, is energy. The other virtues can only be the gradual result of institutions which have lasted long enough to form the public mind. The French, it is said, are frivolous, the English are serious: the French are lively, the English are grave: the former, then, must be governed despotically, while the latter may be free. It may be observed, that if these English were now struggling for liberty, there would not be wanting those who would discover defects in the national character, which would be alleged as being incompatible with liberty: but now the fact refutes the argument. In our France commotions are apparent, while the true causes of these commotions are understood only by those who think. The French are frivolous, because they have been condemned to a species of government which could sustain itself only by encouraging frivolity; and as to vivacity, they have much more of it in their intellect, than in their temper. There is among the English a much more violent impetuosity, of which their history presents a multitude of examples. Who could have believed, two centuries ago, that a regular government would ever be established among these factious islanders? On the continent they were, at that time, declared to be incapable of it. They have deposed, killed, overthrown, more kings, more princes, more governments, than all the rest of Europe put together: nevertheless, they have at length obtained the most noble, the most brilliant, the most religious system of social order which is to be found on this side the Atlantic. All countries, all people, all men are capable of liberty by their different qualities; all obtain, or will obtain it, in their own way.

There then follows a review of English history, upon which much might be remarked. Mad. de Staël's object is to prove, that there is as fair a promise for liberty in France at present, as there was in England before the revolution of 1688.

‘ I know indeed, that the English will pretend, that they have in all ages had more of the spirit of liberty than the French ; that, from the invasion of Cæsar they resisted the Roman yoke ; and that the Roman code, digested under the emperors, was never introduced into the English laws. It is also true, that in adopting the Reformation, the English have established, at once, in the firmest manner, morality and liberty. The clergy having always sat in Parliament with the temporal lords, have had no distinct power in the state ; and the English nobility has been more factious, but less courtier-like, than the same order in France. These differences, it cannot be denied, are so many advantages in favour of England. In France, the fineness of the climate, the taste for the pleasures of society—all that which embellishes life, has served to support arbitrary power, as is the case in all southern climates, where the pleasures of existence suffice to man. But when once the desire of liberty has taken possession of the public mind, even the faults with which the French are reproached—their vivacity—their self-love, will attach them the more strongly to that which they have resolved to conquer for themselves.’

There are causes of the differences between England and France, still more grave and radical than those here alluded to. But we must now wave these complicated topics, and present yet a few miscellaneous quotations. The justness of some assertions in the following representation of English manners, depends upon their being considered only as *comparative* statements.

‘ In all countries, the pretensions of the young people of fashion are allied to the national defect : they exhibit, as it were, a caricature of this defect, but a caricature has always some traces of the original. The *fashionables* in France seek to produce *effect*, and strive to dazzle by all means, good or bad. In England, this same class of persons would distinguish themselves by the affectation of disdain, and by the most complete and immoveable indifference. This is disagreeable enough : but in what country of the world is not affectation the resource resorted to by self love, to hide natural mediocrity. Among a people with whom every thing is marked and decided, as in England, all contrasts are so much the more striking. Fashion has a singular empire over the habits of life ; nevertheless, there is no country where one finds so many examples of what is called *eccentricity* ; that is to say, a manner of being altogether original, and which takes no account of the opinions of others. The difference between men who live under the empire of others, and those who exist within themselves, is every where apparent : but this opposition of characters presents itself more forcibly from the strange mixture of timidity and independence, which is observable among the English. They do nothing by halves, and pass all at once from subjection to the most minute usages, to the utmost indifference to opinion. Yet the dread of ridicule is one of the principal causes of the stiffness which reigns in English society. No one is accused of insipidity because he is silent ; and as no one requires of you to animate the conversation, the hazards

to which one is exposed in speaking, are more thought of than the awkwardness of silence. In the country where there is the highest regard to the liberty of the press, and where but little concern is felt from the attacks of the public journals, the pleasantries of society are very formidable. The papers are considered as the volunteers of the different political parties, and the English take delight in this, as in other modes of warfare. But scandal and irony, of which society is the theatre, peculiarly alarm the delicacy of the women, and the pride of the men. For this reason, every one commits himself as little as possible in the presence of others: sprightliness and grace of manner necessarily suffer from this feeling. In no country in the world, I believe, have reserve and taciturnity been carried to such an extreme, as in certain societies of England; and in becoming acquainted with such circles, one may readily understand how those who are enchained within them, may become disgusted with life. But out of these icy enclosures, what gratifications of the soul and the intellect may one not find in English society, when once advantageously admitted to it! The favours or the frowns of ministers, or of the court, are not felt in the ordinary relations of life: an Englishman would blush, if, in conversing with him, you appeared to be occupied with the place he may fill, or the political credit he may enjoy. A high-toned sentiment makes him always suppose, that these circumstances can neither augment nor diminish his personal merit. Political disgraces cannot disturb the pleasures enjoyed in the higher circles. The society formed by the members of the opposition, is as brilliant as that of the ministerial party. Fortune, rank, mind, talent, virtue, are found alike on both sides; and never would an individual of either party be courted or avoided, from those calculations of ambition which have always reigned in France. To abandon one's friends because they are no longer in power, and then to court acquaintance with those who are, is a species of *tactics* almost unknown in England, and if shining talents in society do not conduct those who possess them, to places under government, neither is the liberty of society at all impaired by any considerations foreign to its proper pleasures. Security and truth, which form the basis, because they are the guarantees, of all enjoyments, are almost invariably found in it. You have nothing to fear from those perpetual broils and intrigues which, in other countries, fill life with inquietudes. What you possess in connexions and in friendships, you can lose only by your own fault; and you have never reason to suspect the expressions of good will that are addressed to you, for they will be surpassed by actions, and consecrated by duration. Sincerity, especially, is one of the most eminent qualities of the English character. The publicity to which state affairs are subjected, and those discussions in which the real nature of all questions is exposed, have unquestionably contributed to form this habit of perfect truth, which can exist only in a country where dissimulation leads to nothing but to the awkwardness of discovery.

Mad. de Staël treats the question, 'whether the English will not in time lose their political liberty.'

'The danger which most imminently threatens the English constitution, is the military spirit. The English, in injuring France, in directing

against it the poisoned arrows of Hercules, may, like Philoctetes, themselves receive a rankling wound. They humble their rival, they tread her in the dust; but let them take heed: Contagion menaces them, and if, in repressing their enemies, they stifle the sacred fire of public spirit, the weapon of vengeance which they wield, will burst in their own hands. The enemies of the English constitution on the Continent, repeat incessantly the opinion, that it will perish through the corruption of the parliament, and that ministerial influence will go on increasing till liberty is altogether annihilated: nothing of this sort is to be feared. The parliament of England follows always the national opinion; and this opinion cannot be corrupted, in the sense commonly attached to the word; that is to say, *paid*. But it is the glory of arms, which seems the most likely to seduce the bulk of the nation. The pleasures which young men find in a military life, the vivid gratifications which attend a successful campaign, are much more suited to the taste of their age, than the durable benefits of liberty. A man must possess substantial personal merits to enable him to advance in the civil career; but every vigorous arm can wield the sabre; and the difficulty of procuring distinction as a soldier, bears no proportion to the pains of self-instruction and of thought. The multiplied employments of a military establishment yield to the government the means of holding many families in dependence. The decorations recently contrived, offer to vanity rewards not derived from the true source of glory—public opinion. In a word, to maintain a considerable regular army, is to undermine the very foundations of the edifice of liberty.

‘ Lord Castlereagh has said in the House of Commons, that the English must not be contented with their blue coats while all Europe is in arms. It is, however, these blue coats which have rendered the Continent tributary to England. It is because the commerce and finances of the country have liberty for their basis, it is because the representatives of the nation lent their strength to the government, that the lever which has moved the world, has found its point of support in an island less considerable than any of the countries to which it furnished its aid. Convert this island into a camp, and then into a court, and we shall soon see its misery and its humiliation.

‘ What contempt for knowledge, what impatience of law, what thirst for power, are observable in men who have long lived in camps! It is as hard for such men to submit themselves to liberty, as it is to a free people to bow to despotism. In a free country every man, as far as possible, should be a soldier, but no one more so than the rest. English liberty has nothing to fear but from the military spirit. It seems to me, that it is on this account the parliament should seriously concern itself with the situation of France: it ought to do so, as much from that sentiment of universal justice which is looked for from an assembly of the most enlightened men of Europe, as from the consideration of the proper interests of England. It is necessary to re-animate the spirit of liberty, which the re-action caused by the French revolution has unavoidably weakened. It is necessary to administer a timely check to that Continental spirit of *ribboned-vanity*, which has already insinuated itself into some families. The entire English nation, by its intelligence, and

its virtues, is the aristocracy of the rest of the world ; by the side of this intellectual splendour, what are puerile disputes upon genealogies ! In a word, it is necessary to put an end to this contempt for nations, upon which the politics of the day are calculated. This contempt, artfully diffused, as infidelity has been, may at length attack the foundations of liberty, even in the land of its consecrated temple.\*

\* We have very recently met with a rather curious *official* statement, relative to that decline of French Literature, to which we referred in our number for March. It occurs in a discourse delivered before the Emperor, 20th February, 1808, by M. Dacier, a member of the Institute, and Secretary of the class of History and Ancient Literature. Our readers will observe, that the first sentence in the quotation we subjoin, is a mere court flourish, serving to introduce a disagreeable avowal.

‘ Votre Majesté verra que, malgré les troubles politiques qui ont agité la France, elle n’est, jusqu’à présent, restée en arrière dans aucune des branches de la littérature ; mais c’est avec un sentiment pénible que nous sommes forcés de lui faire apercevoir que *plusieurs sont menacées d’un anéantissement prochain et presque total*. La philologie, qui est la base de toute bonne littérature, et sur laquelle reposent la certitude de l’histoire et la connoissance du passé, qui a répandu tant d’éclat sur l’Académie des Belles-lettres que notre classe doit continuer, *ne trouve presque plus personne pour la cultiver*. Les savans dont les travaux fertilisent encore chaque jour son domaine, restes, pour la plupart, d’une génération qui va disparaître, ne voient croître autour d’eux qu’un trop petit nombre d’hommes qui puissent les remplacer ; et cette lumière publique, propre à encourager et à juger leurs travaux, diminue sensiblement de clarté, et son foyer se rétrécit tous les jours de plus en plus. Faire connoître le mal à votre Majesté, c’est s’assurer que votre main puissante saura y appliquer le remède.’ Some learned works, the reporter states to have been stopped in their progress. ‘ D’autres ouvrages du même genre, qui ont été interrompus, attendent encore, à la vérité, des continuateurs ; et nous sommes obligés d’avouer, quoique à regret, à votre Majesté, que nous ne pouvons espérer qu’ils en trouvent tous, à moins qu’un de vos regards puissans ne ranime ce genre d’études dans lequel la France s’est illustrée pendant plus de deux siècles, et qu’elle paroît aujourd’hui avoir presque entièrement abandonné.’

## ART. XIII. SELECT LITERARY INFORMATION.

\**Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

In the press, an octavo edition of Pictet's *Theologia Christiana*, with a portrait of the author, who was the successor of the elder Turretine in the theological chair at Geneva, and the last of those eminent men who with so much ability maintained in that chair the original principles of the Reformation.

Mr. Dodwell's long promised *Travels* will certainly appear in May, accompanied with the first portion of his views in Greece. Sir W. Gell's *Itinerary of Greece* is also nearly completed.

In the press, *Faith without works*, as dead as works without faith. A Sermon preached in the Octagon Chapel at Bath, on Sunday, the 7th of March, 1819. By Thomas Lewis O'Beirne, D.D. Bishop of Meath.

No. I. of the second volume of *Brayley and Neale's Westminster Abbey*, will appear in a few days.

Preparing for the press, in one vol. 4to. *Kenilworth illustrated*; or the History of the Castle, Priory, and Church of Kenilworth, comprehending Sir William Dugdale's account of those edifices, with additions, and a description of their present state from minute investigation.

In a few days will be published, an *Essay on the Holy Eucharist*: or a refutation of the Hoadlyan scheme of it. By Henry Card, M.A. of Pembroke College, Oxford, Vicar of Great Malvern, Worcester. (Second edition.)

In the press, *Emmeline*; an unfinished Tale, with some other pieces. By the late Mrs. Brunton, author of "Self Control," and "Discipline." To which is prefixed, a Memoir of her life, including some extracts from her correspondence. Post 8vo.

In the press, *The Court of England in 1626*. Being a Translation of Marshal Bassompierre's account of his Embassy to London, with notes and commentaries. 8vo.

In the press, *Sketches descriptive of*

Italy, in 1816 and 1817. With a brief account of travels in various parts of France and Switzerland, in the same years. In three vols. foolscap 8vo.

In the press, *First Impressions*; in a tour upon the Continent, in the Summer of 1818, through parts of France, Italy, Switzerland, the borders of Germany, and a part of French Flanders. By Marianne Baillie. 8vo.

The life of Sir Thomas Bernard, Bart. by the Rev. James Baker, his nephew and executor, is preparing for publication. With a portrait. 8vo.

Speedily will be published, *A Narrative of the sufferings and fate of the Expedition to the rivers Orinoco and Apure, in South America*; which sailed from England in November 1817, and joined the patriotic forces in Venezuela and Caracas. By G. Hippisley, Esq. late Colonel of the first Venezuelan hussars, in the service of the Republic, and colonel commandant of the British brigade in South America. With portraits and a map. 8vo.

In the press, *Journal of an Expedition over part of the (hitherto) Terra Incognita of Australasia, performed by command of the British government of the territory of New South Wales, in the year 1817*. By John Oxley, Esq. Surveyor general of the territory, and Lieutenant of the royal navy. With an entirely new map, and other plates. 4to.

Preparing for publication, a *Memoir and Notice of a Chart of Madagascar, in the Archipelago, or Islands north-east of that Island*; drawn up according to the latest observations, under the auspices and government of his excellency, Robert Townshend Farquhar, governor, commander in chief, captain general of the Isle of France, &c. &c. By Lislet Geoffrey. With the chart, executed by Arrowsmith. 4to.

*Travels in Nubia and in the Interior of North Eastern Africa, performed in the months of February and March,*

1813, by J. L. Burekhardt, with a life of the author, is nearly ready.

The Rev. Edward Cooper has another volume of practical Sermons in the press; containing, with the four already published, a course of family Sunday reading for two years.

Dr. Busby is engaged on a general history of music, from the earliest times to the present, with the lives of eminent composers; intended to form two octavo volumes.

Mr. J. Goodwin, veterinary surgeon to the Prince Regent, will soon publish an account of the various modes of shoeing horses, employed by different nations. In octavo, with plates.

Mr. J. F. L. Williams will soon publish, in two octavo volumes, illustrated by engravings, an historical account of Inventions and Discoveries in those Arts and Sciences that are of utility or ornament to man.

The Rev. Dr. William Brown is printing in two octavo volumes, *Antiquities of the Jews*, compiled from authentic sources, and their customs illustrated from modern travels.

Mr. George Weir is preparing for the press, *Historical and Descriptive Sketches of Horncastle*, and several neighbouring parishes in Lincolnshire. With engravings.

A collection of Letters, relative to public events in the latter half of the 17th century, from the originals in the archives of the Rawdon family in Ireland, with an introduction and notes, is printing.

Miss Lucy Aikin has nearly ready, in an octavo volume, *Memoirs of the Court of King James the First*.

*Conversations on Geology*, in a duodecimo volume, will soon appear.

Mr. William Phillips has in the press, a new and greatly improved edition of his *Elementary Introduction to Mineralogy*, in a small octavo volume.

A new edition, corrected and enlarged, of Dr. Gray's *Connection between the sacred and heathen writers*, is in the press.

Mr. W. Jones has just published a new edition (being the fourth) of his "*History of the Christian Church*," in two octavo volumes. At the suggestion of some of his friends, he has been induced to alter the title of the work from that of the "*History of the Waldenses, &c.*" to the "*History of the Christian Church, &c.*" including that of the *Waldenses and Abigenses*;" but the

present edition includes the whole of the former.

Richard Baynes will publish early in May, a Catalogue of Old and New Books—Part I. containing a large collection of Theology and Sermons, including the valuable library of a learned dissenting minister, deceased, amongst which are many of rare occurrence.

The *Victories of the Duke of Wellington*, illustrated in a series of engravings from drawings by Richard Westall, R.A. the outlines engraved by Charles Heath, and coloured in imitation of the original drawings, will appear this month in quarto.

Dr. Bateman is preparing for the press, *Reports on the Weather and Diseases of London*, from 1804 to 1816 inclusive, comprising practical Remarks on their cause and treatment, and preceded by an historical view of the state of health and disease in the Metropolis in former times, in which the extraordinary improvement in point of salubrity which it has undergone, the changes in the character of the seasons in this respect, and the causes of these, are traced to the present time.

In the press, and speedily will be published, a new edition, corrected throughout, of Gray's *Memoria Technica*, to which is added, Dr. Lowe's table of Mnemonics, in one vol. 12mo.

Speedily will be published, in foolscap 8vo. *Orient Harpings*: a desultory poem, in two parts. By John Lawson, Missionary at Calcutta. Also, by the same author, the third edition of the *Maniac*, with other poems.

Preparing for the press, *Memoirs of the life, ministry, and religious connexions of the late Rev. Benjamin Ingham*, of Aberford, in Yorkshire, and formerly of Queen's College, Oxford: comprehending many particulars relative to the revival and progress of religion in his day, the numerous societies formed by him in Yorkshire, Lancashire, and the surrounding counties; with biographical sketches of some of the most celebrated of his cotemporaries, and the ministers who laboured with him. By Aaron Crossly Seymour, Esq. of Dublin, Author of "*Letters to Young Persons*," "*Memoirs of the Life and Writings of Miss Brooke*," "*Memoirs of Rev George Whitfield, &c. &c. &c.*" Mr. Ingham was one of the original methodists at Oxford, with Mr. Whitfield, the Wesleys, Mr. Hervey, Mr. Gambold, and others; and was some years after



united to the excellent Lady Margaret Hastings, sister to Theophilus, Earl of Huntingdon, and sister-in-law to the well-known Countess of Huntingdon. To the time of his decease, Mr. Ingham was the friend and correspondent of Mr. Whitfield, Mr. Romaine, Lady Hunting-

don, and many excellent persons of that day.

In the press, and speedily will be published, in one volume, *Sunday School and other Anecdotes, Catechetical Exercises, &c.* By G. Russell. Dedicated by permission to H. R. H. the Duke of Sussex.

## ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

The Antiquities of Sicily, consisting of the most interesting views, plans, &c. with descriptions; etched by Pinelli of Rome, from drawings by John Goldcutt, Architect, Member of the Academy of St. Luke, at Rome. folio, Part I. 11. 5s.

### BIOGRAPHY.

Memoirs of John, Duke of Marlborough; with his original correspondence, collected from the family records at Blenheim, and other authentic sources. By William Coxe, M.A. F.R.S. F. S. A. Archdeacon of Wilts, and Rector of Bemerton. With portraits, maps, and plans, the third and last volume, 4to. 3l. 3s. boards.

\*.\* The Work may be had complete, in 3 vols. 3l. 3s. each.

### EDUCATION.

A Grammar of Logic and Intellectual Philosophy, on Didactic Principles, for the use of schools and private students. By Alexander Jamieson, Author and Editor of many popular school books. 12mo. 6s. boards.

The Young Logician's Companion; comprising questions and exercises on the above grammar. 12mo. 1s. 6d. bds.

Rhetorical Exercises. By T. Ewing, Author of a System of Geography, &c. 12mo. 4s. 6d.

### GEOLOGY.

A Refutation of Prominent Errors in the Wernerian System of Geology. By Joseph Sutcliffe, A. M. 8vo. 1s. 6d.

### HISTORY.

The first part of A General History of the County of York. By Thomas Dunham Whitaker, LL. D. F. S. A. Vicar of Whalley, and Rector of Heysham, in Lancashire. Demy folio, 3l. 2s. large paper, on super royal drawing paper

with proof impressions of the plates, 4l. 4s. each part.

\*.\* The whole of the landscapes in this Work will be engraved from beautiful drawings by J. M. W. Turner, Esq. R. A., and the architectural subjects by Mr. Buckler; which will be executed in the very best style of the art by Messrs. Landseer, Middiman, Pye, Scott, J. Le Keux, H. Le Keux, W. Smith, &c. and the wood-cut vignettes by Mr. Branston.

A Complete History of Lithography, from its origin down to the present time, by the inventor, Alois Senefelder: containing clear and explicit instructions in all its branches, accompanied by 14 illustrative specimens of this art. 4to. 1l. 6s.

### LAW.

A Systematic Arrangement of Lord Coke's First Institute of the Laws of England, on the plan of Sir Matthew Hale's Analysis, with the Annotations of Mr. Hargrave, Lord Chief Justice Hale, and Lord Chancellor Nottingham; and a New Series of Notes and References, to the present time; including Tables of Parallel Reference, Analytical Tables of Contents, and a copious Digested Index. By J. H. Thomas, Esq. 3 vols. royal 8vo. 4l. 4s. boards.

### MEDICINE.

The Hunterian Oration for 1819, delivered before the Royal College of Surgeons. By John Abernethy, F. R. S. Surgeon to Bartholomew's and Christ's Hospitals. 8vo. 2s. 6d.

Synopsis Zoo-nosologiz; or Conspicuous View of Medical Science, exhibited in Tables and Aphorisms on Anatomy, Physiology, Nosology, and Therapeutics, in four parts: with an entirely new classical nomenclature. By Thomas Parkinson, M. D. 19mo. 5s. 6d.

### MISCELLANEOUS.

The Indo Chinese Gleaner, Numbers 1, 2, 3, and 4. Printed at Malacca,

and conducted by the Rev. Dr. Morrison, and the Rev. W. Milne. To be published quarterly, or as matter can be furnished.

Old Tapestry. A Tale of Real Life. In 2 vols. 12mo. 12s.

A Supplement to the Ninth Portion of the Warburtonian Lectures: containing Answers to certain Objections, edited in the British Critic, in relation to that Work; and serving to introduce a considerable body of additional evidence, adapted to illustrate and corroborate, still further, the particular points objected to by the Critic. By Philip Allwood, B. D. Fellow of Mag. Coll. Cambridge. 8vo. 7s. boards.

Tables, by which are exhibited at one view, all the divisions of each circle on the dividing plate of the small wheel of the lathe: intended as a companion to the drilling frame. By C. H. Rich, Esq. Author of Specimens of Ornamental Turning. fcap 4to. 9s.

A Candid Reply to a Pamphlet entitled, A Dissenter's Reasons for separating from the Church of England, in a Letter to John Gill, D. D. the Editor. By the Rev. Spencer Cobbold, A. M. late Fellow of Gonville and Caius College, Cambridge. 1s. 6d.

No Fiction: a narrative founded on recent and interesting facts. 2 vols. 8vo. 12s.

Lectures on the English Comic Writers, delivered at the Surrey Institution. By William Hazlitt, 8vo. 10s. 6d.

#### PHILOLOGY.

Urh-chih-tsze-teen-se-yiu-pe-keou; being a parallel drawn between the two intended Chinese Dictionaries, by the Rev. Robert Morrison and Antonio Montucci, LL. D. 4to. 11. 1s.

Together with Morrison's *Hörn Sincæ*, a new edition, with a Chinese text.

#### POETRY.

Greenland and other Poems. By James Montgomery. 8vo. 12s.

The Works complete, of the Right Hon. Lord Byron. Very handsomely printed in 3 vols. 8vo. 2l. 1/2s.

Ilderim—Phrosyne—Alashtar. Oriental Tales, in verse. By Henry Gally Knight, Esq. A new edition, fcap. 8vo. 7s. 6d.

Lines written at Amptill Park. 4to. 5s. 6d.

Hamlet and As You Like it. A specimen of a new edition of Shakspeare. royal 8vo. 15s.

The Vestriad, or the Opera, a mock heroic poem in five cantos, with illustrative annotations and engravings. By the Author of the Banquet, the Desert, &c. &c.

#### POLITICAL.

Revival of Popery, its Intolerant Character, Political Tendency, Encroaching Demands, and Unceasing Usurpations: detailed in a series of Letters to William Wilberforce, Esq. M. P. With an appendix. By William Blair, Esq. A. M. 8vo. 7s. 6d.

The Reports of the Present State of the United Provinces of South America; drawn up by Messrs. Rodney and Graham, commissioners sent to Buenos Ayres by the government of North America, and laid before the Congress of the United States; with their accompanying documents; occasional Notes by the Editor, and an introductory discourse, intended to present, with the reports and documents, a view of the present state of the country, and of the progress of the Independents. With a map of South America. 8vo. 9s. 6d.

A Letter to the Hon. Thomas Brand, M. P. for the County of Hertford, on the Practicability and Propriety of a Resumption of Specie Payments. By Erick Bollman, M. D. 8vo. 3s. 6d.

Proposals for an Economical and Secure Currency: with Observations on the Profits of the Bank of England. By David Ricardo, M. P. The third edition. 8vo. 4s. 6d.

The Question concerning the Depreciation of our Currency stated and examined. By W. Huskisson, M. P. The ninth edition, 8vo. 5s.

A Second Letter to the Right Hon. Robert Peel, M. P. for the University of Oxford, on the Causes of the Increase of Pauperism, and the Poor Laws. By One of his Constituents. 8vo. 3s. 6d.

The Speech of the Right Hon. G. Canning in the House of Commons, on proposing a vote of thanks to the Marquess of Hastings and the British Army in India. 1s. 6d.

#### THEOLOGY.

Thoughts on Baptism, as an Ordinance of Proselytism, including Observations on the Controversy respecting Terms of Communion. By Agnostos. 4s.

Scripture Compared with Itself, in Proof of the Catholic Doctrine of the Holy Trinity; and (by necessary Induction and Consequence) of the Personality and Divinity of the Holy Ghost; and of the Divinity of our blessed Saviour, equal to the Father in the Unity of the Godhead. In a Letter to a Friend. By John Vallant, Esq. M. A. Late of Christ Church, Oxon. Barrister at Law. 2s. 6d.

Jesus Christ an object of Prayer. A Sermon, preached in Dean Street, Southwark, Jan. 21, 1819, at the Monthly Association of Baptist Ministers and Churches. By Thomas Thomas.

#### TRAVELS AND TOPOGRAPHY.

A Voyage up the Persian Gulph, and a Journey over land from India to England, in 1817: containing an Account of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, the Garden of Eden, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. &c. By Lieutenant William Heude, of the Madras Military Establishment. Illustrated by plates. 4to. 11. 5s. boards.

The History of Seyd Said, Sultan of

Muscat: with an Account of the Countries and People of the Shores of the Persian Gulf, particularly of the Wahabees. By Shaik Mansur, a Native of Rome, who, after having practised as a Physician in many parts of the East, became commander of the forces of the Sultan of Muscat against the Geovasseem and Wahabee Pirates. With a plan of Muscat. royal 8vo. 12s. boards.

A Narrative of the Expedition to Algiers, in the Year 1816, under the command of the Right Hon. Admiral Viscount Exmouth. By Mr. A. Salame, a native of Alexandria in Egypt, Interpreter in His Britannic Majesty's Service for the Oriental Languages, who accompanied his Lordship for the subsequent Negotiations with the Dey. Published by permission. With plates. 8vo. 15s.

A Voyage of Discovery, made under the orders of the Admiralty, in His Majesty's Ships *Isabella* and *Alexander*, for the purpose of exploring Baffin's Bay, and of inquiring into the probability of a Northwest Passage. By Captain John Ross, K. S. R. N. Commander of the Expedition. With thirty-two coloured plates, maps, &c. In 4to. 21. 13s. 6d.

# THE ECLECTIC REVIEW,

FOR JUNE, 1819.

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Art. I. *Travels in Various Countries of Europe, Asia, and Africa*, by Edward Daniel Clarke, LL.D. Part the Third, Scandinavia. Section the First, 4to. pp. 763. Price 4l. 14s. 6d. London, 1819.

WE may justly congratulate the traveller who, at a time abounding to excess with the works of competitors in the same department, can venture to put his credit with the reading public to such a test as that involved in a *fifth* massive quarto volume of travels, accompanied with the announcement that yet another (though of inferior dimensions) remains to be brought out as the conclusion of the series,—a series which will by that time have extended to between four and five thousand pages. We have no doubt Dr. Clarke is safe in making this daring experiment; and that he is so, is a powerful testimony to his extraordinary qualifications. At the same time, many even of his most gratified readers will think, that he has taken the utmost advantage of the privilege enjoyed in virtue of his uncommon endowments. They may be of opinion, that for the sake of preserving a geographical continuity of narrative, he has sometimes described spots, and sometimes related incidents, which would better have been passed without notice in a course of such immense length. It may, especially, be thought that one large volume might have sufficed for this Third Part, relating to Denmark, Norway, Sweden, Lapland, and Finland, regions which have contributed rather largely within the last twenty years to the English library of travels and topography. Of several portions of these tracts, we have in fact much later descriptions, Dr. Clarke's travelling journal being dated so far back as the year 1799. The journey is therefore in part contemporary with that performed through the same countries by Acerbi, who published his very entertaining account *seventeen years ago*, during which interval, successive tourists through those northern regions, have had time enough to travel, publish, and be forgotten.

In an age when the world is so changeable, and when books so quickly report its changes, it is obvious what a deduction is felt to be made from the interest of this Third Part, by the consideration of how much has taken place to render its descriptions obsolete. Descriptive sketches, which twenty years ago were strikingly true to reality, may now have their significance transmuted into a new character, as exemplifications of the truth that the fashion of the world passes away. This new mode of interest has its value, but it is not what we naturally seek for in a book of travels; besides, in order to feel it, we must possess in the knowledge of the present or recent state of things, the means of making the comparison.

Changes of no slight importance have been effected in some parts of Scandinavia, since our Author's peregrinations there. That, however, which necessarily remains very much the same, is the most interesting. The general character and manners of the people, bearing the ancient impression of time, will but little have yielded to any modifying influence of new political arrangements. And as to the great features of nature, the mountains, the immense forests, the torrents,—little signifies it to them, or to the persons who shall contemplate them, whether a king, or an emperor, whether an old legitimate dynasty, or an upstart, stands as the denomination of chief authority, which has been willingly retained, or compulsorily adopted, in the public offices of the country.

It is to be added, that Dr. Clarke is one of that small number of writers of travels who may assume to be, in a considerable measure, independent on time; whose observations involve so much general truth and so much learning, whose descriptions are so picturesque, whose narratives have so much vivacity without affectation, that their books will command attention by means of these intrinsic qualities long after they may have ceased, in consequence of changes wrought by time, to be regarded as authorities for the actual state of the countries to which they relate. That our Author's work might possess this advantage in the highest degree, is one reason for regretting its excessive dilatation.

All his readers are apprised that the part of his journal which he reserved to come last in the order of publication, was first in the order of travelling. Lest, however, any one should apprehend it may therefore be a string of crudities and inflations, betraying a youth just let loose from school or from college, and marvelling at every thing beyond sea, it is proper to be mentioned that he was already, at the beginning of the long career, of which his book when finished will present the relation, an old stager in the business, having spent, he says, the preceding ten years in travelling, chiefly in the south of Europe.

As it would be quite superfluous now to recount the distinguishing qualities and merits of a traveller and writer so often criticised and become so intimately known to the reading public, we shall content ourselves with a very brief indication of the stages, and the most striking views of nature and man, in his northern progress.

Few more remarkable objects occurred in the whole route than one at the beginning of it, the island of Heligoland. The circumstance which makes it so is the vast difference between its present and its past visible dimensions.

'Of this island there is nothing now remaining but the higher part, appearing like a huge mound rising out of the water. All the lower and fertile districts have been covered by an encroachment of the sea; and the rest, being annually diminished, is preparing to undergo the same fate. A map of Heligoland\* has been preserved, wherein is delineated the situation of ancient *temples, citadels, and villages*, surrounded by woodlands and cultivated districts, traversed by rivers, all of which are now beneath the waves. By this curious document, it may be seen what the island was in the *seventh*, at the end of the *thirteenth*, and in the *seventeenth* centuries; and the gradual destruction, which has reduced an extensive territory to its present inconsiderable state, may be duly traced.'

It may be questioned whether we should so implicitly admit the entire authenticity of a delineation which assigns exactly the sites of so many now submerged temples, and cloisters, and castles. At any rate, however, there must have been a tremendous catastrophe. And yet we cannot help being pleased with the kind of emblem it seems to suggest to the fancy, of the future annihilation of heathenism, popery, and war. How delightful it will be one day to look at a moral map of the world constructed to tell where they did exist, but have perished.

The prodigious bustle of traffic in Hamburgh, at that time, when it was flourishing immoderately upon the ruination of the property of all Europe besides, the earnest universal worship of Mammon, the destitution of literature and fine art, the luxurious diet, the beds made for gentlemen sleeping with their boots on, and the other characteristics, we may without hazard say *all* the other characteristics of the place, are hit off in a very spirited manner. On the route from Hamburgh our Author meets with many things which amuse and interest him in spite of the execrable roads and wretched travelling vehicles; things, however, not of an order to make the reader regret that he cannot, though at that or any greater cost, see or hear them himself. As for

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\* The Author is indebted for this map to the kindness of his friend, Sir W. Gell. It was found in *Heligoland*, and there copied by Mr. Atkins.

bearing, there was certainly nothing equal to the grand oratorio of frogs, all the way from Lubeck to Eutin.

'To call it croaking, would convey a very erroneous idea of it, because it is really harmonious; and we gave to these reptiles the name of *Holstein nightingales*. Those who have not heard it, would hardly believe it to be possible for any number of frogs to produce such a powerful and predominating clamour. The effect of it, however, is certainly not unpleasing; especially after sunset, when all the rest of animated nature is silent, and seems to be at rest. The noise of any one of them singly, as we sometimes heard it near the road, was, as usual, disagreeable, and might be compared to the loudest quacking of a duck; but when, as it generally happened, tens of thousands, nay millions, sung together, it was a choral vibration, varied only by cadences of sound, something like those produced upon musical glasses; and it accorded with the uniformity which twilight cast over the woods and waters.'

As to what was seen, with all possible respect for the old Teutonic wells, and the cromlechs, and the clock with the twelve apostles, and Celtic drinking horns, and a noble picture of Salvator Rosa, we may doubt whether, to 'a spirit touched to finer issues,' any of the spectacles would impart so much emotion, or elation, as the glorious, and to our Author new and strange appearance of the heavens at the rising of the sun, finely described at page 60.

But a very brief sojourn was made among the Danes, whose capital, however, underwent a most active scrutiny for curiosities, natural, literary, antiquarian, or of any kind whatever. The most remarkable one, perhaps, but the least pleasing to behold, was the spectacle of the poor King, who, at a review of troops, 'was allowed to walk in and out of the tent of the royal family, and to exhibit proofs of his mental derangement to all the by-standers.'

'A young officer, a sentinel at the door of the tent, with a drawn sword in his hand, attracted the King's notice; going up to him, his majesty made the most hideous grimaces close to his face, and poured forth at the same time, a torrent of the lowest abuse. The conduct of this young subaltern was very commendable. Orders had been issued, that no notice should ever be taken of what the unfortunate monarch might say; nor any reply whatever be made to his questions: consequently the officer stood fixed and immovable as a statue; and, during the whole time that the King remained spluttering in his face, not a feature of his countenance was changed, but preserved the utmost firmness and gravity, as if unconscious that any person was addressing him. When the King observed, that he could make no impression on the object of his rage, his insanity took a different turn; and beginning to exhibit all sorts of antics before the different Ambassadors and Envoys who were collected before the entrance of the pavilion, he suddenly rushed into the tent.'

Of the Danes generally our Author remarks, 'There is a littleness in every thing that belongs to them, excepting their stature, which bears no proportion to the bulk of their intellectual attainment.' On the way to Sweden, the castle of Cronberg was visited and examined with a degree of interest, from the memory of the ill-fated queen Matilda, who was for a while imprisoned there.

The party crossed the Sound, into the immense kingdom of woods. All the accounts they had previously heard and read, had failed to give any thing approaching to an adequate idea of the prodigious exhibition of this sylvan character over the extent of Sweden.

'If the reader cast his eyes upon the map of Sweden, and imagine the Gulph of Bothnia to be surrounded by one contiguous unbroken forest, as ancient as the world, consisting principally of pine-trees, with a few mingling birch and juniper trees, he will have a general and tolerably correct notion of the real appearance of the country.'

One of the mere preliminary patches of this stupendous forest; had for our Author a genial and magical gloom, which brought into action the classical and poetical forms of his imagination. It was one of the tracts without underwood, where

'the eye is enabled to penetrate into the depth of shade; and the uncertainty of objects increasing by distance amidst the stems of the trees, strange forms seem to be visible, of a nature so doubtful that, not knowing what they are, a rude and unenlightened people might easily believe them to be supernatural appearances; either monstrous beasts, or men of gigantic stature; or ghosts and dæmons, dimly passing in the thickest gloom of the wilderness. Hence, perhaps, originated, among the ancients, a belief in *Sylvani*, and in all the *Fauns* and *Satyrs* with which they peopled their unbroken forests.'

And then, with that facility, (inclining and sometimes indulged, perhaps, a little to excess,) with which he can at all times fly off in references to any kind of literature, ancient or modern, he digresses into a speculation on Plutarch's story of a satyr which was brought to Sylla, near Dyrrachium.

In remarking on the appearance of the country within a stage or two of Gothenburg, he has occasion to notice how friendly the lords proprietors are to nature's purpose of keeping it a wilderness,—but not from any taste for the picturesque.

'Some faint indications of agriculture were visible near these little tenements; but industry is more discouraged than promoted by the conduct of the Lords, who appropriate to themselves whatever becomes worth seizing from the peasants, without making them the smallest compensation for their labour; and if a little farm grow large enough to excite their cupidity, its owner is driven from it, to begin again in the cultivation of some other barren spot.'



At Gottenburg, the magnitude of the herring-fishery excites the astonishment of our Author. He was informed that the number taken there amounts sometimes to two millions of barrels in a single season, each barrel containing from twelve to thirteen hundred fishes. In some seasons they have been in such quantities as to form a cheap manure for land; 'and in this way,' he says, 'they are often used in the western parts of Scotland, owing to want of salt for preserving them.' The number of 'two millions of barrels in a single season,' is probably a somewhat careless and large reckoning, since, a few sentences lower, Dr. C. mentions in terms apparently importing an extreme case, that 'in the Gothenburg fishery they have been known to take, in one night, six thousand barrels.'

Our Author felt much less admiration than most other travellers have expressed at sight of the cataracts of Trollhætta. Willing, however, that this celebrated spectacle should be no loser by him, he transcribes a very animated description from the manuscript journal of the late Mr. Blomfield, in which Trollhætta is made to be superior, for the impression of magnificence, to every other fall in Europe. A presumption somewhat in favour of Dr. C.'s calmer estimate would seem to arise from his relation of a freak of 'the young king of Sweden,' the personage, we presume, who still exists somewhere in Europe, under the designation perhaps of Count Gottorp, but concerning whose sapient and lofty endowments fame and flattery have long been silent. It was six years before our Author's visit to this spot, that

'to gratify his Majesty, and by his order, two pigs, a house, and two geese, were sent down the principal fall. The pigs had the precedence on this occasion: after a headlong roll, they were landed safely, and proceeded quietly back to their sty. The floating house followed next; it was dashed to pieces. The geese came afterwards, and shared the same fate.'

To a foreigner a very remarkable appéarance is presented by the green roofs of the peasants' houses, and of some of the superior ones, of which the best protection against the penetration of snow water is found to be a compact sod, placed over a roof of planks. Various objects of interest were found on the shores of the noble lake Wener, which is 'ninety-eight English miles in length, and fifty-six in breadth.' The mountains of Hunneberg and Halleberg excited much geological inquisitiveness, and the latter, having once been 'the holy mountain,' still retains traditions and monuments of ancient superstitions.

'A Celtic cemetery, close to its base, within the defile between the two mountains, is still considered as the burial-place of giants. A fearful precipice rises perpendicularly behind a thick grove of trees, which

appear to have been self-planted among the broken rocks at its base. There is also a circular range of large upright stones, near this grove; like what we should call in England, a *Druidical* circle; and upon the left hand, facing the precipice, a small circular pool of water. The tradition of the inhabitants concerning this place maintains, that the giants of old, who inhabited this country, when they wished to hasten their departure for *Valhall*, (that future state of happiness wherein all the northern nations expected to carouse full goblets of ale with the gods,) or, when any of them were seized with a *tædium vitæ*, used to repair, in complete armour, to the brink of the precipice, whence leaping down, they were dashed to pieces, and immediately made partakers of *Elysium*. The same tradition adds, that the bodies of the giants were washed, after their fall, within the circular pool of water, previously to the ceremony of their funeral, which was conducted with great public solemnity, the body being burned, and the ashes placed in an urn and buried.

In this part of the route, melancholy traces of the preceding unusually severe winter were left in the 'bones, everywhere visible, of famished cattle which had perished, and the houses and barns unroofed, the thatch having been torn off to supply fodder.' For the human consumers, inexhaustible supplies of fish from the lake contribute very greatly toward a balance of the year, with respect to provisions. The better condition of the people in its vicinity, than of their countrymen elsewhere, and the greater neatness and cleanliness of their habitations, agreed with other recollected examples, to warrant the observation, 'that persons dwelling on the borders of large lakes are, generally speaking, much more cleanly in their manners, and better provided with the necessaries of life, than their more mediterranean countrymen.' It is said of the shape of the cottages, in some of the villages near the Wener, that, 'ancient and simple as their style of structure is, the form might be adopted as the model of a pure and refined taste. They resemble in their shape the oldest Grecian temples; the sides of the roof being inclined at a very obtuse angle, extended over the walls so as to leave a shed all round, and being neither so high nor so narrow as in our country. The cottages of the Swiss peasants have the same elegant extension of the roof, but their buildings have greater magnitude.' Dr. C. is very justly delighted in recollecting and recording a highly pleasing and generous instance of hospitality, occurring in the most unexpected, opportune, and almost romantic manner, at one spot on this lake. This virtue, however, he says, is characteristic of the people in general, and, among the uncultivated part of them, carried sometimes to a troublesome excess.

It is under some terms of restriction to the inhabitants of the provinces lying to the north of Stockholm, that very strong testimony is borne to the honesty of the Swedes. As very re-

markable practical evidence, it is mentioned that, in the route from Orebro toward Stockholm,

Near the road, there commonly occurred upright 'posts,' supporting boxes for receiving charitable donations: these had generally a small shed placed over the box, and beneath the shed there was sometimes a picture representing the figure of a mendicant in the attitude of supplicating alms. We could but consider these little depôts as so many monuments of the honesty of the people: there is not any part of our own country, where, if alms were thus collected, the boxes for containing them would remain safe from violation in the public highways, during a single night. Another proof, whether of good government or of great virtue, in Sweden, is, that high-way robberies are unheard of. No one thinks of guarding against an evil which is never experienced; therefore the traveller proceeds on his journey unarmed, and in perfect safety, at all hours of the day and night: neither is his property liable to the attacks of pilferers, in places where he may happen to rest: not an article would be stolen from his carriage, if left in the public street or road; whereas in Russia, every bit of the harness and tackle would be carried off, every moveable thing purloined, and bolts and bars be found insufficient to protect whatever effects he may have carefully locked within his trunks.

The solicitude of the travellers not to be too late in the arctic world to obtain a sight of 'the midnight sun,' allowed but a very short stay at Stockholm in the journey northward. Reserved for a more regular illustration in the concluding volume, it is here made the subject of only some slight amusing sketches, accompanied with a very picturesque description extracted from the journal of Mr. Blomfield. Entering the city by an avenue of the meanest appearance, without prospect, and without the slightest signs of the multitude and stir of population imagined inseparable from a metropolis, the stranger is surprised almost into amazement on coming suddenly into a grand square of palaces, and other superb structures. But he is soon to have another change of feeling, and the inflation of wonder is condensed by the discovery that this magnificence is little better than show.

'This square may be considered as affording a concentration of almost every thing worth seeing in Stockholm; and, if we were to judge from external appearance only, we should say, that there are few things in Europe to vie with the colossal greatness which it exhibits; but when we found, upon a closer examination, that, as at Petersburg, the semblances and show of architecture consisted, for the most part, of white-washed edifices, built either of bricks, or, what is worse, of lath and plaster, not having half the durability even of Bernasconi's cement; mere wood and mortar, tricked out to look like Corinthian pillars and stone walls; we could but consider such pageantry as only one degree removed from the pasteboard and painted scenery of a common play-house.'

There is some pleasant gossip about the royal family, the then youthful and whimsical head of which was that last of the proud denomination of Gustavus, he that sent the pigs down the water-fall, and was himself to tumble about as precipitately from a throne. He exhibited himself at a review, where also appeared the young and beautiful queen, of whom it was told, among other matters of minor scandal, that

‘ One of the old courtiers approaching her, and rather overacting the ludicrous etiquette and reverential obeisance enjoined by the rules of the Swedish Court, her Majesty snatched off his wig, and buffeted his bald pate with it.’

The topic of most interest is the assassination of the former king, Gustavus the Third, by Ankarstrom, of which our Author was shewn various memorials, as, the dress the king had on at the time, including the shirt, much stained with his blood; and the assassin's knife and pistol, with the nails which constituted part of the fatal discharge. A print is given, asserted to be a good likeness of Ankarstrom, represented as exposed standing on a scaffold, where, during the three days of this exposure, he maintained ‘ a firm and lofty expression of countenance, regarding the vast throng of spectators with an unmoved appearance ‘ of calmness and indifference.’

‘ On the fourth day, his right hand was struck off; after which he was beheaded, and his body separated into four quarters, which were exposed upon four wheels, in different quarters of the city. Five weeks after his execution, the remains of his carcase were visited by persons of distinction belonging to his party, and even by elegant women, as precious relics; and verses attached to those wheels were frequently observed, commending the action for which he suffered.’

He was, however, according to Dr. C., but a tool employed by a conspiracy of men of a very different rank, at the head of whom our Author seems to have no difficulty or scruple in placing the king's brother, the late king of Sweden. But we are not really put in possession of any new information relative to that memorable transaction.

When Dr. C. has passed the 60th parallel of latitude, (about that of Upsal,) he becomes delighted with the people, of whose kindness, honesty, simplicity, cheerfulness, and industry, indeed, he has given some very pleasing pictures. Hospitality was a virtue which cost so little effort, and in which so little was assumed of the air of conferring a favour, that the strangers could freely indulge themselves in taking the benefit of it. One instance, however, is mentioned, in which this pleasure was not perfectly unalloyed. A merchant at Gefle, from whom they ‘ experienced very polite attention,’ mentioned to them, in terms of great indignation, that two of his ships had been carried into Gibraltar by a captain of the British navy, under circumstances

which caused their condemnation. When the captain's name was given, our Author deemed it prudent to conceal that it was that of his own brother.

Much is said, from time to time, of the noble forests, and the other features of a scenery often very grand. The cataracts of the Dal, between Meheda and Elfskarleby, appeared to Dr. C. much more magnificent than those of Trolhætta had done. And the description includes a curious account of the sawing-mills, and of a bridge ably constructed to defy the fury of the torrent a little below the falls,—a fury to which is sometimes added all the strength of a swell of nearly thirty feet above the usual state of the stream. A few stages further on, there was suddenly presented another tremendous cataract, where the Ljusna, a large river from the Norwegian alps, arrives near the Bothnian Gulf. The impression of such grand spectacles must have been aggravated by the effect upon the mind of the gloom of the forest scenery, and the comparative solitude.

And the tone of mind so produced, must be adapted to receive a peculiarly gratifying impression from the amiable character of the human beings of the region, when they are sometimes brought in view. Even the good qualities of the one habitually present, the driver of the travelling vehicle, must have a heightened value in traversing a scene where it may so easily occur to thought, what a malignant person in that capacity might find opportunity to perpetrate. Our Author contrasts these Swedish conductors, with those of Italy.

‘Nothing can offer a more striking contrast, in national character and manners, than the drivers of post-horses in Italy and Sweden; and the very opposite manner in which their feelings are expressed. The Italian postillion, if he be irritated by the censure of his employer, turns pale; his lips quiver; he bites his thumbs; and perhaps draws his *stiletto*. The Swede silently sighs at reproaches which he may have deserved; or, if he have not deserved them, he is melted into tears. Yet it is the Italian who possesses an effeminate character; and the Swede who is actuated by a manly one.’

The gloom of this forest scenery sometimes receives a new and more solemn character from conflagration.

‘The burning of a forest is a very common event in this country; but it is most frequent toward the north of the Gulph of Bothnia. Sometimes a considerable part of the horizon glares with a fiery redness, owing to the conflagration of a whole district, which, for many leagues in extent, has been rendered a prey to the devouring flames. The cause is frequently attributed to lightning; but it may be otherwise explained; and we shall have to notice some remarkable instances of these fires in the sequel.’

He speaks with emphasis of the scenery of the noble but almost unknown river Njurunda; as what would furnish the

grandest subjects to the landscape painter. But indeed his admiration is excited at almost every change of view along the whole coast of Westro-Bothnia. Its diversification by the intervention of men or the other animals was very small; but yet something was added to its character, in point of novelty and strangeness, by the iron-founderies that here and there caused a devastation of the forest; the process of producing tar, by burning the roots of the trees; the farming establishment, consisting of a cluster of log-houses, with the immense rack for exposing the sheaves of corn, reaped before ripe, to the air and sun; and the costume and manners of the people, especially when brought together in some number on the Sunday, on which day every woman was seen with a Bible in her hands. Something was added, too, by the prodigious ant hills, regarded by our Author as much surpassing, according to a scale formed upon a comparison between the respective builders, the Pyramids of Egypt, and by the legions of insects, named *Brumsa*, and resembling bees, or hornets, from which the travellers and their horses sustained a sanguinary attack. It is not to be reckoned among the *characteristics* of the country, that one instance occurred, in the long journey from Stockholm to the head of the Gulf, of the exposure of a dissevered malefactor on three wheels, fixed at the top of three high stumps of trees: it was the body of a murderer, of whom the people seemed desirous to forget the odious history.

The strangest circumstance, to the feelings of these wanderers toward the north, must have been that they were sensibly escaping very fast from Nature's great phenomenon of Night. They could read or write as well at midnight as at noon. The disappearance of the sun became so brief, that they beheld and admired at the same instant the beautiful effects of his setting, and of his rising, on the clouds of the horizon. This new state of the physical world had, however, its inconvenience to our southerners.

At Fanskog we rested for a few hours; writing our journals without candles, half an hour after midnight, by a light that could not be called twilight: it was rather the glare of noon, being reflected so strongly from the walls and houses, that it was painful to our eyes; and we began already to perceive, what we had never felt before, that darkness is one of the benevolent gifts of Providence, the value of which, as conducive to repose, we only become sensible of when it ceases altogether to return. There were no shutters to the windows; and the continued blaze which surrounded us we would gladly have dispensed with, if it were possible. When we closed our eyes, they seemed to be still open: we even bound over them our handkerchiefs; but a remaining impression of brightness, like a shining light, wearied and oppressed them. To this inconvenience we were afterwards more exposed; and although use

rendered us somewhat less affected by it, it was an evil of which we all complained; and we hailed the returning gloom of autumn as a blessing and a comfort.'

For calling together the cattle, and for frightening away the wolves, the people have a long tube, of curious construction, named a *lure*. A wild beautiful nymph, perched on a rock, amused them by a performance on one of these instruments, six feet long, which gave a loud and formidable blast, that might be heard several miles. At Skelleftea they admired a fine large church, in the Grecian style; to the worship in which people sometimes come from a distance of a hundred miles. At Gamla Lulea they were gratified by the first sight of Laplanders. Near Tornea they fell in with the able geographer of these regions, Baron Hermelin, who was on a scientific expedition, accompanied with several accomplished young men to assist him. He informed the Englishmen they were too late in the season for a journey to the North Cape. By mosquitos, and by some signs of a worse morality in the people, they were admonished that the sequel of their adventure might be attended by grievances not hitherto experienced.

Tornea is a very fair subject for some extent of description, even though there should not be many more circumstances so remarkable as that of the grass growing up in the streets to be mown, as a regular part of the hay harvest. But something more should have been said of these streets, as to their relation to the business and local arrangement of the town. The strange solitude of the streets is mentioned in another part of the account. It is nevertheless a place of considerable business, according to the scale of the numbers, wants, and possessions, of an arctic population, of which it forms the humble emporium, containing six or seven hundred inhabitants. In February, travelling merchants set out thence to the north, for the purchase of the skins of rein-deer, bears, white foxes, and wild cats. They go in various directions, and some as far as the North Cape.

It is said that the march upon this grand expedition constitutes one of the most remarkable sights that can be imagined. Each merchant has in his service from five to six hundred rein-deer, besides thirty Laplanders and other servants. One person is able to guide and manage about fifteen rein-deer, with their sledges. They take with them merchandize to the amount of three thousand rix-dollars, (about 450*l.* sterling). This consists of silver plate, in the form of drinking-vessels, spoons, &c. They also carry cloth, linen, butter, brandy, and tobacco, all of which they take to Norway. Upon this occasion, they display as much magnificence as possible. The rein-deer are set off with bells and costly trappings. We saw some of their collars made of buff kerseymere embroidered with flowers. The procession formed by a single

merchant's train will extend two or three English miles. Provisions of every kind are carried with them. Their dealing with the Lapps is not transacted by means of money, but in the way of barter.

Though it is "an unusual thing to see any body in the 'streets,' the two churches, one for service in the Swedish, the other in the Finnish language, 'have congregations in such 'multitude, that they astonish the stranger.' 'The duty of the 'Sabbath,' says our Author, 'seems never to be neglected.' It appears to be in the tone of great complacency that he adds, 'The 'Church of Sweden knowing neither heresy nor schism; there 'are no such places as Meeting-houses, either to excite fanaticism, or to cherish religious dissensions among the people.' Besides the rigours of its winter, the country is indeed infested with mosquitos, bugs, brumsas, *furæ infernales*, and wolves; but happily not with meeting-houses. When a place is fortunately clear of any particular nuisance with which other places are plagued, it is worth while to consider how to keep it so. Now then as to this plague of meeting-houses, what is to be done in such a case as this,—that in any part of this arctic tract of immunity from schism, that at Tornea for instance, some minority of the accustomed worshippers in the churches should come, by reading and rational thought, to be convinced of the absurdity and superstition of the doctrine of the Swedish Church, that the real person of Christ is eaten and drunken in the sacramental bread and wine, and should therefore feel it a matter of conscience and honesty, to avow their dissent from this gross error, and adopt correspondently in practice a religious service purified from it,—a service which would require a meeting-house? It is evident enough how desirable it would be to stop such an incipient mischief, but still the question is, by what means? Might not some little coercive interference of the magistrate be warranted, on so good a plea as the prevention of 'schism and religious dissension among the people?' And the enlightened protestant looker-on might surely account the harmony, which had been preserved by ignorance and error, unfortunately exchanged for a state of dissension which proved that in part the people were obtaining a clear riddance at last of one of the gross relics of popish delusion and absurdity.

A very lively course of narrative is supplied by the voyage up the river Tornea, in prosecution of a somewhat undefined plan of making as wide an excursion to the north and west as the season and health might permit. The latter was failing in the case of our Author. 'A total neglect of that rest which is 'necessary for recruiting exhausted nature, during many days 'and nights of incessant fatigue without sleep, while it deprived 'him of strength, also brought a total loss of appetite, attended 'with symptoms rather of an alarming nature.' Determined



resolution, with some aid from medical advice, carried him forward, through all sorts of activities, adventures, and observations; through assailable vermin, and heats, and winds not always the most grateful, and the encountering and ascending of rapids, of which more than a hundred were counted in the Tornea and the Muonio.

'The most surprising part of their history is, that the persons appointed to work the boats, or rather large canoes, which are employed in conducting persons up the rivers, actually force their vessels up these falls, by means of long poles, which are always used instead of oars; and their dexterity in doing this is so marvellous, that it is one of the first things that ought to be noticed; the success of a voyage into the interior of Lapland depending entirely upon it. In descending the same rivers, they also suffer their boats to be precipitated with the torrent, guiding and preserving them from being upset, with wonderful skill and address.'

There must have been something extremely fantastic, and almost magical, in some of the stages of this ascent to the north, in the combination of a perpetuity of day-light with the solemnity of the deep solitude which surpassed the gloom of night.

'In these woods,' says our Author, describing the walks through the shade, along the bank of the river, while the Laplanders were forcing the boat up the rapids, 'in these woods, when removed from the noise of the cataracts, there is sometimes a stillness which is quite awful; it is the unbroken silence of Nature left entirely to herself. If it be interrupted, it is only by the humming of the mosquitos, or the piping of the *beccasine*, or the murmur of the wind. Man seems to be an intruder, for the first time, into the midst of solitudes that have never been trodden by human foot.'

The complete want, for hundreds of miles, of whatever mountains can contribute to the interest of scenery, was in a measure compensated by the varying forms of the course of the fine rivers Tornea and Muonio, sometimes spread into a succession of lakes with verdant islands; by the riches and magnificence of flowering plants on the banks; by the fishery by means of floating fires, in which the mode of killing salmon with harpoons obtains from Dr. C. and Von Buck the strange epithet 'beautiful;' and by falling in here and there with the good-natured pigmy inhabitants. But in default of all other means of stimulation, the mosquitos had been enough to preserve a state of attention, and consciousness of existence. They maintained an unrelenting persecution, which would have rendered life sometimes almost intolerable, even to a person less oppressed by ill health than our Author. A room could not be cleared of them without being filled with a thick suffocating smoke, which was to be carefully retained as its atmosphere, to prevent their return

in legions. No veils or clothing for the face, neck, or hands, could defend against their stings. 'So powerful is the little flexible *proboscis* with which they make their punctures, that it will penetrate very thick leather; the doe skin gloves upon our hands not being a sufficient protection from their attacks.' The English blood had a great preference with them to that of the natives. The travellers were at last compelled to adopt the disgusting expedient employed by the natives, of besmearing the face, neck, hands, and legs, with a compost of tar and cream, by which they obtained a delightful relief that made them ashamed of the daintiness which they had so long kept at such a cost. These insects are so very heavy a plague on sensitive existence during the finer part of the year, that 'we cannot wonder,' says our Author, 'that the poor Esquimaux, who are nearly allied to the Laplanders, should consider them as personifications of the evil principle, and always speak of them as the winged ministers of hell.' But he adds, from the sagacious suggestion of Linnæus, that they have their utility to the people whom they torment,

'since the legions of *larvæ*, which fill the lakes of Lapland, form a delicious and tempting repast to innumerable multitudes of aquatic birds; and thereby providentially contribute to the support of the very nations which they so strangely infest.'

Many curious scenes took place with the natives, of whom Dr. Clarke has given the most lively and graphical descriptions, in all their national and local characteristics. One of the most entertaining is in the account of a visit to 'the tugurium of a nomade Laplander,' nor far from Muonioniska, into whose conical summer tent the travellers suddenly introduced themselves, without a moment's warning, contrary to the wishes of the Laplander's son, by whom they were conducted to this residence of the family. What we are least prepared to expect in the disclosure is, that though there were seven persons stowed in the hive, there was no appearance of filthiness. But indeed every where our Author has vindicated the Laplanders from this charge, so constantly cast on them by the ignorance of these more delicate nations, not a few of the people of which might learn a useful lesson from the well-scoured utensils, and apartments, and vestments, of these reputed barbarians.

When we speak of apartments, however, we are referring to the families that have fixed abodes, and a kind of farming establishments, as contradistinguished from those that prefer the simplicity of a moveable dwelling in the summer and winter wigwam. These latter form the much smaller proportion of the people; and it was to behold a specimen of this state of life, that the travellers diverted to some distance from their regular route, in the present instance. For the rude intrusion, an

apology was made in the form of a present of tobacco and brandy, for which elixir all the men and women in Lapland are equally furious. 'They will almost part with life itself,' says Dr. C. 'for the gratification of dram-drinking.' An extra quantity having been swallowed by the old man of the little horde, he began to sing, and was prompted and requested by the strangers to give a regular sample of the national music. The favour, unequalled, it should seem, by any similar one ever conferred in any other place, was conceded.

'With both his fists clenched, and thrusting his face close to that of the interpreter, as if threatening to bite him, he uttered a most fearful yell. It was the usual howl of the Laplanders, consisting of five or six words, repeated over and over, which when translated, occur in this order:

Let us drive the wolves !  
 ! Let us drive the wolves !  
 Sée, they run !  
 The wolves run !

The boy, also, our former guide, sang the same ditty. During their singing they strained their lungs so as to cause a kind of spasmodic convulsion of the chest, which produced a noise like the braying of an ass. In all this noise there was not a single note that could be called musical; and it is very remarkable that the Laplanders have not the smallest notion of music. Neither have they any national dance, being entirely strangers to an exercise, which, with the exception of this singular people, seems to be common to the whole human race.'

'These nomade Laplanders devour more animal food than those that dwell in settled habitations, and cultivate the soil: with them, also, the means of subsistence are always abundant; but they are a pigmy swarthy race, of stunted growth, and most diminutive stature, and by no means to be compared in strength or size with those of their countrymen, who work harder and fare worse. When they lie down to sleep, they contract their limbs together, and huddle round their hearth, covered by a rug, each individual hardly occupying more space than a dog. We had been for some time in this little tent, when, observing something move among the rein-deer skins upon which we sat, we discovered a woman sleeping close to us, of whose presence we were before ignorant. Yet the diameter of this conical tent, at its base, did not measure more than six feet, and its whole circumference, of course, did not exceed eighteen feet, which is the usual size of the Lapland *tugurium*, both in summer and winter; although in winter they be better fenced against the inclemency of the climate. Over our heads were suspended a number of pots and wooden bowls.'—'Such are the dwellings of those among the Laplanders who are called wealthy, and who sometimes possess very considerable property. In addition to the hundreds of rein-deer by which they are attended, and to whose preservation their lives are devoted; they have sometimes rich hoards of silver plate, which they buy of the merchants; but fond as they are of this distinction, their plate is always buried, and the secret of its deposit is known only to the

patriarch or chief of every family. When he dies, the members of his family are often unable to discover where he has concealed it. Silver plate, when offered to them for sale, must be in a polished state, or they will not buy it, for such is their ignorance, that when the metal, by being kept buried, becomes tarnished, they conceive that its value is impaired; and bring it to the merchants, (who derive great benefit from this traffic,) to be exchanged for other silver, which being repolished, they believe to be new.\*

It is afterwards said, that 'some of the Lapps possess one cwt. of silver, and those who enjoy a property of 1500 or 1000 rein-deer have much more. As they keep it always buried, it does not happen to the owner to be gratified even with the sight of his hidden treasure more than once or twice a year.' It is to be observed that these migratory families, one of which may be thus found crammed into a tent of six feet diameter on the ground, greatly surpass, by this possession of a thousand or more rein-deer, the wealth of the settled occupiers. Indeed the Doctor states, that many of these latter are, in fact, nomade Laplanders ruined, persons who have been reduced to adopt this more stationary and agricultural economy of life, by calamities and losses incurred in the wilder state. The most frequent cause of these disasters, appears to be the ravage committed by the wild beasts, the bears, and especially the wolves. There had recently been a formidable accession to the numbers of these rapacious sharers of the territory. This might take place in particular tracts, in consequence of the burning of the forests; but the very extensive and destructive augmentation of the strength of the wolves, in the few years previous to our Author's visit, was attributed to the war between Sweden and Russia, which had driven these animals from the thicker forests of the South, into the arctic region. In the district of Enontekis, in which is the source of the Muonio, one half of the rein-deer had perished by them. Many of the people had, in consequence, been driven westward, into Norway, and many others fixed down into husbandmen. But in how merely relative a sense they are described as being many, may appear from the circumstance that the only limitation to which the rover, transformed into a settler, is required to submit, is that of being content to take as his own, in full right of possession, a space of six miles in every direction from his new built hut, taking care to choose a spot,—and it should seem there is no difficulty in that respect,—which no other settler has appropriated.

During the short sojourn at Enontekis, chiefly in the house of the minister, a sensible and learned man, our Author recovered his health in a sudden and surprising manner, from eating largely of the fruit of the *rubus chamæmorus*, or cloudberry. At this place he contrived to bring the people together from a very

great distance round, and at once to amuse and frighten them when assembled, by announcing, exhibiting, and launching a very large paper balloon. The scene must have been inexpressibly strange and grotesque, especially at the time of the terror and wild tumult caused by the ascent of the balloon. It was at the minister's own suggestion that the day fixed for the exhibition was the sabbath, and the one appointed for the communion service. It does not appear whether any part of his motive was to bring a greater number of persons within the reach of religious instruction. They were addressed, however, in an extemporaneous sermon of an hour and twenty minutes. It was 'dehivered in a tone of voice so elevated, that the worthy pastor seemed to labour as if he would burst a blood vessel.' He exerted himself 'as if his audience had been stationed on the top of a distant mountain. Afterwards, he was so hoarse, he could hardly articulate another syllable.'

'As we accompanied him to his house, we ventured to ask the reason of the very loud tone of voice he had used in preaching. He said he was aware it must appear extraordinary to a stranger; but that if he were to address the Laplanders in a lower key, they would consider him as a feeble and impotent missionary, wholly unfit for his office, and would never come to church: that the merit and abilities of the preacher are always estimated, both among the Colonists and Lapps, by the strength and power of his voice.'

The somnolent part of the congregation were kept under a very rough discipline by the sexton, with his long stout pole, which, if its frequent stroke on the floor was not effectual, was unceremoniously 'driven against their ribs, or suffered to fall with all its weight upon their skulls.'

Verses from the Psalms were chanted, Dr. C. says, 'devoutly and harmoniously,' notwithstanding what had been said, in general, of their music. He adds,

'It was impossible to listen to the loud and full chorus of a savage people, thus celebrating the triumph of religion over the most wretched ignorance and superstition, without recalling to mind the sublime language of ancient prophecy. "The wilderness and the solitary place shall be glad: the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."'

The Travellers were four days too late at the village of Enontekis, for one of the chief objects of their ambition, a sight of the Midnight Sun; which, however, as being concealed only by a mountain, at a short distance, Mr. Grape, the minister, told them they might still see from the summit. As the journey and ascent must be on foot, our Author's weakness forbade him to attempt it. Mr. Cripps, with proper attendants, undertook and accomplished it. The description is given from his journal.

testimony to their exemption from all bad qualities but their passion for brandy, the wild excesses attending the indulgence of which, he says, never betray malignity, nor lead to quarrels or crimes. It is consistent with every thing else among them, that there should be a considerable share of superstition; that they should believe in necromancy and fortune-telling, and be afraid of Troller, the evil spirit of the woods. The present work is very defective, we think, in point of information as to the mode and extent in which the genuine religious sentiment exists in their minds.

A less favourable description is given of the character of the Finns, inhabiting the country to the east of the Muonio and the Tornea, a more vigorous race in every sense, but combining with their excellent qualities a tendency to vice and violence,—a race considerably analogous, our Author says, to the Irish. He, however, had no cause to complain of them; he met with nothing but kindness and hospitality. And indeed the whole story of this long and wide course of rambling in Scandinavia, is a most bitter reproach to the more cultivated and polished nations of the earth. We involuntarily stop, every now and then, to reflect, with a kind of amazement, on the fact of two or three men's wandering so many hundred leagues through a strange country without ever, for a moment, having cause to be afraid of Man, whether by water or by land, by day or by night, watching or surrendering to sleep, in town or in wilderness. From that thing, Man, against which, in other parts of the world, it were madness not to take a multitude of precautions, and maintain in defensive exercise a constant suspicion, the strangers whose adventures we are tracing, had nothing to expect, wherever they encountered him, but kindness and assistance. It detracts nothing from that kindness and assistance, that the precise form and measure in which they could be shewn and rendered, were necessarily limited by the rough and often scanty economy of life of the persons exercising the benevolence. It was as much their own misfortune as that of the strangers, if, in many places, their bread was made of the inner bark of fir or birch, and chaff.

Much that will entertain the reader occurs in this long southward route through Finland and a part of East Bothnia, a tract of which we join with Dr. C. in deploring the fate, in having been long since he traversed it, swallowed up by that enormous monster of an empire, from which other states are yet probably destined to lament that they have not seas or wide sandy deserts to separate them.

At Uleaborg they fell in, for the first time, with Signor Aorbi and his companions. They had been on his track from stage

that there can be none in the world, thus sending rivers in opposite directions.

Up to the end of July, Dr. C. retained a hope of ascending further to the north ; of reaching, indeed, the lake Kilpis by the Kongama, and then following the Omaises from the Alps to the Icy Sea. The impracticability of this in his state of health, was at last admitted, on the representation of Mr. Grape, that there would not be found a single dwelling the whole way ; that the only method of resting during the dews of the night, would be by turning the boats bottom upwards, and thus, beneath a sort of tent, lying on the bare earth ; and that food might also fail. The resource of game would obviously be lost with the discontinuance of the forests : these were visibly beginning to thin and shrivel away even at Enontekis, the firs giving place to the birch, of which kind, says Dr. C., is the last tree of the last forest toward the Pole ; and this, dwindling into a creeping shrub, mingled with *betula nana*, is found all the way to the shores of the Icy Sea.

There was no alternative but to make the most of the remaining season in tracts more to the south. After having experienced, during a week's sojourn, every possible kindness from the clergyman and his family, and obtained a great deal of information respecting the country and the people, the Travellers directed their course eastward to the lake Annis, in order to descend thence by the river of that name, thus obtaining the advantage of a diversity of route back to the Gulf, and of seeing, in the eastern Finland, a people considerably distinguished from the Laplanders. These Laplanders, however, would still be sometimes found, scattered to very great distances from what is more properly their country. It may be judged from the following portrait, that it could not be difficult to recognise them wherever they appeared.

‘ His features, like those of all the Lapps, marked him at once,’ (the owner of a place where they halted,) ‘ as belonging to a distinct and peculiar race of men ;—eyes half closed ; mouth pinched close, but wide ; ears full and large, projecting far from the head ; complexion tawny and copper-coloured ; hair dark, straight, and long, none growing near the nape of the neck : add to this a small and stunted stature, with singular flexibility of limbs, easily falling into any posture, like all the Oriental nations ; looks regarding objects askance ; hands constantly occupied in the beginning of conversation with filling a short tobacco-pipe ; the head being turned over one shoulder to the person addressing, instead of fronting the speaker ;—such is the characteristic portrait of one and every Laplander.’

Such an aspect might at first view excite a surmise of some qualities not altogether safe to be trusted, except on the ground of the feebleness of the creatures ; but our Author bears uniform

testimony to their exemption from all bad qualities but their passion for brandy, the wild excesses attending the indulgence of which, he says, never betray malignity, nor lead to quarrels or crimes. It is consistent with every thing else among them, that there should be a considerable share of superstition; that they should believe in necromancy and fortune-telling, and be afraid of Troller, the evil spirit of the woods. The present work is very defective, we think, in point of information as to the mode and extent in which the genuine religious sentiment exists in their minds.

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to stage, he having preceded them by a number of weeks in the expedition northward. He arrived at Enontekis on his return from the North Cape, on the very day after they had left that most hospitable spot, and by a different route had reached Uleaborg before them. Our Author was greatly pleased with the Italian's intelligence, urbanity, and various accomplishments.—From Wasa, the Englishmen crossed the Gulf of Bothnia, to extend their enterprise over the Alpine ridge between Sweden and Norway, to survey the wild and grand scenes of this latter region. In this transition we must take leave, once more, of our indefatigable tourist and observer, with the general report, in a single sentence, that this concluding part of the volume abounds with whatever, in Dr. C.'s volumes, contributes so effectually to prevent the reader from wishing to reach the conclusion.—We have been too long pleased in his company, not to anticipate it as a pleasure that we may fall into it again.

The plates in this volume are in general excellent, both for choice of subjects, and for execution. Some of them exhibit landscapes of a very noble character.

Art. II. *Peak Scenery*; or, Excursions in Derbyshire: made chiefly for the Purpose of Picturesque Observation.. Illustrated with Engravings by Messrs. W. B. and Geo. Cooke, from Drawings made by F. L. Chautrey, Esq. Sculptor, R. A. Dedicated, by Permission, to His Grace the Duke of Devonshire. By E. Rhodes. Part First, 4to. pp. 106. Price 1l. 4s. Large paper, 1l. 14s. 1818.

**I**F among the pleasures of taste, in the mental sense of that term, a man were required to specify the one most simple, most innocent, least liable to corruption, and most readily harmonizing with religion, he could not hesitate to name that which is imparted by the beauty and sublimity of Nature. With these qualities in its favour, this mode of the exercise and pleasure of taste will inevitably become more prevalent as the genuine improvement of mankind advances. And therefore it is probable it may prevail most of all in the last, highest state of improvement which we are permitted to anticipate for our race on this earth, that state of which the essence and the glory will be the universal prevalence of religion. That state will necessarily involve a high improvement of all the faculties of the soul, which cannot be without an increased sensibility to sublimity and beauty, of which sensibility the preferred subjects of exercise and indulgence will be those forms and phenomena which are the least related or liable to moral evil, which are the most independent of man, and which most illustrate the glory of the Creator.

There is then some reason to be pleased at observing, what has been obvious of late years, a more prevailing taste for the

beautiful and grand in landscape scenery, as viewed both in the reality of nature and in the representations of art. Let it not be imagined, that because we think such a taste must exist in a high degree in the most improved and religious state of the human race, we are allowing ourselves to fancy we see in its present increase any sign of the progress of religion. We are not quite so simple. We do not even need be told, that some considerable proportion of the shew of this taste is mere affectation; while yet there must be some reality to make the affectation worth while. We are aware, too, that some of the influences under which it has grown, have amounted, in their operation, to somewhat less than a radical intellectual cultivation of taste. The restlessness of spirit, seeking amusement in frequent change of place, but seeking to make out a respectable motive in the fine natural circumstances of the scene of the sojourn; a sort of headlong admiration of recent and contemporary descriptive poetry; the acquisition, by a much greater number of young persons than formerly, of a little skill in the art of sketching; the prodigious number of travels and tours with graphic decorations; and the very signal excellence attained in this country, beyond every other, in landscape-engraving, so that without any technical knowledge of the art, the eye and imagination of a person in the smallest degree sensible to the beauty of nature, are irresistibly attracted by such exquisite representations of that beauty; all these have contributed to the effect which we have asserted to be visible, and some parts of the contribution will partake but little of real cultivation of taste. Yet, after all deductions, we think there is a great increase, if we may not say of the *sensibility* to the charms and majesty of nature, at least of understanding and acknowledgement that there is a vast deal in the scenery of nature of what justly claims to be admired. And this we regard as a pleasing circumstance, since it will be favourable to the cultivation of taste in general; will be conducive to habits of observation, will be counteractive, in some degree, to that wretchedly artificial state into which the economy of life among us is perverted, and will encourage those arts which not only are directly of very high utility, and afford a very fine and legitimate field for genius and industry, but may contribute to give to luxury itself a much more refined and intellectual direction than it would otherwise be apt to take. We may add, that where there is religion, this perception of beauty and grandeur in the works of God, will diversify its exercise, and sometimes augment its emphasis.

Nature almost every where displays beauties in some sense, and of some kind or other; but the character which is denominated *picturesque*, is what the inhabitants of much the greater portion of the earth's surface must look for elsewhere than on

the spots where it is their lot to reside. In many parts of our own island, though by no means in this respect one of the least favoured tracts of the world, the admirer of this character has to content himself, for habitual sight, with something rather unfortunately contrasted with what he knows to be the appearance of other of its provinces. Mr. Rhodes, indeed, endeavours to make out as good a case as he can for the flat monotonous districts. And doubtless, the varying lights and shades of the fine seasons of the year, will, as he remarks, create pleasing appearances on almost any ground; but such transient effects will avail little to compensate the want of striking modifications of the ground itself. These modifications, besides their own permanent effect, have also all the advantage of those transient beauties, which at the same time they render incomparably more captivating than a dull flat ground could ever exhibit them.

Now, to the persons of taste thus inhabiting the tracts less favoured in the point in question, some degree of compensation may be afforded, very partial, indeed, and imperfect, but yet of considerable value, by works exhibiting the combined result of a skilful exercise of the pen, the pencil, and the graver. The present time abounds with performances of this class, of eminent merit in their kind, imparting, in addition to the pleasure they give as representations of objects and scenes, that also which is felt in seeing admirable exhibitions of talent and perfection in a fine art. Some of these works give views in our own island, the most remarkable appearances of its coasts, or its romantic spots in the interior, or its antiquities of all classes; others of them bring under our attention the magnificence and the foreign characteristics of distant regions. We wish it could be effectually inculcated on the conductors of all these works, that they should not admit into them any insignificant subjects. Some of the finest of them are not quite clear of this fault. Now and then the admiring inspector, after his eye recovers from the imposing effect of brilliant lights, and of clouds, and shadows, and trees, managed with most painter-like taste and skill, is vexed to find that these are all he has to admire, for that what purports to be the subject, is nothing better than some miserable shred of flat ground, or of sand, or a heap of rubbish with some venerable denomination of antiquity and ruin, or perhaps some paltry hamlet, with an uncouth piece of old masonry in the nature of a church. And this may occur in an elaborate and costly series of prints, professing to represent, and many of them really representing most beautifully, a selection of the most striking scenes in a province or a country, which the inspector knows to contain far more striking views than could be comprehended in a much longer series of prints, though not a single insignificant subject were admitted. It seems as if the thoughts-

man having chosen (perhaps from mere want of activity, or voluntary want of time, to go far enough from the road or the accommodations of the inn,) to delineate such a trifling subject, the public must pay for it at all events; it is therefore intruded into a work which, for its many finer subjects, the lovers of graphical excellence are not willing to forego. Draughtsmen themselves ought to exercise a discrimination and forbearance similar to what is demanded of authors, who are required to understand that the public does not want *every* paragraph they may have happened to write, and that they are not, on the strength of some credit which they may have deservedly gained, to tax their readers for *any* thing, indifferently and without selection, which they may have thought on a subject. The workman of the sketch-book should also understand, that many things it might be worth while, in an indolent hour, to put there, are not worth transferring thence, especially as that book, when it has been kept open through the traverse of a really picturesque tract, ought to contain worthy subjects enough to furnish the required number, without including one that should be insignificant. There must be selection, both as to the tracts where the landscape draughtsman shall go or stop at all, on a professional purpose, and as to subjects furnished to him in the region where it is worth his while to sojourn.

The claims will be instantly allowed, of the scene to be illustrated in the work of Mr. Rhodes. It is projected to extend to four parts; but he expresses himself with a very imperfect assurance of its completion, as the reception of this first part may not be such as to encourage him to proceed. His share in the performance is that of authorship; but, as in almost all similar cases, the main interest will rest on the graphical part, which consists, in this first portion, of eight plates. With regard to the selection of subjects, we should perhaps stop at *moderate* praise. Supposing thirty-two plates for the whole extent of the scenery to be described, it is obvious that scenery might furnish truly picturesque subjects for the whole number; and therefore we cannot help thinking that two or three have been admitted among the first eight, upon claims more than questionable. How could an enthusiast for nature, in a scene of nature so marked as this part of Derbyshire, admit two rude old stone crosses to form two of the eight subjects? How was it possible he should not be sensible this was doing injustice to his design? Much art is indeed successfully employed to throw, by means of appropriate accessories, a sort of picturesque effect round these trivial objects; but their poverty still glares out, and puts us out of all patience at the very art which is thus trying its fallacies to recommend them. Such things are very well to be coarsely scratched into a work formally archæological; but we

would entreat Mr. Rhodes to revise the drawings intended for the continuation of his elegant work, and rather shorten the series, than admit one more subject of so inferior a rank into so high a situation. We question, too, the claims of 'Stoney Middleton,' and the 'View in the Village of Eyam.' By means of trees, pieces of water, and ducks, they are made to have a very pretty look, especially the latter; but innumerable things of the same class are to be found in England, and we wonder how, in the district of the Peak of Derbyshire, a place proverbially celebrated for its 'wonders,' an artist could have thought it, comparatively, worth the trouble to make finished drawings of them. The place they here occupy was due to some of those bold aspects and configurations which distinguish this from ordinary tracts. The three views in Middleton Dale are just what they ought to be; they exhibit striking characteristic appearances, instead of familiar images of common rural scenery. They give us, not excluding the vegetable softenings and adornments, the wild magnificence of precipices, and, we were going to say, the beauties of smoke,—and whoever should see these plates, would, we are confident, acknowledge the propriety of the phrase. Indeed, in real scenes, the smoke from great furnaces and lime-kilns often has very remarkable beauty, and we doubt whether we have ever before seen it so finely expressed in engraving. Such engraving is capable of giving beauty even to what in its plain reality has none. In each kind of subject in this work, the engraving (in the style, chiefly, of moderately finished etching) is admirable. We hope all the subjects in the sequel may be worthy of such workmanship.

The above remarks, instead of being intended to depreciate Mr. Rhodes's work, may be considered as the expression of a high estimate of its rank. In a performance of inferior merit, what we have noted as a fault, would hardly have been worth complaining of. And it is not peculiarly to his work, but also to others of great general excellence, that we mean such remarks to be applied, to the effect of representing strongly the necessity of a stricter rule of selection, in picturesque works of great cost, professedly intended to exhibit images of what would be of extraordinary interest as seen in reality, and also intended for permanent examples of high excellence in art.

Some small degree, we think, of a parallel fault, is perceptible in the written portion of the work, the description being here and there a little too much dilated on insignificant spots of the ground perambulated. There is, however, a considerably pleasing variety of topographical notices, intermixed with the local history, biography, and anecdotes. Names of literary note belong, in consequence of nativity or residence, to the memorials of the district. These give fair occasion for introducing brief

sketches of character, and estimates of literary merit. But no other portion could, by the nature of the case, possess so strong an interest as the account of the desolation of the village of Eyam, in 1666, by the plague, brought thither from London by means of a box of clothes. The inhabitants were about three hundred and thirty, of whom two hundred and fifty-nine died within a few weeks. The melancholy scene is illuminated by the admirable and affecting conduct of the clergyman, Mr. Mompesson, and his wife, who benevolently and courageously remained on the spot, the latter to fall a victim to her inflexible determination not to separate from her companion in the hour of peril, the former to survive forty years. A noble example of Christian heroism is presented in the calm and devout resolution with which, from the first, he virtually surrendered himself to death, which he avows, in a letter here given, that he had not the slightest expectation of escaping, in order that he might, during a short precarious term, render some little aid and consolation to his terrified, and sickening, and dying friends and neighbours. By the pure force of his character, he acquired an absolute ascendancy over them, so that every suggested regulation and interdict was submitted to with implicit deference. He was thus enabled, under Providence, to prevent the communication of the contagion to the surrounding country; for, by the influence of persuasion and example, he restrained the people from quitting the village, and drew round it a boundary line, which appears to have consequently been felt as impassable as if it had been a deep moat or chasm. He preached frequently, in the open air, in a secluded hollow, from a position on a rock, still remaining and celebrated, to an auditory whose every meeting and separation must have had the solemnity of a perfect assurance that they should never all assemble again, while the leader of their worship pronounced the valediction in each instance as probably for the last time. It is difficult to conceive a more solemn and affecting, or, to prepared spirits, a more sublime situation.

We are included to agree in feeling with Mr. Rhodes when he regrets, somewhat reproachfully, that agriculture, especially in recent years, has shown very little respect to the numerous monumental stones which marked, in the surrounding fields, the abodes in the dust of the persons who at that time ceased to be inhabitants of the village. A spot named Riley Grave Stones, half a mile from the village, was the receptacle of a very considerable number of the dead.

There is considerable interest, though of a far less elevated and complacent kind, in the memoir of a later pastor of the village, a Mr. Cunninghame, who had a respectable talent for poetry, and after displaying many excellent qualities, was driven

by imprudence, into a wandering, eventful, and rather unfortunate course of life. Our Author describes him as 'a man ' who was once the admiration of all who knew him, afterwards ' the object of their pity, and lastly, of their condemnation.'

We presume the pleasing descriptions here given, of the open day-light beauty or gloominess of the vicinity of the Peak, will be followed, in the sequel of the work, by an ample view of the contrasted phenomena of the regions under-ground. There is indeed a little unfolding of them already, in the curious account of the formidable exploding mineral, named Slickenside, and in that of a religious miner, who was four days imprisoned in darkness, suffering, and extreme peril. We shall conclude our notice of this very elegant performance, by transcribing this relation, just remarking on the last sentence of it, that the term 'Hero' is not, in the usage of our language, of such restricted and specific meaning, as to authorize the refusal to this man of the honour of the denomination.

' At Hucklow, in the winter of 1815, a man of the name of Frost, who was engaged in one of the mines, had a miraculous escape from a very perilous situation, in which he was involved by the falling in of the earth where he was at work. His voice was heard from beneath the ground in which he was entombed, and it was ascertained that his head and body were unhurt, the principal weight having fallen upon and bruised his legs and thighs. Great care was required to accomplish his release, and some of the most experienced miners were employed. A mass of earth was strangely, and almost miraculously suspended over his head, where it hung like an avalanche, ready at the slightest touch to crush him to pieces with its fall. The miners, aware that his situation was one of infinite peril, durst not attempt the attainment of their object by the most direct and expeditious means; slower operations were in their opinion essential, even though they dreaded the consequences that might attend their more protracted efforts. Had that impetuosity of feeling, which, however honourable to our nature, sometimes defeats its most benevolent purposes, been alone consulted on this occasion, the poor man must inevitably have perished. They therefore proceeded with great caution and the most unwearied perseverance, from Monday, the day on which the accident took place, until the evening of the following Thursday, when they had the satisfaction of witnessing the complete success of their exertions, and the restoration of a fellow-creature to his family and the world. The man was extricated from his dreadful situation, with only a few slight bruises and a broken leg, after a temporary burial of upwards of seventy-five hours. A drop of water that fell near his head, and which he contrived to catch in the hollow of his hand, allayed his thirst, which otherwise would probably have become excessive; this fortunate occurrence, no doubt, contributed to the preservation of his existence. He was a Wesleyan Methodist; and his strong religious feelings supplied him with fortitude. Neither pain nor apprehension destroyed his composure, and he employed many of the hours

of his premature interment, in singing those psalms and hymns with which he was previously acquainted. Under other circumstances this man would have been a hero.'

Art. IV. *Memoirs of the late Rev. W. Kingsbury, M. A.* By John Bullar. 8vo. pp. 290. Price 7s. 1819.

**T**HE Author of these interesting and instructive memoirs, justly remarks, 'that the life of a Christian Pastor can scarcely be expected to be fertile in incidents.' There may have been a few belonging to this class of society, who, from peculiar circumstances, have acquired an unusual degree of publicity, and consequently, who cannot hope to leave the world silently and unobserved. The state of religion in the present day, has produced a material change in the relative condition of the Christian Pastor, by rendering him much more of a public character than formerly, particularly should he possess an adequate degree of talents and learning, and if he be animated by a spirit of zeal and Christian benevolence. As every good, in the present imperfect state of things, has an attendant evil, it merits serious consideration, whether some injurious effects are not to be apprehended from this relative change; whether the frequent facilities now afforded to the Christian Pastor, to 'shew himself to the world,' are not likely to produce a fondness for display, and a thirst for human applause, incompatible with the spirit of Christian humility, and tending to withdraw his attention from the less ostentatious, but not less important duties of the pastoral station. There are, on the other hand, not a few of this class, who have steadily pursued, from the morning of life to its evening, 'the noiseless tenor of their way;' whose days have been spent in unremitting efforts to do good; who lived respected and honoured, and have descended into the grave with the blessings of thousands on their heads; yet who were little known beyond the sphere of their personal labours, and the principal events of whose lives, protracted to a late day, might be compressed within the compass of a very few lines. It might seem sufficient for the forming of a correct estimate of the life and character of such a one, that it be said, that in youth he devoted all the energies of a pious and richly furnished mind to the service of a particular Christian society, that among them he spent the strength and vigour of his days, and that when his physical and mental energies were exhausted, he retired to repose in the bosom of his family, and among his endeared connexions, or, which has sometimes been the case, to die neglected and almost forgotten.

Why then, it might be objected, (and the objection is not wholly unfounded), why should a minister of this retired character be needlessly obtruded on public notice? Why should the incidents of a life thus unvaried, however respectable and use-



ful, be brought before the world? To an objection of this kind, so far as it relates to the present case, the Editor of the *Memoirs of Mr. Kingsbury* has given a satisfactory reply. 'Christian Biography,' he remarks, 'has other objects than that excitement of the imagination, which keeps the mind in agitated suspense by the recital of brilliant actions, surprising adventures, and hazardous exploits. It seeks rather to produce such a book as Johnson described, when he characterized the philosophical and literary productions of Watts, as writings which when a man sits down to read, he finds himself suddenly constrained to pray.' Of this nature, we may venture to affirm, is the effect likely to be produced by an attentive and serious perusal of the little work before us. Scarcely can we conceive of a person, more especially of a Christian minister, reading these *Memoirs*, where they will be read to most advantage, in the retirement of his closet, without having his negligence reformed, his pride and selfishness condemned, his zeal stimulated, and his best affections enkindled by the facts which it records, and the excellent traits of character which it develops.

The *Memoirs* consist chiefly of extracts from a *Diary* which, at the time of Mr. Kingsbury's death, had extended through thirty MS. volumes, and in which Mr. K. had been accustomed regularly to note down whatever events, either of a public or a private nature, fell beneath his notice, accompanied with suitable comments; it being his design to trace, with the most impartial fidelity, the history and operations of his own mind. In the arrangement and introduction of these extracts, his Biographer has followed the order of time in which they were written, as tending to 'exhibit more effectually the growth of character.' We are inclined to think that a different mode, in which the subjects treated of, rather than their *dates*, should have determined the selection, would have rendered the work more instructive. The Writer frequently deviates from the direct course of narration, to indulge in short and sprightly disquisitions on topics incidentally mentioned, and these excursions form by no means the least interesting feature of the work. Considerable address is shewn in introducing sketches of persons of different communities well known in the religious world, with whom Mr. Kingsbury was in habits of intimate friendship.

The general history of Mr. Kingsbury's life may be comprehended in very few words. He was born in London, A. D. 1744, of pious parents in humble life, and received the elements of a classical education at Merchant Taylor's school, whence he was removed, in the fifteenth year of his age, to the Independent academy, then at Mile-end, under the tuition of Drs. Conder, Walker, and Gibbons, where he was admitted as a boarder in 1758, and subsequently, in 1760, as a candidate for the

Christian ministry. After having passed through the usual course of preparatory studies, he preached, for a short time, to a small but intelligent congregation at Tooting, and in 1765, became pastor of the Independent Church at Southampton. Here he continued to labour with increasing usefulness during nearly forty-five years. In 1802, bodily infirmities rendered it necessary to devolve a part of his official duties on an assistant; and in 1809, he resigned his pastoral charge, under circumstances alike honourable to himself and to the society among whom he had so long laboured. After nine years spent in domestic retirement, he was summoned on the 18th of Feb. 1818, to receive his final reward.

It is not, however, the *general* history of this truly good man, that rendered the publication of his *Memoirs* desirable. It is the history of his mind, the development of the mental process through which he advanced towards Christian perfection, that gives a peculiar value to the present publication. Of the earliest commencement of that process, the following interesting detail is given, relating to the time at which he first entered the seminary at Mile-end; not as a student, but as a boarder.

"Surrounded by the apparatus of theological pursuits, in constant intercourse with many who were engaged from the heart in the cultivation of deep and habitual piety, he was sometimes strongly impressed with the necessity of his being "truly converted and religious," as he expressed himself, in order to his being either useful as a minister, or acceptable to any congregation to which he might, in course of time, be recommended. This he justly thought to be as necessary in the profession to which it was the desire of his mother that he should devote himself, as the acquisition of legal, medical, or commercial knowledge, to the lawyer, the physician, or the merchant. He began therefore, in a languid way, to prepare himself on this principle. He read such books as tended to alarm the conscience, he kept a diary, he drew up resolutions, and determined to subject himself to certain private fines and mortifications, in case he should fail to keep them. But he was insincere. Often the voice of devotion was raised, merely to impress those who were within hearing, with a favourable opinion of his piety; and he was afterwards accustomed, in the review of this period of his life, to pronounce, with deep self-abasement and generous indignation, his conduct to have been no better than a solemn farce. Sometimes, however, he considered himself as "waiting passively for the communication of the grace of God;" a common error, which he afterwards denounced as pregnant with danger. "I speak not this," says he, "to undervalue the grace of God; being assured by Scripture, and my own experience, that it is almighty; but to guard against discouraging a rational creature from the use of rational means: for, as we are not machines, but reflecting and conscious beings, God has promised that he will encourage and bless those who seek that which he has engaged to bestow. Sometimes I thought means to be necessary, but I thought they must be violent ones. Hearing, therefore, of a remarkably penitent malefactor,

lately executed for robbing his master, who had been brought to a sense of his spiritual condition, while under sentence of death ; whose funeral sermon I had heard the Rev. George Whitfield preach ; I imagined for a time, that the perpetration of some crime, which might bring me under the stroke of the law, might become, in the issue, the means of my conversion. This I afterwards reflected on with great horror, as one of those numerous devices of the evil spirit, by which the human soul is deluded." pp. 3, 4.

On the incident relative to Mr. Whitfield's ministry thus casually introduced, the following judicious remarks occur, which may be considered as a fair specimen of the numerous discursive paragraphs, with which these Memoirs are enlivened.

' It may well be doubted, whether, on this occasion, the fervent and devoted clergyman to whom Mr. Kingsbury alludes, had sufficiently qualified his animated declamation on the apparently favourable issue of this malefactor's case. Deeply impressed himself with the value of the human soul, sincere to the very heart in his unwearied labours to awaken the torpid consciences of mankind, eager to seize the first appearances of spiritual improvement, he might yet sometimes err in his estimate of the sincerity of apparent converts, and might represent imprudently the means of their supposed conversion. Conscious, indeed, of his own imperfections, it is well known that he had too much humility to lay claim to the spear of Ithuriel, or to the infallibility of the Roman pontiff. But the warmth of his heart led him to judge perhaps too hastily, that those sacred truths which produced in himself both purity and consolation, would at once operate in the same degree on all to whom they were applied. In forming such a notion, he would have forgotten the slow degrees by which he had himself received them ; as well as that long course of self-denial, austerity, and scriptural inquiry, which, in his own case, had preceded the doctrinal views and confirmed experience of his maturity. The temporary pangs of alarm, the profession and promise of reformation extorted by the immediate prospect of a disgraceful and violent death, and even the sudden semblance of faith and repentance, produced, it may be, by the pressing representations of well-meant zeal, are far from being satisfactory evidences of acceptance with God, at the close of a life that has been spent in rebellion against his authority. That high strain of confidence which some have suddenly adopted, would seem to require check rather than encouragement ; while it is a well attested fact, that, out of a multitude of instances of persons evidencing symptoms of penitence, under confinement and sentence of death, the examples have been lamentably few, in which the lengthened lives of individuals that have afterwards received a pardon, have manifested the abiding reality of reformation. It is, at the best, with "trembling hope" that such cases are to be contemplated. The present instance shows that they may be so rashly stated as to produce positive mischief. Let it not be imagined that any limitation is here intended of that power which is altogether sovereign and almighty ; of that prerogative of mercy, in which alone the most

exemplary of mankind must repose every final hope; or of that charity, which follows with its favourable regards, the departure of all who appear to cast themselves fully on the merits of the Redeemer. But, from what has here been stated with regard to the subject of the present narrative, let zeal take a lesson of caution and discrimination: anxious, while she intends to afford encouragement to the first movements of penitence, that she may not minister a dangerous opiate to the unholy lips of presumption.' pp. 5—7.

When the moment at length arrived, in which it became necessary that Mr. K. should decide whether he would devote himself to the Christian ministry, and when, as a preparatory step, he was required to give a 'reason of the hope which was in him,' another still more arduous mental conflict was sustained, which overwhelmed him for a time with deep sorrow; but which was followed by a more than ordinary degree of religious consolation. The detail of these youthful impressions would probably be ridiculed by men of infidel principles, or of worldly habits, as the effects of enthusiasm or of religious insanity; but their reality and efficacy were abundantly demonstrated in his future life, and the period in which they took place, is frequently referred to by Mr. K. in his private papers, as the most memorable era of his existence. It is well when the religious convictions experienced in youth, will bear to be submitted to as a severe ordeal of self-inquiry in more advanced life. On the whole of this interesting case, for such it must be acknowledged to be by all who would trace the commencement and progress of Divine agency on the human mind, Mr. Bullar remarks,

'Here was a case in which the necessity of *conversion* would by many have been denied altogether. Here was correct and even exemplary general conduct. The external decencies of life, and the periodical observances of religion, had never been neglected. But there is a sort of ritual pharisaism, which depends on these as the means of acceptance with God; and thus opposes itself to the scriptural idea of the justice of the Deity, and of that satisfaction for sin, which has been accomplished by "the one oblation on the cross once offered." This is "a high imagination," a spiritual sin; which, no less than the grossness of actual guilt, stands between man and the favour of his Maker; and stamps him as unconverted, alienated from God, and under the influence of the "evil heart of unbelief." To an enumeration of the greater part of the duties which the usages of society and secular morality demand, this young man might have fearlessly answered, "All these have I kept from my youth up." But a light had now reached his inmost soul; convincing him that the state of the heart towards God is that which is above all other things important, as the first spring of all acceptable duty. He had become thoroughly sensible of the importance of our Lord's great doctrine,—"Make the tree good, that the fruit may be good also."

'Let it not be imagined, however, that William Kingsbury would have proposed his private experience as a model for that of other men; or that he would have doubted of the piety of men of sterling Christian attainments, because they had been led to the attainments in a different manner. He seldom mentioned the peculiarities of his own religious experience; he never discouraged others by insisting on any similar mental process: thus manifesting an exemplary sobriety of judgment, and an amiable candour: and when, for the satisfaction of his own mind, he recurred to the subject in private, it was always with that serious self-examination, which clearly showed how much he deprecated being the victim of a deluded imagination.' pp. 12—14.

Scarcely is there a branch of official duty, relative to which the Christian minister may not meet with much valuable instruction in the course of these Memoirs, particularly with reference to the study, composition, and delivery of sermons, the conduct of social religious meetings, the exercise of church discipline, the importance of pastoral visits, and the best means of conducting them, the spirit with which religious controversies should be maintained, the line of conduct to be pursued by the pastor in times of political agitation, the beneficial effects resulting both to himself and his flock from the vigorous support of religious institutions, and (which is by no means the easiest of the practical lessons inculcated) the manner in which, when his public labours are ended, he may retire with Christian dignity from public life and his official engagements. We might enrich our pages with extracts relative to each of these interesting topics. The portrait of the retiring pastor, is too attractive to be omitted.

'The following memorandum relates to his last services at Southampton:

"December 17, 1809. This evening, from 2 Cor. v. 5, 10, 11, I concluded my ministry at Southampton, with only a few days difference from the date at which I preached my first sermon in 1764, forty-five years ago. Thus I took my leave of a people whom I have long served for their souls' sake. I have to appeal to God and to them, that I have not sought theirs but them; that I have laboured for them in the study and in the pulpit; that I have exhausted for them my strength of body and of mind, and have laid myself out to do them good. How much I loved them, will never be known by many of them in the present state. In leaving them, I believe, after the maturest examination that I have been able to give the subject, I have determined according to the will of God; whose wisdom to influence, and whose providence to guide, I have most earnestly implored, fearing to be biassed in any way by any improper motives.

"I am leaving a desolated habitation, stripped of every thing that has been familiar to me for nearly half a century, but I do not leave a deserted sanctuary. I go, my friends! my children! but God will be with you. I am going from one earthly house to another. I am less

moved than I had expected: for which I praise my God. I had realized the thing, and I am weaned from appearances. I am blessed with the delightful hope of 'a house not made with hands.' I expect to spend the remainder of my days in a little cottage. I expect, by faith, a spacious, a glorious habitation, 'eternal in the heavens.' The retrospect of past years, and especially in the present month, is full of interesting recollections associated with this place which has so long been my abode. But I am calm and composed. The divine master supports me. No circumstances can obstruct his mighty aid. His presence is all in all. I bless him that he grants *that* to me, and a delightful enjoyment of this great truth, that he is never afar off."

'Thus closed a series of pastoral labours which had occupied all the best years of a long life of usefulness. In reviewing the scene, he who had travelled all its toilsome length, felt, as one who had ever measured himself by a high standard of excellence, contrition rather than self-gratulation. The Christian spectator, however, who duly considers the frailty of our imperfect nature, the rare occurrence of steadfast and persevering virtue, the numberless and nameless inconsistencies that blot and mar the tenor of many a life whose commencement promised most favourably, will not refuse the retiring pastor his approving plaudit. He had found a scanty congregation; he left a large and increasing one. He had found a tendency among them to sentiments of dangerous error; he left them united in doctrinal views, which he believed to have a tendency to advance the honour of God, and the happiness of man. He had found among them a penurious temper as to the calls of religion; he left, though he had never availed himself of the change, a liberal and expanded benevolence. He had sacrificed, in their service, the fruit of his industry as a tutor, and his private property derived from his first marriage. Without regard to his own ease, he had multiplied his ministerial services; and had seen, with pleasure, that, in this respect, he had been imitated in the churches of the establishment. *Thousands* of manuscript sermons attest the diligence with which he had ever prepared for the pulpit, while the private records of his heart demonstrate how he had prayed and how he had felt for those to whom they had been addressed. He was justified, therefore, in saying to his congregation, in his farewell letter: "I have spent the vigour and strength of my youth and manhood in your service, and in that of your predecessors. I have been honoured, by my great Master, with undoubted tokens of his blessing, manifested in the sound conversion, the tried character, the holy and useful lives, and the happy deaths, of many. I have been favoured with kind and continued acknowledgments of the acceptableness and usefulness of my later, yea, my latest efforts among you." pp. 177—180.

Though firmly attached to his avowed principles as a Protestant Dissenter, of which sufficient proofs remain in the pamphlets written by him in defence of extemporaneous prayer, and of village preaching, Mr. Kingsbury cherished through life a cordial and intimate friendship with several distinguished ministers and members of the Church of England. Among

the former were the late Mr. Romaine, of whom several characteristic anecdotes are introduced; and the pious rector of St. Mary Woolnoth, whose character is thus sketched by the writer of these Memoirs.

“About the close of the present year, death removed one whom Mr. Kingsbury had long known and valued; with whom he had often “taken sweet counsel,” in his autumnal visits to their mutual friend, Mr. Taylor. This was the Rev. John Newton, a clergyman of an eminently catholic spirit, the cherished friend, during the brightest period of his life, of the poet Cowper: a man, whom to know, was to love. Rescued from an early state of awful alienation from God, the principles of Christianity in their genuine completeness, and the obligations of redemption in its largest extent, had so rooted and entwined themselves into every feeling of his heart, that they had become part of his very nature. An ever present consciousness of the lamentable past pervaded his whole soul, and tinged every word and action with a tenderness of compassion towards the sinful and the miserable, and with a benignity of candour towards the inexperienced who appeared to be seeking for “the truth as it is in Jesus,” seldom equalled. His talents, naturally of a high order, subdued to one sole and undeviating purpose, shone only in the meekness of his humility, and in the unassuming sagacity with which he sought to do good. Few men have maintained a larger intercourse with the sincerely pious of various denominations: few have studied more successfully, without the compromise of principle, to discover the grounds on which good men may agree, rather than those on which they are likely to differ. From all that was speculative, from all that was unprofitable, he averted his thoughts with trembling anxiety: while he diligently sought and affectionately recommended a “divine philosophy,” whose pervading energies might create the soul anew, and thus effectually ensure the regulation of the conduct. His talent of useful conversation can seldom have been rivalled. Ruling, with what may well deserve the name of an easy, playful elegance, the mazy current, he kept it ever within its proper limits: “Neither the pleasantness excluded gravity, nor was the sobriety of it inconsistent with delight.” The hidden life of the Christian, in its joys and its sorrows, its abatements and its progression, its hinderances and its supports, was his perpetual and yet his various theme. Deeply read in the human heart, he anatomized that of his auditory: not indeed with the callous severity which forgets its own aberrations; but with a sacred pity that wept over its painful task, and probed only to heal. Flattery could not reach him: while others admired his virtues, his own keen eye dwelt sternly on their imperfections, and looked with imploring earnestness, for heavenly aid, as the source of human stability. Deriving his consolation from reliance on the Redeemer alone, he recommended his entire salvation, with a fervour that the frost of age was unable to abate; and with a clearness of discrimination that at once awed the hypocrite and cheered the sincere. A steady course of secret devotion, the habitual study of the Holy Scriptures as addressed to the heart more than to the head, intense meditation on all that passed within and

around him, supported the vitality of his piety. The neighbouring groves of South Stoneham, over which, as over the favourite poplars of his poetic friend, the axe has since triumphed, have often sheltered the early walk, in which at once he breathed out his desires, and found them answered. To excellence so rare and so touching, this brief tribute, from one, who, in youth, hung upon his venerable lips, with delight never to be forgotten, while he taught with paternal earnestness in the pious mansion of his hospitable friend, may be excused: since it seeks not to elevate the merit of the man, but to commemorate in him an illustrious example of the triumph of vital godliness.' pp. 152—154.

Upon the whole, it is scarcely possible to rise from the most cursory review of a life and character like those of the late Mr. Kingsbury, without a vivid impression of the dignity which genuine piety confers on them (whatever their condition in life may be) who live under its hallowed influence; the disposition and capacity for usefulness it imparts even to minds of an ordinary standard, the stimulus it gives to the most disinterested labours of Christian benevolence, and the chastened submission, the unyielding fortitude, and even the triumphal confidence with which it inspires and sustains the mind amid the numerous ills of life. If the subject of these Memoirs maintained through life a high degree of respectability, and if, at his death, his name and memory were embalmed by the affectionate remembrance of many who had derived valuable benefits from his public instructions and private friendships; these results are not to be attributed to the splendour of his natural endowments, the stores of his erudition, the popularity of his address, the amplitude of his wealth, or any other of those adventitious circumstances, which confer a transient distinction on their possessors. They were produced by the more sterling qualities of fervent piety, Christian humility, and enlightened zeal, which he possessed in no ordinary degree, and which constitute the brightest ornaments of his character. Little is that man to be envied, who would prefer to these unfading excellencies, the withering laurels of a conqueror, or the precarious pomp of royalty; and still more wretched would be the choice of those who should be content to abandon honours and distinctions like these, for the inebriating pleasures of the libertine, or the cheerless gloom of scepticism and infidelity.



Art. IV. *Karamania, or a brief Description of the South Coast of Asia Minor, and of the Remains of Antiquity.* With Plans, Views, &c. Collected during a Survey of that Coast, under the Orders of the Lords Commissioners of the Admiralty, in the Years 1811 and 1812. By Francis Beaufort, F.R.S. Captain of His Majesty's Ship *Frederiksteen*. Second Edition, 8vo. London, 1818.

**WE** have recently had occasion to communicate to our readers, a considerable mass of important information, respecting the interior regions, and the northern coasts of Asia Minor; and we then anticipated the greater part of what we might else have thought it expedient to prefix, by way of introduction to our present remarks. The journey of Mr. Kinneir, though full of valuable details relating to the central and upper portions of that fine country, furnished but little addition to our knowledge of the extensive and imperfectly known maritime tract which forms its southern frontier. The present article, then, will be supplementary to the former; and with this preliminary reference we shall proceed at once to a general notice of Captain Beaufort's unpretending, but interesting and instructive volume.

The name by which the southern shores of Asia Minor are known to Europeans, is not now authorised by local or native sanction. They were, indeed, some centuries back, under the dominion of a chief named Karaman, and at that period were distinguished by his name; but since their absorption into the Turkish empire, it has disappeared. For the comparative neglect with which these regions have been hitherto regarded, it is not easy to account. The inhabitants, it is true, are in many instances intolerant and ferocious, but the attractions are such as to overbalance this obstacle; the remains of antiquity are numerous, and the historical recollections with which some of the stations on this coast are connected, are neither uninteresting nor unimportant. The hydrography of these regions was of course nearly unknown, and with a view to supply this defect, the Admiralty, under the presidency of Mr. Yorke, employed the Author of this work to survey the southern shores and harbours of Asia Minor, with a view to determine their position, and to ascertain their naval resources. Captain Beaufort's main intention was of course directed to the fulfilment of his instructions, but he seems to have neglected no fair opportunity of attending to more general investigations, and he has given additional value to his observations, by a ready and frequent reference to such authorities, both ancient and modern, as tended to the elucidation of his inquiries. His operations began at Yedy Booroon, or the Seven Capes, a 'knot of high and rugged mountains,' a little to the eastward

of which he examined the ruins of Patara, which have since been more completely explored by a scientific mission from the Dilettanti Society. Further still to the eastward he entered the commodious haven of Kakava, beyond which, as far as Syria, there is but a single land-locked harbour on this line of coast. In the neighbourhood of this place were many vestiges of former prosperity, in the numerous buildings and stone landing places, while its present poverty was as expressly marked by the dilapidated castle, and the wretched hovels, whose tenants had deserted them during the heats of summer.

\* This we learned is a common custom on these coasts, in order to avoid the intense heat, and the myriads of moschettos that infest the rocks about the shore. They select a spot where the thick foliage of the trees affords them shelter; a neighbouring valley readily yields a little tobacco and corn; and they enjoy that greatest of all luxuries to a Turk, repose; till the approach of winter again summons them to their huts on the sea-side.

At Myra, according to Meletius, originally a Rhodian colony, and once the residence of a Christian bishop, who held spiritual sway over 'thirty-six suffragan sees,' are to be found extensive ruins, which Mr. Cockerell has since explored. The remains of a theatre which has suffered but little from the injuries of time, and many fragments of sculpture, said to be 'executed in a masterly style,' excited his admiration; but the inhabitants were fierce and suspicious, and while he was engaged in examining and sketching some of the statues which he had discovered, one of the mob by which he was surrounded, exclaimed, 'If the infidels are attracted here by these blasphemous figures, the temptation shall soon cease, for when that dog is gone, I will destroy them.' Trusting to the assurance of a published chart of the Archipelago, that there were 'large ruins' to be found on the eastern shore of Phineka Bay, and finding this intimation confirmed by their telescopes, Capt. B. and his companions 'were not a little amused' to find that the 'castles, turrets, and embattled walls,' which they had so distinctly traced, were nothing more than the 'dark shadows of deeply indented cliffs, without any vestige of buildings.'

After noticing the currents which appear to prevail in this direction, Capt. Beaufort mentions the following singular facts:

\* The counter currents, or those which return beneath the surface of the water, are also very remarkable, in some parts of the Archipelago, they are at times so strong as to prevent the steering of the ship; and, in one instance, on sinking the lead, when the sea was calm and clear, with shreds of buntin of various colours, attached at every yard to the line, they pointed in different directions all round the compass.

While lying off Deliktash, a small but steady light among the hills had attracted notice, and on making inquiry it was ascertained to be a Yanar or volcanic flame, which is thus described.

'We rode about two miles, through a fertile plain, partly cultivated; and then winding up a rocky and thickly wooded glen, we arrived at the place. In the inner corner of a ruined building the wall is undermined, so as to leave an aperture of about three feet diameter, and shaped like the mouth of an oven:—from thence the flame issues, giving out an intense heat, yet producing no smoke on the wall; and though from the neck of the opening we detached some small lumps of caked soot, the walls were hardly discoloured. Trees, brushwood, and weeds, grow close round this little crater; a small stream trickles down the hill hard by, and the ground does not appear to feel the effect of its heat beyond the distance of a few yards.'

No volcanic productions were perceived in the neighbourhood, and though another orifice, which had the appearance of having formerly given vent to a similar flame, was found at some distance, the guide affirmed that there had been no alteration within the range of memory or of tradition. No earthquakes nor any detonations had, he said, ever been remarked, neither had it ever thrown out stones; no smoke nor vapour was emitted at any time, but it invariably poured forth the same pure, brilliant, unquenchable flame. It is common for the shepherds to apply it to culinary purposes, and it is implicitly believed that it will not roast stolen meat.

A very rich description of a Turkish residence, *al fresco*, follows the account of the Yanar, finished by an animated eulogy on Mussulman hospitality.

'We found the Agha of the district on the beach, waiting my return to Deliktash, and in rather a discontented mood. During our excursion he had been on board. For various reasons, I commonly went on shore as one of the lieutenants; and the officer on whom the command devolved, had general directions to receive in my apartments any respectable visitors, and, personating the captain, to give them pipes and coffee. In this instance he inadvertently betrayed my absence. The Agha, starting from his seat, demanded to be put on shore. He was invited to see the rest of the frigate.—"No," he replied, "he came to visit the captain, out of respect to the English nation, and not to see a house of boards; and were he to look at any thing, it might be suspected that curiosity had prompted his visit." A salute, however, of a few guns on his departure, had partly pacified him; and my pouch full of gunpowder completed our reconciliation.'

Further on in the track of investigation, the mountain Takhtala, 7660 feet above the sea, presented itself about five miles inland; and the ranges of Mount Taurus, which rose behind it, were supposed to be nearly 10,000 feet in elevation.

Tradition and superstition have invested this lofty mountain with many mysterious attributes. On the summit roses blow throughout the year, and from the 'very apex' springs a stream of the purest water; but a legend of loftier invention than this was communicated by the Agha, who assured his visitors that every autumn a 'mighty groan' issued from the mountain, by way of 'an annual summons to the elect to 'make the best of their way to Paradise.' At the foot of Takhtalu lie the ruins of the ancient Phaselis, where the landing party found many interesting remains, and a number of inscriptions, some of which were copied. Several sarcophagi were discovered, and of these two were of the 'whitest marble,' and of careful workmanship. One only had not been opened, and when this was uncovered, it contained nothing more than the bones of a single skeleton. While the frigate lay off this place, and the officers and crew were 'tranquilly employed in surveying, wooding, and watering,' they were suddenly surprised by the report of heavy guns. No ships were in sight; there were neither forts nor batteries within range of the eye or the telescope, and they began 'to think that the 'angel of Takhtalu was sounding his autumnal summons.' But it soon appeared that neither the angel nor the mountain was concerned in the affair, for they were informed by the crew of a small vessel which passed, that the city of Adalia, at the distance of eighteen miles, was the scene of hostilities between two rival Beys. As this event furnishes the most interesting detail in the whole volume, and as it is uncommonly well described by Capt. B. we shall give as large space to it as we can afford, and as much as possible in the writer's own language.

It is stated that Mehemmet, the Pasha of Adalia, had refused to send his regular contingent of troops, when summoned by the Porte. His brother Ahmed, taking advantage of this circumstance, had procured from Constantinople an appointment to the Pashalik, and availing himself of Mehemmet's temporary absence, seized Adalia by stratagem. The latter exerted himself with promptitude and energy, levied a considerable force, and recovered his capital, after a severe conflict, commencing Ahmed, and his second in command, with about a hundred of their followers, to flee in different directions. Capt. Beaufort hoped, by remaining quietly at his anchorage, to escape the risk of being compelled to interfere in these transactions; but he was disappointed, for on the recapture of the city, the larger number of those who escaped, with a Bin Bashy or colonel at their head, fled in a direction which brought them in sight of the Frederiksteen; and they came down to the beach entreating the watering party to protect them from their pursuers. This

of course was declined, but food and surgical assistance were promptly and liberally afforded. They were advised to escape immediately by the woods, which were impervious to cavalry, and provisions were offered them for that purpose. They replied that escape in that way was impracticable; the roads were watched, the surrounding Aghas hostile, and a price was put upon their heads: 'their religion taught them to rely upon God for their deliverance, or to submit without repining to their fate.' Some hours after, a large sailing launch was picked up by our seamen, drifting out to sea, and was immediately offered to these poor wretches, with every accommodation that could be spared from the frigate, for their comfort and security. But though the horse patrols of the victorious party were seen descending into the plain, and this seemed the only opening for flight from inevitable destruction, the fugitives declined the offer.

'None of them were seamen—they knew not how or where to steer—and if their hour was come, they preferred dying like men, with arms in their hands on shore, to being murdered by the cannon of the Pasha's cruisers, by whom they must ultimately be overtaken. Things remained in this state till the next morning, when one of the Pasha's armed ships was seen rounding the cape, and the party of cavalry which had, till then, been checked by the appearance of our frigate, now crossed the river, and surrounding at some distance that part of the beach which was occupied by the fugitives, seemed only to wait the approach of the above vessel to close upon their victims. This was the crisis of their fate. That fate depended upon me. Cold and calculating prudence forbade me to interfere: but—I could not stand by, and see them butchered in cold blood! My decision once made, there was not a moment to be lost. Our boats were dispatched, and in a few minutes I had the satisfaction of rescuing sixty fellow-creatures from immediate slaughter. Since the rejection of their entreaties on the preceding day, they had betrayed no signs of despair or impatience; they had neither reproached our obduracy, nor murmured at their fate; and when our boats landed, they were found sitting under the shade of the neighbouring trees, with an air of resignation that bordered on indifference. They now displayed neither exultation nor joy; they came on the quarter-deck with manly composure; they were perhaps grateful, but their gratitude did not seem to be addressed to us; in their eyes, we were still infidels; and though the immediate preservers of their lives, we were but tools in the hands of their protecting prophet.'

The Turkish armed vessel, in the mean time, communicated with the shore, and at length two Turks of superior rank came off to the frigate. Perfectly aware that menaces would only serve to defeat their object, they conducted themselves with the utmost courtesy and respect, concealing their disappointment under the mask of more than diplomatic placidity. They began by regretting that their master had not yet had the opportunity

of interchanging civilities with Capt. B. They then insinuated their more immediate business, by rejecting the idea that the Captain would condescend to take any part in their local quarrels; and affecting not to be aware that the fugitives were actually on board, they expressed their entire conviction that he knew nothing 'of the remnant of the band of robbers of whom they were in pursuit.' The displeasure of the Porte, and the munificence of the Pasha, were brought artfully forward, and at length a formal demand was made that the persons then on board should be delivered up. Capt. Beaufort who had listened to all this, in the hope that some satisfactory terms might be made for the safety of his *protégés*, finding that the object was nothing less than to procure their unconditional surrender, broke up the conference, and civilly dismissed the embassy from his ship. Before they departed, they attempted to bribe the interpreter, to procure the abandonment at least of the Bin Bashy; and failing in this, they 'at last begged for a 'small stock of coffee and rum,' and in this they, of course, succeeded. The fugitive guests occasioned some embarrassment to their preserver. Before he could place them in safety, he was obliged to return as far as the island of Kos, where he landed the Bin Bashy and his companions, who parted from their friends 'with general demonstrations of gratitude, and I 'believe,' says Capt. B., 'they felt as much as Mahommedans 'could feel towards Ghiaours.' A visit to Halicarnassus, the modern Boodroom, introduced the Captain to the governor Halil Bey, a 'keen, active, well-informed man,' even possessing 'some knowledge of geography,' a subject of which the Turkish officers in general are so ignorant, that a Pasha of high rank once maintained to Capt. Beaufort, that England was 'an island in the Black Sea.' Halil Bey visited the ship, and seemed much 'struck with the look of health, of comfort, and 'of manly independence of British seamen.' Halil was a man of humour, and when urged for permission to visit the citadel, told the following anecdote.

Some years ago, a French frigate being at Boodroom, the commander expressed a great desire to see the marbles in the fortress; but the then governor absolutely refused to admit him without direct orders from the Porte. The commander had interest; the ambassador was set to work; and in a short time the frigate returned, bearing the necessary ferman. The governor put it to his forehead, in acknowledgment of its authority, and declared his readiness to proceed. Arrived at the outer gate, "Effendy," said the governor, "the orders of my Imperial master must be implicitly obeyed." "Let me in, then," exclaimed the impatient captain. "Undoubtedly," replied the Turk, "for I am enjoined to do by the ferman; but as it contains no direct order about your coming out again, you will perhaps forgive this

momentary pause, before we pass the drawbridge." The French commandant, not choosing to put such hazardous irony to the test, departed.

After refitting at Malta, Capt. Beaufort resumed his survey, in the spring of 1812, at the same point where circumstances had previously caused him to desist. Here he found Mr. Cockerell, who was easily induced to exchange the dirt and inconvenience of a small Greek vessel, for the comforts and companionship of an English frigate. When the ship reached Adalia, they found the old Pasha, whose enemies they had rescued the year before, dead, and his eldest son in possession of the government. He had not, however, yet obtained the confirmation of his title, and was waiting in anxious expectation for the answer to his application, when the frigate anchored in his port. The visit was so critically timed, as to awaken a suspicion that the messenger of government might be on board; and this apprehension, in his utter uncertainty whether the bowstring, or a governor's commission, awaited him, gave to the behaviour of the young bey, a singular mixture of jealousy, fear, and courtesy.

At Esky Adalia, the ancient Sidé, the navigators found an extensive and interesting collection of ruins, and among them the 'largest and best preserved' theatre of any that they had inspected in Asia Minor. At Alaya, in former times a fortress of great strength, a party of officers who had landed, were grossly insulted, and pursued with stones; but on the stern remonstrance of Captain Beaufort, an apology was made, and the discipline of the bastinado awarded to the delinquents. This fortress is, in Captain B.'s opinion, the ancient Coracesium, the first town of Cilicia-Aspera, according to Strabo; and the barren ridges of Mount Taurus, which line this rugged coast, seem to sanction the identity of the places. A dry catalogue of the various places visited by the *Frederiksteen*, would little gratify the curiosity of our readers, and a distinct detail of their various peculiarities must be sought in the volume itself. In one place, on hastening to examine a mass of ruins bearing the resemblance of the remains of a large city, they found it 'indeed a city—a city of tombs—a true Necropolis.' While lying in Aghaliman, the port of Selefkeh, a small armed vessel appearing in the distance, which was supposed to be a pirate, the frigate weighed and gave chase, but in consequence of hazy weather, unsuccessfully.

'By the term pirate is not here meant a Barbary corsair; the predatory states of that coast, however rapacious, confine their hostilities to distinct nations; and however inhuman their treatment, the value of the slave is a guarantee for the life of the captive: but in the district of Maina, the southern province of the Morea, there is a regularly organized system of absolute and general piracy. The number of their vessels, or

armed row boats, fluctuates between twenty and thirty; they lurk behind the headlands and innumerable rocks of the Archipelago; all flags are equally their prey, and the life or death of the captured crew is merely a question of convenience. A Turkish prize is the only exception to this rule; for, as they expect no mercy if taken by Turks, to them they rarely give quarter. The preceding year we had found one of these pirates concealed in a small creek of Hermonissi, a barren island to the westward of Stampalia: as our boats approached, they fired into them from the cliffs, and rolled down large stones which wounded two of our men. We destroyed the vessel and compelled most of the crew to submit: the rest retreated to the craggy heights, and we made sail in quest of their comrade, who we learned was skulking among the neighbouring islands; but the darkness of the night, and the warning fires from the top of the island, enabled him to escape. On returning to Hermonissi, we found that a couple of nights' starvation had rendered the remaining rogues more tractable, for they eagerly came down to the boat and surrendered themselves. Nothing could be more contemptible than the appearance of this vessel; yet she rowed fast, possessed a swivel, and twenty muskets, and with the forty ferocious looking villains who manned her, might have carried the largest merchant-ship in the Mediterranean.'

In an instance then recent, two of these marauding galleys, availing themselves of the shelter of some rocks, had bid defiance to the repeated attacks of a Turkish frigate. When Capt. Beaufort, after having succeeded in destroying the pirate, anchored the next morning at Stampalia, the primati or magistrates waited on him to express their gratitude for deliverance from one, at least, of the band which had so often levied contributions on that island. They pointed to a rock at no great distance, on which, three days before, the crews of two Mainot corsairs had landed, to share the plunder of a Turkish boat. Her crew, consisting of five men, was mercilessly butchered; but a Jew, who was a passenger, they spared, after depriving him of an ear. This man, who applied for surgical aid, attested these facts, and they were further confirmed by the report of one of our officers, who, on visiting the rock, found the five bodies lying unburied, and 'a prey to innumerable birds.' When the prisoners were afterwards examined in the court at Malta, 'these legitimate, but profligate descendants of the Spartans, boldly avowed themselves to be pirates.'

In the vicinity of Korghos, the ancient Corycus, Captain B. expected to find the saffron cave and the subterranean river mentioned by Strabo; but he could not learn from the few natives who presented themselves, that these striking features of nature were now known to exist. He expresses strong regret at his disappointment. 'My readers, indeed,' he good-humouredly remarks, 'may have greater reason to regret my not having discovered, while in this province, the fountain of *Nus*, which,



'according to Pliny, has the happy property of sharpening the wit of those who drink it.'

The ruins of Pompeiopolis, though in a very shattered state, were so striking in their general effect, 'that the most illiterate seaman in the ship could not behold' them 'without emotion.' At Tersoos (Tarsus) the officers sent did not experience a favourable reception either from the governor or the inhabitants. From this part of the coast to Cape Karadash, nothing occurred but a straight sandy beach,

'on which the surf was so heavy, that the boats were seldom able to land without being half swamped in re-launching: this is one of the pleasures of marine surveying; but though wet clothes were only a slight disaster in the scorching summers of Karamania, wet instruments frequently occasioned us serious inconvenience.'

Passing Cape Karadash, the frigate turned into the gulf of Iskenderoon, and shortly reached Ayas bay.

'This long estuary,' writes Capt. B. 'contained the greatest number of fish and fowl that I ever saw collected together; every part of its unfrequented beach was occupied by companies of pelicans, swans, geese, ducks, and gulls; and myriads of fish leaped out of the water, when roused from their muddy bed by the boat's keel, as it dragged along the bottom. There was also an abundance of very fine turtles, the chase of which afforded much amusement; when alarmed by the approach of the boat, the direction of their flight was marked by a ripple on the surface, and the water was shallow enough to admit of the men pursuing them on foot. Some of the large turtles were so powerful as to escape with two heavy fellows lying on their backs, who, in vain, strove to turn them before they got into deep water; in less than an hour, however, sufficient were caught to load the boat; and many weighed upwards of two hundred pound.'

They were now near the limit dividing the tract along whose shore they had past, from the more interesting coasts of Syria; but while they were anticipating this part of their survey with the utmost pleasure, the following disaster terminated their prospect.

'On the 20th of June, while embarking the instruments from a little cove to the westward of Ayas, we perceived a number of armed Turks advancing towards the boat. . . . An old dervish was observed haranguing them; and his frantic gestures, with the reiterated shouts of "Begone," "Infidel," and other offensive expressions, left the hostility of their intentions no longer doubtful. The interpreter was absent with the officers, and all my little store of friendly words and signs seemed to irritate rather than to appease them. To quit the place, therefore, seemed the most probable means of preventing a fray; and as the boat was ready, we quietly shoved off. The mob now began to level their muskets; their voices assumed a shriller tone; and spurred on by the old fanatic,

they rushed forward. The boat was not yet clear of the cove, and if they had succeeded in reaching the outer points, our retreat would have been cut off; it was, therefore, full time to check their progress—the unexpected sight of my fowling-piece had, for a moment, that effect; but, as they again endeavoured to close, I fired over their heads. That expedient saved us. They immediately halted—most of them fell on the ground—the dastardly dervish ran away—and we had gained sufficient time to get the boat's head round, and almost disentangled from the rocks,—when one ruffian, more resolute than the rest, sprang forward to a rock, which, covering his person, allowed him to take deliberate aim; his ball entered near my groin, and taking an oblique course, broke the trochanter of the hip joint. Had the others followed his example, all the boat's crew must have been destroyed; but fortunately, they had been so intimidated by my fire, that we were beyond the reach of their's by the time they rose from the ground. The pinnace was within signal distance; she was called down; and before I fainted from the loss of blood, I had the satisfaction of sending her round to rescue the scattered officers, and to protect the small boat, which waited for them to the eastward of the castle: but before the pinnace could reach that place, Mr. Olphert, a remarkably fine young man, who was midshipman of their boat, had fallen a sacrifice to the same party of assassins!

The pinnace, with nineteen men, was fully armed, and succeeded in collecting the rest of the officers and men; but Lieut. E. Lane her commander, had great difficulty in restraining his crew from teaching 'those miscreants a wholesome lesson of retaliation.' Measures were however taken to obtain satisfaction; the agha of Iskenderoon pledged himself to bring the offenders to justice, and Captain Hope afterwards proceeded in a king's ship to that place, for the purpose of enforcing the necessary steps for retribution. Captain Beaufort's wound was dangerous in the extreme, and his constitution had been previously debilitated by severe wounds; but though the event appeared for some time doubtful, after 'many months of tedious confinement and painful exfoliation,' he recovered, and has recorded his grateful acknowledgements of the skill and attention of his surgeon Dr. Hugh Stewart.

The decorations of this interesting volume, are very respectably executed, and so judiciously contrived as to enhance its value and add much to its ornament, without materially increasing the expense. A distinct and well chosen vignette heads each chapter, and there are beside several plates of views, and neatly engraved plans. A chart is prefixed of great value, and respecting which we have only to regret that though of fair dimensions, it is not on a yet larger scale.

Art. V. *The Vision ; or Hell, Purgatory, and Paradise, of Dante Alighieri.* Translated by the Rev. H. F. Carey, A.M. 3 Vols. 32mo. Price 12s. London.

**T**HIS is not only the best translation of Dante which has appeared in our language, but it may perhaps with justice be pronounced the best translation of any poet in the whole compass of English literature. While with almost unparalleled closeness for a version not boldly literal, it adheres to the sense of the original, it has for the most part faithfully preserved both its strength and its occasional tenderness and pathos. Notwithstanding the wide difference of idiom between the respective languages, the sense of Dante is generally given in the same compass of words : the translation is seldom chargeable either with being more concise or more diffuse than the text. On comparing the present with the version of the *Inferno* published by Mr. Boyd in 1785, the superior value of a close yet not literal translation, over a free version, will be sufficiently evident. Aware of the rock on which Mr. Boyd struck, Mr. Carey has acted wisely in discarding rhyme. A translator has, indeed, no need to add to his trammels ; in adapting his expressions to the metre, he is in continual danger of losing the *nuance* or shadow of thought which so often forms the peculiar beauty of a passage. Besides, to the stern character of Dante's poetry, no measure in our language is so well adapted as that which Mr. Carey has chosen, the lofty blank verse of Milton. Had Dante been our countryman, it is the rhythm which he would doubtless have chosen as alone suited to his theme. One may almost venture to assert, that *Paradise Lost* could not have been written in rhyme : it would not, at least, have been the *Paradise Lost* of Milton.

A good translation of the best poets of the south of Europe was certainly a desideratum in our literature ; which, so far as regards Dante, the father of modern poetry, we are extremely glad to have so competently supplied. Italy was the land to which our early poets, the masters of song, turned for the sources of inspiration. Chaucer's tales are chiefly versifications of Italian *nouvelles* ; Spenser borrowed from the romances of the same country, his giants and his enchantments ; but Milton especially, in all his poems, discovers his familiarity with continental literature. The poem of *Adamo* has been supposed to have furnished materials for the ground-work of *Paradise Lost*. Much of the sublime painting in his great poem, was undoubtedly borrowed from Dante, whom he has also imitated in the scholastic discussions which he puts into the mouths of his infernals. The Italian character of some of his smaller poems is still more obvious ; so much so, that were *Comus*, *Lycidas*, or *L'Allegro*, and *Il Penseroso*, adequately translated

into that language, they might be taken for the native productions of Italian genius. The reign of the Stuarts is distinguished by writers of a different school, who formed themselves upon far inferior models. The infection of French taste, which, after the Restoration, spread from the court throughout the nation, extended even to our men of letters, and tainted the character of our literature. Since then, Italian literature has sunk almost into neglect, and the names of those great masters to whom our early poets were indebted, are nearly all that even readers of cultivated taste can be said to know of them. With respect to the modern poets which Italy has produced, Mr. Matthias tried to excite attention to some of the best lyrical writers, but he has utterly failed. With the exception of Hoole's translations of Tasso and Ariosto, which present a miserably inadequate representation of the originals, scarcely any other recent attempt has been made to naturalize in our literature the works of Italian poets, unless we admit as a further exception, Mr. Merivale's elegant paraphrase of parts of the *Morgante Maggiore*. Some of Petrarch's sonnets have indeed exercised the ingenuity of different hands, to use an old phrase, but they have only succeeded in shewing the almost insuperable difficulty of rendering a writer like Petrarch, whose chief merit consists in the exquisite niceties of expression, into any foreign language. A translation of Guarini, we believe, appeared at Edinburgh some time since, as the production of an anonymous author.

Tasso is, perhaps, with English readers in general, the greatest favourite. Of the *Jerusalem Delivered*, a new translation has been recently announced, which we hope very speedily to notice. No small service also has been rendered by the recent republication of Fairfax's excellent translation of the same poet. Various reasons, however, may be assigned why Dante has hitherto been so much neglected: his translator, in addition to all the technical difficulties of his task, is called to encounter a text which has furnished, by its multifarious learning, and the obscurity of some of its allusions, matter for laborious rival commentaries. The notes which Mr. Carey has introduced at the end of each canto, although not fully satisfactory, are perhaps sufficient for the reader's purpose, as they refer him to sources of further information, if he is disposed to prosecute the inquiry. Several extracts from Dante's prose works, illustrative of his great poem, are judiciously introduced: it is remarkable that these have been made little use of by most of his native commentators.

In order to enter into the spirit, or indeed the meaning of, the "Vision," some general acquaintance with the history of the Italian republic is absolutely requisite. When Dante wrote, Florence was agitated by a second division among the powerful

family of the Guelphs, who had long succeeded in keeping undisturbed and peaceful possession of the city. The contest of the Bianchi and the Neri, which began at Pistoia, had extended to the metropolis. Dante, who had himself engaged in the violent contest between the imperial and the pontifical parties, had now an opportunity of witnessing the development of all the evil passions, as well as of all the virtuous energies of our nature, in an intestine warfare still more malignant and unnatural. It was in this school he studied for the canvass, and from such scenes he drew those sometimes tender, sometimes terrific pictures, which he has exhibited in his great poem.

The precise period at which Dante wrote his *Commedia*, has been much disputed. Boccacio, in one place, supposes that he did not begin it till he had attained his thirty-seventh or thirty-eighth year, which would bring the date to the year 1302 or 1303. This is, however, at variance with the commonly received and more probable statement, (also adverted to by Boccacio,) that he began it before his exile, which took place in January, 1302. When his house at Florence was burned during his embassy to Rome, seven cantos were saved, it is said, from the flames, and transmitted to the Author, then under the roof of the Marquis Marespina, in Lunigiana, by Dino, a poet, who had discovered their merit. Dante, however, has supplied us with a more precise date at which to fix, with a high degree of probability, the commencement of his great poem. In one of the *Canzones* in the *Vita Nuova*, a sort of biographical commentary on the poems addressed to his beloved Beatrice, which he drew up when far advanced in life, he obviously alludes to the "Inferno" in a way that would lead us to conclude it was then begun.\* This Canzone was certainly written before the death of Beatrice, which took place in the year 1281. The proof of this latter fact, furnished by the *Vita Nuova*, has been overlooked by Signor Pelli and later commentators, some of whom have supposed that she died the very year before Dante married. Were this really the case, we should have little reason to admire the poet's constancy, or to give him implicit credit for the strength of his early attachment. In the following passage,

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\* In the passage referred to, the Deity is represented as thus replying to the solicitations of the angels, to take Beatrice to their company:

'Sola pietà nostra parte difendè.

Diletti miei, or soffrite in pace  
 Che vostra speme sia quanto m'è piace:  
 Là ov'è alcun, che perder lei s'attende,  
 E che dira nell' inferno, a mal nati  
 I vidi la speranza de' beati.

Dante states, somewhat figuratively, the very year in which the object of his early attachment was snatched from him.

'Ella si partì in quell' anno della nostra Indizione cioè degli anni Domini in cui il perfetto numero era compiuto nove volte, in quel centinaio, nel quale, in questo mondo ella fu posta, ed ella fu de, Cristiani del terzodecimo centinaio; di lei questa potrebbe essere una ragione. Concio siacosache, secondo Tolomeo, e secondo la Cristiana verità nove sieno gli Cieli, che si muovino, e secondo comune astrologa, li detti Cieli adoperino quaggiù, secondo la loro abitudine insieme, questo numero fu amico di lei, per dare ad intendere, che nella sua generazione, tutti e nove li mobili cieli perfettissimamente s'avevano insieme.'—Vita Nuova. p. 326.

From this it would seem that she died in that year of the thirteenth century, in which the perfect number had been nine times completed. The perfect number intended, is unquestionably nine, the number of the nine heavens, which would fix her death, A. D. 1281.

That the first seven cantos of his poem were written before his exile, is further rendered probable, by their containing no allusion to the parties of the Bianchi and the Neri. The prophecies which are put into the mouth of Ciacco, the glutton, appear to refer to the previous contests between the Aretime Ghibelines and the Florentine Guelphs, in which Dante himself took part at Campaldino, in 1289. In those cantos, his banishment is not hinted at, although in a subsequent canto, he takes an early opportunity of making Farinata foretell that reverse in his fortunes. In the first cantos of his poem, there is also less satire and less bitterness of spirit: he had not yet begun to look round, with the eye of an exile, for hope amidst the enemies of his country.

In the work itself, Dante gives as the date of his descent the year 1300, on the night between the 5th and the 6th of April. This circumstance, together with the supposed allusion in the first canto to Can della Scala as the *gran veltro* who is to drive away avarice, may seem to oppose our representation of the early date of these first seven cantos, Can della Scala being born in 1291. But that the date in the poem is as fictitious as the event, is clear from the circumstances of Dante's history. The time mentioned, was the very year in which he was constituted Prior of the Republic, the era at which, according to a letter of his, of which a fragment is extant, his evil star gained power over him. It is far more probable that he should insert that date on a revision of his poem, than that he should at such a period have found leisure for occupying himself in versification. There remains but one objection to our statement, which requires to be obviated. When Beatrice died Dante was but sixteen. Is it

possible that so young a man should have entered upon so vast an achievement? When the works which he undoubtedly wrote before that age are attentively examined, this will scarcely be considered as a difficulty. Two *Canzones* in particular, contained in the *Vita Nuova*, the one beginning,

'Donne che avete intelletto d'amore'—

the other,

'Donna pietosa e di novella etade'—

both of which are equal to the most beautiful compositions of Petrarch; may be adduced as sufficient evidence of Dante's maturity of genius at this early period.

With regard to the date at which we are to fix the completion of the poem, nothing can with certainty be known. Dante died in 1321. From the circumstance of his appearing, throughout the poem, to hold up Henry of Luxembourg as the last hope of his country, we are inclined to suppose that, although it might subsequently receive some finishing touches, the whole was composed before the year 1313, in which Henry died. The reference to Pope John xxii. who assumed the tiara so late as 1316, as well as the other references of so late a date, might have been introduced as an after-thought, on revising the poem. Such is the opinion of Tiraboschi. The date at which the several parts of the poem were written, might often be with strong probability conjectured by observing at what period the predictions occasionally introduced, are found to terminate. That passage for instance, in which his great grandfather, Cacciaguida, in the planet Mars, gives the Poet an account of his family, and of what was to befall him, was certainly written before the year 1313, as it speaks of Henry of Luxembourg, as still living; and yet, the reference to Pope Clement the Vth's treacherous conduct to him, would fix the date as late as 1311. These speculations, however, we must leave to Dante's commentators. The mere circumstance of his styling St. Thomas Aquinas plain Thomas, when he, at the same time bestows on him the epithet *il divino*, and places him in paradise, is surely a very slender ground for supposing the poem to have been completed before the canonisation of the beatific doctor.

Among the very great merits of Dante, is that of having improved, we might almost say, created his language. The earliest piece of Italian poetry extant, was written scarcely more than seventy years before his birth, by Ciullo d'Alcamo; and so late as 1313, we find Albertino Mussati the historian, writing in Latin as the vulgar tongue. The Italian of even many of the metrical writers contemporary with Dante, among others Guittoni d'Arezzo, is of the most homely and impure

description. It was not till after the appearance of Dante, that the Provençal, which had for two centuries been the only language of poetry, sunk into disuse, and that the Troubadours at length disappeared before the rising glories of the Tuscan school. Dante may be taken even now as a standard of diction; his *Commedia* bears no marks of age upon it, being for the most part intelligible by the lowest of the populace; yet in our own language, The Faëry Queen, composed two hundred and thirty years later, requires the aid of a glossary. In his "*Eloquenza volgare*," Dante laughs at the Tuscans for their presumption in thinking their dialect worthy of becoming the language of the educated; but since his time, the numerous early writers which Florence has produced, have succeeded in making their provincialisms a permanent part of the national language. He had conceived the noble design of framing from all the dialects of Italy, one general language: had this been accomplished, it would certainly have added considerably to the richness of Italian prose. In his prose writings, many words are to be found, which are wanting in *La Crusca*, and for which no adequate synonyme can be furnished. The merit of having perfected his native language, must not however be exclusively attributed to Dante; Brunetto Latini, his master, and Petrarch and Boccaccio, must be acknowledged to have had no inferior share in its successful cultivation. But Dante was certainly the father of Italian poetry: he was the first poet of modern Europe who ventured to employ the personification of abstract ideas. In his *Vita Nuova*, he actually apologizes for having personified love in the vulgar tongue, which no Troubadour or Tuscan bard had before ventured to do. The amatory verses of the Provençal school, had little indeed, either in point of fancy or of sentiment, to recommend them. Their authors, unambitious of literary excellence, 'expressed their first ideas 'almost in their first phrases.' Dante found the poetry of his country to consist chiefly of love sonnets. Had he himself written nothing of a higher description, his Canzones might have served to perpetuate his name as one of the early writers of Italy, but this would have been all his fame. He would never have excited that enthusiasm which pervaded Italy, with regard to his *Commedia*, so that his poems were sung by his countrymen instead of their popular songs, as the poems of Homer were recited by the rhapsodists, an enthusiasm which drew the arts into its train. Giotto is said to have painted, under the eye of Dante himself, the horrors of his *Inferno*. There is still to be seen at Pisa, in the Campo Santo, the painting of Orcagna, in which some of the infernal circles are represented, much as described by Dante. Nor was a subject so fertile in horrors neglected by transalpine artists. Among others,



Hubert and John Eyck made it the subject of some pictures, which are preserved in the Church of St. John at Ghent.

A striking proof of the estimation in which Dante was held by his immediate successors, is afforded by the circumstance of there being professors appointed at different universities to lecture upon his poem. Bologna, Pisa, and Florence, set the example, which was followed by other cities. The prelates of the council of Constance employed one of their number to translate his *Commedia* into Latin, and to write a commentary upon it. Giovanni Visconti, Bishop and Prince of Milan, in the year 1350, employed six learned men, (two of whom were theologians, two philosophers, and two Florentines,) to comment on this popular poem. The best commentaries on Dante that we are acquainted with, are those of Velutillo and Landino; they contain much useless disquisition upon the allegory and various theological points, but they are the fullest in illustrating the numberless historical allusions, often of a private biographical nature, which render the meaning of Dante so obscure. Most of the later commentaries are made up of extracts from these writers.

Many dissertations have been written on the subject of Dante's originality, as a poet. Every monkish legend has been ransacked, for the purpose of discovering some conception of infernal torment, or paradisiacal bliss, that might claim to have suggested a similar one in Dante's poem. From what source a superior mind gains the first hint towards the achievement that shall obtain for its author immortality, must often remain hid in obscurity. Many circumstances connected with the period at which Dante wrote, may, upon reflection, be plausibly conjectured to have influenced his choice of a subject, and to have called up the train of ideas which afforded a ground-work upon which to build. In his time, the fearful expectation which in the early ages of Christianity so much possessed the minds of believers, that the day of judgement was on the eve of its approach, was very extensively entertained. A visionary named Joachim announced the reign of the Holy Ghost to be at hand, and his reveries, countenanced by the powerful order to which he belonged, obtained the more attention from the notion having gained ground, that the sixth age of the Church had commenced, in which the judgement was expected to take place. In the succeeding century, this belief obtained at one time such a hold upon the minds of the population in general, that it led to the suspension of animosities; the whole mass of the inhabitants of several cities went in procession, dressed in white, with crosses in their hands, from town to town; and even hostile cities did not scruple to receive their enemies who came in this manner to visit them for a day, and then to depart. Dante could not

fail to perceive the advantage which might be taken of this state of the public mind, and in conformity to the taste of the age, he determined to write his satires in the form of a vision. This was not altogether a new idea. It was very common for the framers of dreams and legends among the monks, whenever they wished to revenge themselves upon an adversary, or to guard a contested privilege, to exhibit in some clumsy vision, their enemy as suffering eternal torments. As the power of the priests chiefly depended upon their supposed influence over the infernal regions, it was the readiest way of defending themselves, to hold out these pictures of the abodes reserved for the authors of what they wished to stamp as crimes; and they were not sparing in the use of this convenient artifice. Whoever should take the trouble of looking over the Lives of the Saints, would find visions of this nature in great numbers. Dante must undoubtedly have read many of these, must have had them deeply impressed upon his mind, but it cannot be supposed that he took any single composition of this sort as a model. It suited his purpose as a poet, as it did the purpose of the monks, to take advantage of the popular superstition, and much of the same imagery that they employed, he would naturally have recourse to as the materials of his vision, without deserving the name of a plagiarist; without in many cases being indebted to their works for the combinations he had formed. It is remarkable what a similarity may be detected in the fictions of the penal world, common to every system of superstition. If we compare some of these monkish legends with the fables of Mahomedan or Hindoo visionaries, the points of resemblance will often be found very striking, supposing them to be merely coincident. It is not improbable, however, that many of them were of Oriental derivation. A striking instance of this similarity presents itself in the bridge of Mahomet, which is represented as being so narrow, that only the just man upheld by the help of heaven, can pass it: bridges analogous to this, occur continually in the legends of the Romish visionaries, from which sinners are represented as inevitably falling into seas of molten lead, or boiling sulphur.

Among these precious effusions of a barbarous age, the one to which in particular Dante has been supposed to have been mainly indebted for the leading idea of his poem, is the vision of a boy of nine years of age, named Alberico. Not merely the ground-work, but even the imagery of the *Commedia*, has been traced by some to this original. The admirers of Dante are much indebted to the Abate Cancellieri for publishing Alberico's dream entire, which leaves the originality of the poet without a shadowing cloud. Alberico is said to have become, in consequence of his vision, a monk of the Benedictine

order, on Monte Cassino; he has hence been confounded by Bollandus and others, with a Cardinal Alberico, who lived in the preceding century, and was the author of some hymns, a treatise on music, one on astronomy, a defence of the Pope's election against the Emperor Henry, and some other works. Peter the Deacon, who assisted Alberico, the illiterate dreamer, in his compositions, (for he was himself unable to write,) gives a separate account of each of the two; of the Cardinal in his *De Viris Casinensibus*, of the Visionary, in his Chronicle of the Cassino. The passage in which the latter is mentioned, is as follows:

' At this time (during the abbacy of Girard, who sat from 1111 to 1123) there happened in Campania an astonishing miracle in every respect like those of the ancients. For in the Castle of the Seven Brothers, Alberico, a boy of noble birth, in his tenth year, being seized with illness, was brought to the last extremity. In this situation he was nine days and nights immoveable, and apparently dead, being without feeling. During this interval, he was conducted by St. Peter and two angels, through the place of pains into the infernal pit. At last, conducted to the pleasures of paradise, he saw the mansion of the saints; then being lifted into the aerial heaven, and being sufficiently instructed by St. Peter in the Old Testament, concerning the pains of sinners and the glory of the saints, he saw certain secrets, which he was not allowed to tell, and then, after being conducted through seventy-two provinces by the same Apostle, he was restored to life. Whoever wishes to see this vision, let him read it as written by Guido, a monk of this monastery. We shall not insert it here, as it is in the mouths of all. From this moment Alberico leaving the pomps of the world, sought the monastery of Monte Cassino, and being by Father Girard received with grateful affection, he took the habit of a holy conversion, and professed himself the soldier of Jesus Christ. Such indeed, is his abstinence, so much does he excel in gravity of manner, that no one can doubt that he saw the pains of sinners and the bliss of the just. For never since that time has he tasted wine or eaten meat. He always has his feet naked, and in this state he has remained with an afflicted body and contrite heart, in the monastery of Cassino, until this day. (1115.) lib. 4 cap. 68.

From what we learn of this Alberico, it appears that he could neither write nor read. His vision, it would seem, was written by Guido, a monk, apparently at his dictation. It was afterwards much interpolated and altered by Peter the Deacon himself. That its present state is different from what it originally was, appears from the preface indited by Alberico,

in which, speaking of it as it was written by Guldo, he says: '*Quamplurimè descripsit quamplurima dimisit*,' and he assigns this as his reason for employing Paul the Deacon to write it, under his inditing, expunging the false, and restoring to its place what had been passed over. The ground-work of this vision, is, however, entirely different from the poem of Dante; it does not even give a separate site to purgatory, but places the souls that are yet to be saved, in hell, thence to be taken when the time of their punishment shall have elapsed. The only striking similarity is, the situation of heaven, which is placed by both, within the several planets. Although the Abate Cancellieri admits that the plan of Dante cannot be traced to Alberico, still, he, in common with Bottari, and the editor of the edition of Dante published at Rome, in 1817, has attempted to prove, that many passages are merely imitations of similar descriptions in the monk. Because Alberico is carried to the other world by a pigeon, and Dante imagines himself borne into heaven by an eagle; because, again, the Monk describes great weights attached to chains, which drag down the guilty, and Dante represents souls loaded with a leaden frock and capote, gilded on the outside, which weighs them down; these sagacious commentators would argue, that the beautiful or terrific imagery of Dante, is copied from the Visionary; and they would persuade us that in '*Stridoribus quoque et nimis plena erant ejulatibus*,' we have the original of the following passage in Dante.

' Here sighs with lamentations and loud moans  
Resounded through the air: pierced by no star,  
That as I wept at entering, various tongues,  
Horrible languages, outcries of woe,  
Accents of anger, voices deep and hoarse,  
With hands together smote, that swelled the sounds,  
Made up a tumult that for ever whirls  
Round thro' that air with solid darkness stained,  
Like to the sand that in the whirlwind flies.

Hell. Canto iii.

Were the vision of Alberico, however, attentively examined, it would be found that it cannot itself lay any claim to originality. That it was in fact a compilation, might be strongly presumed from internal evidence: a boy of nine years of age must have been an adept indeed in licentiousness, to have been able to enter into some of the descriptions. But there is scarcely a passage which might not be traced up to some earlier legend. In the Lives of the Fathers, written by some ascetic as early as the fifth century, there are several visions of the kind: among them is one which particularly deserves notice on account of its great similarity to the commencement of Dante's

poem, but it bears a still closer resemblance in other parts to Alberico's vision. A young man, handsome, opulent, and licentious, to whom is given the name of Tantalus, in going to a banquet, is suddenly seized with a fit which deprives him of his senses. His soul, escaping from his body, finds itself in an open country, surrounded by evil spirits, who reproach it with its numerous crimes. But the Almighty, having determined to take compassion on him, sends to his aid an angel of transcendent glory, who bids Tantalus follow him, and assuring him that he should again return to his body, desires him to notice all he should see in his progress through hell, purgatory, and paradise, which regions it was necessary he should take in his way back. There is a monstrous and disgusting fiction, which represents Lucifer as allaying his perpetual thirst by taking up a heap of his victims, and crushing them like a bunch of grapes, in order to drink their blood; then breathing upon them, he sends them away to different parts of the infernal regions, but upon his inhaling the air, they are all drawn back again to his neighbourhood. The Monk has a similar description of an infernal worm of immense size, which, on drawing its breath, inhaled an infinite multitude of souls, swallowing them like flies, and expelling them again in the form of sparks. There are other similar coincidences.

The visions contained in Matthew Paris's history, have also been supposed to have furnished hints to Dante for his great poem. It appears from the testimony of a worthy prélate of the council of Constance, as well as from an assertion of Boccacio, in some verses which he addressed to Petrarch on presenting him a copy of the poem he was employed to illustrate, that Dante passed some time at Oxford; he was probably not unacquainted, therefore, with the work of our countryman, which contains an account of a vision of a Monk of Evesham, in which certainly some points of resemblance may be detected. The Monk, like Dante, converses with the souls he meets with in divers parts of purgatory and paradise. In the torments, there is no great similarity, except that fire is the instrument in both. Purgatory, as in Dante, is distributed into different circles on the sides of a hell, the inhabitants of which seek not to get out of the reach of the torments, for fear of losing any time. In Dante, according to the height of the sphere in which the blessed are placed in paradise, the lustre of their smile increases in vividness and fascination; so that when Beatrice has conducted the poet to a higher sphere, on his looking for her usual smile of assent, he is told that his mortal eyes could not endure it. The Monk of Evesham has these words: '*Hinc autem ad interiora prædictæ amœnitatis loca perguntibus; major semper et lucis claritas, et odoris suavitas, candorque ibidem degentium,*

et jucunditas arridebat.\* In the same book, there is another curious vision, which may be taken as a specimen of the legends of the time, of one Thurcillus Alari, who was conveyed in the year 1206, by St. Julian, to pay a similar visit to the three regions of the invisible world. He gives an account of a sort of theatric exhibition at which he attended there, with St. Peter St. Julian, and one or two more, and which takes place every Sunday for the amusement of the infernals. When they were all seated, a proud man was first made to come forward and to act the gait and every motion of a man who is proud even of his follies: his neck is stiffened, his face is turned upwards, he moves as if his arms were encumbered with ornaments, he talks big, and presently becomes inflamed with passion; but in the midst of his game he is seized, and grievously tormented. Other sinners are then successively brought forward to mimic their own follies and crimes, and then to be consigned to suffering. Before Thurcillus enters, however, he passes by a pit, the fumes of which make him cough. As these fumes arose from the burning of all the tithes which had not been duly paid to the priest, this betrays to St. Julian that his visitant had not been exact in his payments, and he is therefore made to promise ample restitution!

Our readers have probably had enough of these visions. Dante had evidently materials enough of this description to work upon, but these would not account for his choice of a subject, any more than they detract from his merit in the admirable genius with which he has treated it. Palmieri, in the fourth book of his *De Vita Civile*, written in the year 1486, gives an anecdote of our great poet, upon the authority of tradition, which, could it be substantiated, might seem better to account for the direction which his fancy took. After the battle of Campaldino, Dante returning from the pursuit of the enemy, went in search of the body of a friend who was among the slain; on discovering it, he was exceedingly startled by his friend's rising and telling him that he had been into the other world, adding some particulars of what he had seen there, which address was no sooner ended than he fell a corpse at the poet's feet. It is not impossible that some such circumstance might have occurred; that the wounded man might have lain on the field during the interval, under the influence of delirium, and that just before death, he might revive sufficiently to give Dante an account of his imaginary travels. Such an event, if it really occurred, would naturally take a strong hold of the poet's imagination; but we have given our reasons for the opinion that his poem was commenced eight years earlier than the event alluded to, and the anecdote is after all of very questionable authenticity. It will remind our readers of a similar incident

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\* Matt. Paris. *Historia Major*. folio. p. 188.

in "Old Mortality," which its Author has worked up with exquisite skill, the resurrection of Habbakuk Mucklewrath.

The origin of Dante's poem has been traced to other circumstances. There was, we are told, a shew made on the Arno, to which all were invited to come, who wished to have news of the other world. This shew consisted of a representation of the pains of the damned, but it ended in a real catastrophe: many, as a chronicler of the times remarks, found the proclamation a serious one to them, for the bridge, on which a large company was standing, giving way, a great number perished. This happened, however, in the year 1304; Dante, therefore, could not take a hint from this event, as he was then in exile, and his poem was already much advanced.

Once more, with regard to Dante's supposed plagiarisms. In an Italian translation of *Guerino il Meschino*, a romance, the hero, having descended the well of St. Patrick, gives, upon his return, an account of having seen a demon in the middle of the ice, who had six black wings, which he kept playing as a bird while flying; they were greater than the sails of a ship, and were made, not of feathers, but of the same substance as those of the bat. His three faces were of three different colours, yellow, black, and those two colours mingled together; and in each mouth, he held a sinner, Judas, Brutus, and Darius the first. Dante's description of Lucifer is nearly word for word the same:

‘ That emperor who sways  
The realm of sorrow, at mid-breast from th’ ice  
Stood forth. — — —  
How passing strange it seem’d, when I did spy  
Upon his head three faces, one in front  
Of hue vermillion, — — —  
The right ’twixt wan and yellow seem’d; the left,  
To look on, such as come from whence old Nile  
Stoops to the lowlands. Under each shot forth  
Two mighty wings enormous as became  
A bird so vast. Sails never such I saw  
Outstretched on the wide sea: no plumes had they,  
But were in texture like a bat, and these  
He flapped i’ th’ air — — —  
At ev’ry mouth his teeth a sinner champ’d  
Bruis’d as with pond’rous engine, so that three  
Were in this guise tormented. — — —

‘ That upper spirit  
Is Judas, he that hath his head within  
And plies the feet without. Of th’ other two  
Whose heads are under, from the murky jaw  
Who hangs, is Brutus; lo! how he doth writhe  
And speaks not! Th’ other Cassius, that appears  
So large of limb.’ Hell. Cant. xxxiv.

Besides this singular passage, there are other similarities; for instance, the ice contains the traitors in both, and the false prophets are in both painted with their heads the wrong way. That the Author of the romance, however, has copied Dante, not Dante him, is betrayed by the circumstance, that his language is always good and beautifully turned in those passages where there is any similarity to Dante, while in other parts it is weak and dull. Some (among others Poccianti) have supposed this novel to have been originally written by one Andrea, a Florentine, in support of which opinion they adduce the circumstance of a diatribe against Florence, which is contained in it, and which could have been written only by a Florentine. On comparing, however, the style of this Romance with the prose of those authors who wrote before Dante, we are convinced that it will be allowed that the language is of a much later date, nor is it indeed probable that a man like Dante would condescend to copy almost literally from an obscure romance.

But after all, the disputes respecting Dante's originality, are not worth half the labour that has been bestowed upon determining a question little connected with the real interest and merit of the poem. Its chief interest consists in its embodying the spirit and reflecting the intellectual character of the era in which it appeared: the astonishing genius which it displays, can be appreciated only by a reference to the circumstances under which Dante achieved his mighty enterprise. The incongruities, the barbarous taste, the occasional imbecillities of the poem, are chargeable less upon the Poet than upon the age: its severe grandeur, the boldness of its satire, the lofty spirit of freedom which it breathes, the bursts of tenderness and impassioned feeling with which it abounds, the learning which it displays, the richness of its historical allusions, and the beauty of its episodes, are so many distinguishing characteristics, which exalt it among the most extraordinary efforts of human intellect. Among the episodes, that of Francesca da Rimini, which Mr. Hunt has expanded into a beautiful 'Story' in four cantos, that of Ugolino, which has been familiarized through the medium of the canvass, and those of Farinata, of Guido Cavalcanti, of La Pia, and Manfredi, are strikingly beautiful. Guido Cavalcanti was one of Dante's earliest friends. Their intimacy originated in Guido's replying to Dante's first published sonnet to Beatrice. This custom, which prevailed among the early Italian poets, of answering each other's verses, was probably a remnant of the *cours d'amour* of the Troubadours. In passing through hell, Dante meets with Guido's father, whom he places there on account of his being a disciple of Epicurus. He is thus finely introduced:

'Then, peering forth from the unclosed jaw,



Rose from his side a shade, high as the chin,  
 Leaning methought upon its knees uprais'd.  
 It look'd around, as eager to explore  
 If there were other with me; but perceiving  
 That fond imagination quench'd, with tears  
 Thus spake: "If thou through this blind prison go'st,  
 Led by thy lofty genius and profound,  
 Where is my son? and wherefore not with thee?"  
 I straight replied: "Not of myself I come,  
 By him who there expects me, thro' this clime  
 Conducted, whom perchance Guido thy son  
 Had in contempt." Already had his words  
 And mode of punishment read me his name,  
 Whence I so fully answered. He at once  
 Exclaimed, up-starting: "How! saidst thou, he had?  
 No longer lives he? Strikes not on his eye  
 The blessed day-light?" Then of some delay  
 I made ere my reply, aware, down-fell  
 Supine, nor after forth appear'd he more. Hell. Canto x.

Nothing can be more beautiful than some of Dante's descriptions of morning and evening. We subjoin two passages, as further specimens of Mr. Carey's versification.

'Now was the hour that wakens fond desire  
 In men at sea, and melts their thoughtful heart,  
 Who in the morn have bid sweet friends farewell;  
 And pilgrim newly on his road with love  
 Thrills, if he hear the vesper bell from far,  
 That seems to mourn for the expiring day.'

Purgatory. Canto viii.

'E'en as the bird, who midst the leafy bower,  
 Has in her nest sat darkling through the night,  
 With her sweet brood, impatient to destroy  
 Their wished looks, and to bring home their food,  
 In the fond quest unconscious of her toll;  
 She, of the time convenient, on the spray  
 That overhangs their couch, with wakeful gaze  
 Expects the sun, nor ever till the dawn,  
 Removeth from the east her eager ken.  
 So stood the dame erect (Beatrice), and bent her glance  
 Wistfully on that region, where the sun  
 Abateth most his speed!' Paradise, Cant. xxiii.

Dante's hatred of the Popes, which every now and then breaks out in his poem, is probably attributable quite as much to the spirit of the partisan, as to the enlightened views of the philosopher. Milton in his tract 'Of Reformation concerning Church Discipline in England,' cites Dante, together with Petrarch and Ariosto, as authority for his allegations against episcopacy, and he presents in 'English blank verse,' the fol-

lowing translation of a passage from the nineteenth canto of the *Inferno*.

' Ah Constantine ! of how much ill was cause  
' Not thy conversion, but those rich domains  
' That the first wealthy pope received of thee !'

Milton refers to a similar passage in the twenty ninth canto of *Paradise*, which is thus rendered by Mr. Carey.

———— ' The aim of all  
Is how to shine : e'en they, whose office is  
To preach the Gospel, let the Gospel sleep,  
And pass their own inventions off instead.

\* \* \* \* \*  
Such fables Florence in her pulpit hears  
Bandied about more frequent, than the names  
Of Bindi and of Lapi in her streets.  
The sheep, meanwhile, poor witless ones, return  
From pasture, fed with wind ! and what avails  
For their excuse, they do not see their harm ?  
Christ said not to his first conventicle,  
Go forth and preach imposture to the world,  
But gave them truth to build on ; and the sound  
Was mighty on their lips ; nor needed they,  
Beside the Gospel, other spear or shield,  
To aid them in their warfare for the faith.  
The preacher now provides himself with store  
Of jests and gibes ; and, so there be no lack  
Of laughter, while he vents them, his big cowl  
Distends, and he has won the meed he sought :  
Could but the vulgar catch a glimpse the while  
Of that dark bird which nestles in his hood,  
They scarce would wait to hear his blessing said,  
Which now the dotards hold in such esteem,  
That every counterfeit, who spreads abroad  
The hands of holy promise, finds a throng  
Of credulous fools beneath. Saint Anthony  
Fattens with this his swine, and others worse  
Than swine, who diet at his lazy board,  
Paying with unstamped metal for their fare.'

Paradise. Canto. xxix.

Dante takes every opportunity of severely satirizing his native city, and he attacked it with the sword as well as with the pen ; but the vices which are exposed by the poet, as disgracing his fellow citizens, are the same as the historian paints in colours equally strong, and notwithstanding his keen sense of injury, the partisan was still in heart the patriot. When Henry of Luxembourg was expected to besiege Florence, Dante persisted in refusing to join the army, although it was by its success that

he alone could hope to return to his birth-place. To Florence he still looked as the place of refuge for his old age, or, if he should not live, the resting place for his bones.

' If e'er the sacred poem that hath made  
Both heaven and earth copartners in its toil,  
And with lean abstinence through many a year  
Faded my brow, be destined to prevail  
Over the cruelty which bars me forth  
Of the fair sheep-fold, where a sleeping lamb  
The wolves set on and fain had worried me,  
With other voice and fleece of other grain,  
I shall forthwith return, and, standing up  
At my baptismal font, shall claim the wraith  
Due to the poet's temples.'

Paradise. Canto xiv.

Dante, it is well known died in exile at Ravenna, having just entered his fifty-seventh year. His life presents a noble subject for the biographer: it is, however in great measure, history, being interwoven with the fortunes of his country.

Art. VI. 1. *Le Traducteur*; or Historical, Dramatic, and Miscellaneous Selections from the best French Writers, on a Plan calculated to render Reading and Translation peculiarly serviceable in acquiring the French Language; accompanied by an Abstract of Grammar, a Selection of Idioms, and explanatory Notes. By P. F. Merlet. 12mo. 6s. London. 1818.

2. *Dictionnaire des Verbes François*; or a Dictionary of French Verbs, shewing their different Governments. To which is prefixed a Table of the irregular Verbs, and some Remarks on the Tenses of the Conjugation and the Article. By J. C. Tarver. 8vo 10s 1818.

**WE** are always gratified by the appearance of elementary works; not that their mere multiplication can in any way tend to facilitate the progress of education, but because we are intimately convinced that much yet remains to be done before instruction can be said to start from its right point. Every fresh effort of this kind contributes in some degree, either by success or failure, to the promotion of this end; but we despair of witnessing its adequate execution, until men of superior powers and attainments will be content to devote them to this important object. Something has been done in the way of simplification; but the establishment of original principles, and the application of suitable examples, stated and unfolded in such a manner as to inform without encumbering, and at the same time addressed to the understanding as well as to the memory, yet remain a desideratum in perhaps all the branches of juvenile acquisition. The institution of the *Écoles Normales* in France, was a noble attempt to adjust the busi-

ness of education by a regular and well calculated system ; but the times were not favourable, and it failed.

Though the works before us do not aim at any very important innovations on the usual routine of instruction, yet they are not without claims on the patronage of the public. The first we think a very useful book, though we object to some of the selected matter, and feel regret that the very excellent plan has not been somewhat differently treated in its details. A few of the extracts are coarse in their sentiment and expression, and we feel surprise that any quotation should have been admitted, though without his name, from so detestable a writer as Pigault le Brun. The citation in question, is, we admit, nothing more than foolish and vulgar, but it is taken from the works of a wretch too depraved for contact. M. Merlet, after a sensible and available 'abstract of grammar,' introduces a considerable collection of extracts from various writers, in all of which the peculiar and idiomatic expressions are printed in italics, and illustrated by notes. We think the plan so good, that we hope to see it executed on a more judicious scale. No extract should be admitted but from sterling authors, and of intrinsic value, and they might range through all the varieties of idiom and composition, from the gay and familiar, to the less capricious and more elevated varieties of style.

The second work will also be found valuable. The Author has taken considerable pains to exemplify the various applications and uses of the verb, and he has on the whole performed his task very respectably. In a few instances, happier and more explanatory illustrations might have been found, and the plan is liable to the awkwardness of requiring the presence of another dictionary at the same time. The book, however, will be found to facilitate the labour of the pupil, and we hope that the Author may be encouraged to remove the small objection we have suggested, by the publication of a second part.

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Art. VII. 1. *Epistolary Curiosities*. Consisting of Unpublished Letters of the Seventeenth Century. With Notes and an Appendix. Edited by Rebecca Warner, of Beech Cottage, Bath. 8vo. pp. 214. Price 2s. London. 1818.

2. *Original Letters* from Richard Baxter, Matthew Prior, &c. &c. With Biographical Illustrations. Edited by Rebecca Warner, of Beech Cottage, near Bath. 8vo. pp. 303. London. 1817.

**WITH** regard to the bulk of collections of the nature of these before us, it may be said of the parts that are selected, that, like Gratiano's reasons, they are 'as two grains of wheat, hid in two bushels of chaff, you shall seek all day ere you find them, and when you have them they are not worth

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'the search.' The autograph of an unpublished MS. is doubtless a treasure to its possessor, but let the precious original be once submitted to the multiplying process of the press, and its value is destroyed. In much the same manner, the Bibliomaniac instantly loses his relish for some tall copy of a work which had been the pride of his book-shelves whilst it remained uncut, but of which some busy meddling friend, in ignorant zeal, has separated the leaves.

Mrs. Warner's volumes are not free from the fault which attaches to almost all other collections of the same kind. It by no means follows, because a thing has not been published before, that it is worth publishing at all; nor is it quite fair that an individual, because he bears a great name, should be expected on all occasions to prove himself a great wit, or a profound thinker; or that having said many clever things in his life-time, all the dull ones which he, like other people, must have recourse to in the ordinary routine of all human occurrences, should be promulgated to the world, with the solemn air of announcing an important discovery. For instance, we should be glad to know what additional honour will accrue to John Selden, 'the glory of the English nation,' and the 'great dictator of its learning,' or in what new light the reader will be enabled to view his character, from the publication of such a letter as the following.

"Noble Sir,

"This gentleman, Mr. Williams, comes from Dr. Chaunsell, Head of Jesus College, in Oxford, about the legacy of books made to them by my Lord of Cherbury. I presume he will take just care of the safe delivering of them, if he shall receive them from your hand, which I desire he may, together with the catalogue, to take a copy of it, and return it again. Sir, I ever am your most affectionate and humble servant, J. SELDEN. Nov. 1, 1648. White Friars."

*Epistolary Curiosities, p. 40.*

We by no means intend to assert that the whole, or even the greater part of the letters in these collections, are quite of so trifling or uninteresting a nature. Some of them are curious from their subjects, and others are interesting for their sentiments. Of their genuineness, there appears no reason to entertain doubt. The principal part of the earlier letters are from the Herbert family, and from the immediate vicinity of the Editor to the magnificent seat of a descendant of that noble house, it may be presumed that the original manuscripts, which she states to be in her possession, have not travelled to her from any great distance. They relate chiefly to domestic affairs, quarrels produced by property, and evils occasioned by the want of it. The amiable character of George Herbert, well known to the public through the medium of Walton's *Lives*, appears to much advantage in a letter to his brother, Sir Henry Herbert, wherein he recommends three orphan nieces to his protection,

and pleads their friendless state to him with a feeling of delicacy and a discretion, which evince equally the warmth of his benevolence, and the excellence of his understanding. A few lines are given from Elizabeth, Queen of Bohemia, characterized by Kirton, in his history of the Church of Scotland, as having passed 'the most unhappy life of any woman in the world:' they are addressed to the romantic and wrong-headed Edward Lord Cherbury, as celebrated for his infidel notions, as his brother George was for his saint-like piety. The names of Cromwell, Fairfax, Monk, and others familiar to the readers of history, which occur in this collection, will awaken more curiosity than the contents of the Letters will satisfy. There are a few particulars rather interesting, relative to the deportment of James the Second, on his coming to the throne. The Letters from the ladies, in this collection, are, for the most part, in diction, grammar, orthography, and sentiments, such as a house-maid might be expected to write in the present day. Nevertheless, the most entertaining letter in the volume, at least the most characteristic one, is from the pen of a female, a Miss M. Offley, who writes to her cousin Henry Herbert, for his advice respecting the propriety and eligibility of her marrying a learned and ingenious man who had an income of six hundred a year, besides personals and contingencies,—no despicable property two centuries ago; but then, the possessor of it had the misfortune to be a school-master, and this is an objection so terrible to the lady, that she, for a moment at least, seems inclined to balance 'a gaudy atheist with a very good estate,' against him, and his learning and ingenuity into the bargain. Fortunately, however, worldly prudence comes into contact with worldly pride. She hesitates: 'But then I consider the neglects of such a creature, after being married a little while, would be as bad as this man's employment; and on the other side I am a slave to the world, and start when I think people would say 'Mrs. O. has married a scoole-master.' The consciousness she shews of her folly, warrants the hope that she had strength of mind and virtue enough to renounce it, and our confidence in her having done so is increased by her postscript, which has been said to be the place where we are sure to find a female's real opinion.

In the "Original Letters," the names of Baxter, Prior, Bolingbroke, Pope, Cheyne, Hartley, Johnson, Gilpin, Newton, and others, occurring in motley mixture, present a bill of fare which seems to aim at pleasing all palates. The Collection opens with a letter from the venerable Baxter, to the Rev. Dr. Richard Allestree, giving him an account of some of the persecutions to which his steady nonconformity subjected him, during a stormy period of nearly fifty years of his life. The

curious original of this letter was found accidentally in a second-hand copy of Lyndewode's *Provinciale*, purchased some years since at Cuthell's, in Holborn. As if for the sake of contrast, the name of Baxter is immediately followed by the names of Prior, Bolingbroke, and Pope. The letters of Bolingbroke and of Pope are as cold, and heartless, and unsatisfactory, as any of those already laid before the public from the same sources; though Mrs. Warner seems to consider those of Pope to Judge Fortescue, as the most valuable part of her collection, as completing a correspondence, a part only of which has been hitherto published. They were found among the papers of that inestimable man, the late Richard Reynolds, of Bristol, and were communicated to the Editor by a person, his near relative, whom she styles 'one of the most perfect of human beings,' and who, we should imagine, among his other perfections, may probably have modesty enough to blush at being made the subject of such unqualified praise.

Our readers will be more interested in the letters of Dr. Cheyne to Samuel Richardson, which breathe the full spirit of that cheerfulness and piety which distinguished their amiable author. Temperance is his darling theme, and the forming of a Valetudinarian's Catalogue his favourite hobby. Respecting the cardinal virtue which he practised as well as preached, our sedentary and studious readers may not be displeased to see what he prescribes to Richardson, at the time he was composing his *Pamela*, from his own actual experience of its efficacy in building up a feeble constitution, and soothing a temperament naturally irritable, and rendered much more so by constant application.

"Now as to yourself: I never wrote a book in my life, but I had a fit of illness after. Hanging down your head, and want of exercise, must increase your giddiness; the body, if jaded, will get the better of the spirits. If you look into my sheets, now printing, you will find that Sir Isaac Newton, when he studied, or composed, had only a loaf, a bottle of sack, and water; and took no sustenance then, but a slice of bread and a weak draught, as he found failure of spirits from too close attention. Even in my very lowest diet, of three pints of milk and six ounces of bread, in twenty-four hours, I abate one half when I study, or find my head clouded."

"It is not material to your new regimen, these trimming intermissions you make in it; the only inconvenience in it is, that they continue your regrets for the flesh-pots of Egypt a little longer alive, and you must absolutely die to *them*, that you may *live*. I tried all those tricks long and much; and only found they prolonged my dying pains. On experience, I found it best to do as Sir Robert said of the Bishop of Sarum, he bravely plunged to the bottom at the first jump. He who is in the fire should get out as soon as he can; either the method is

necessary and safe, or it is not; if it is, the sooner the better; if it is not, time only can shew it. He that has plenty of wholesome vegetables cannot starve; and it is very odd, that what is the only antidote for distempers, when one has them, should cause them when one has them not, or at least has them not to any dangerous degree. The coming into the regimen slowly can only postpone the distemper it may produce a few days, or weeks longer; indeed, all that the voluptuous say about that, is mere farce and ridicule. As to Chandler, he was ever a voluptuary and epicure, and at venison time every year makes himself sick, dispirited, and vapourishing; and yet he was younger than you, when he entered upon it, and I am of opinion if he had not, he had been in Bedlam long e'er (*ere*) now; for he has naturally a warm imagination and an inflamed fancy.

"Dr. Hulse knows nothing of the matter. He is indeed a very good practitioner in drugs, and on cannibals in their inflammatory distempers; but he knows no more of nervous and cephalic diseases than he does of the mathematics and philosophy, to which he is a great enemy, and without them little is to be made of such disorders. There may be times and seasons when a little indulgence in chicken, and a glass or two of wine, may not only be convenient but necessary, as a person stops to take his breath in ascending a steep hill; for example on cold-catching, a nausea, or inappetency, &c.

"I can honestly assure you, all the plunges I have ever felt, these twenty years, since I entered upon a low regimen, have been from my errors in quantity, and endeavouring to extend it; and I never get quite free of them but by pumping the excesses up by evacuation, and returning rigidly to the *lightest* and *least* I could be easy under from the anxiety of hunger; and you will find this the surest rule to go by; for abstinence, even under a low diet, is sometimes as necessary as under a high diet.

"I find by yours, you go on timorously, grudgingly, and repiningly. It is true you are not a physician, but you are, I hope, a Christian. St. Paul kept his *body under*. Our Saviour bids us fast, and pray, and deny ourselves without exception; but for this there is no need of revelation advice. If you read but what I have written on this last, in the *Essay on Regimen*, as the means of long life and health, or Cornaro's and Lessius's little treatise, your own good sense would readily do the rest; but you puzzle yourself with friends, relations, doctors, and apothecaries, who either know nothing of the matter; are well under a common diet; or, whose interest it is, or at least that of the craft, to keep you always ailing, or taking poisonous stuff; and so you are perplexed and disheartened. I have gone the whole road, had one of the most cadaverous and putrified constitutions that ever was known; and I thank God, am returned safe and sound at seventy, every way well, but the miserable infirmities of age." p. 73.

Respecting the Catalogue, the Doctor thus writes to the same person.

"I wish you would think of employing a fit person to collect, and



write a character and contents of, all the books in the English or French, that are fit to amuse and instruct the serious and virtuous valedudinarian, of whatever kind; such a catalogue, if judiciously collected by a man of virtue and taste, would be a great charity; would be well received by the virtuous and serious of all parties; would be of great service to the fair sex; and would keep many persons from the play-house, and the tavern, and perhaps from worse places." p. 82.

He proceeds to dilate on the advantages of such a production, saying, a little whimsically, 'that it would be as useful for England, as Bedlam is; and perhaps more so;' and in a subsequent letter to Richardson he enters again upon the subject, and proceeds to state more fully the nature and classification of the works of which such a catalogue should consist, recommending the catalogue of mystic writers, published by Poirer, as a model for it.

A few pages are occupied with an interesting memoir of Dr. Hartley, his sister, and eldest son. After some letters of the late Rev. W. Gilpin, we have then an account of Joseph Ameen, the Armenian Prince. This man was a most extraordinary instance of the impelling force of a ruling passion, of the privations which may be willingly submitted to in the pursuit of a favourite object, and of the difficulties that may be conquered by perseverance. Ameen's father, flying from the tyranny of Kouli Khan, settled at Calcutta, as a merchant; and sending for his son to that place, the youth was so much struck with the perfection of the European in the military art, and the variety of their information, that from that time he burned to burst the bonds of slavery and ignorance in which his countrymen were held under the yoke of their oppressors. Accordingly, he resolved to go to Europe, for the purpose of acquiring 'the art military, and other sciences to assist that art.' His father, however, refused to listen to any of his schemes; for 'God,' says Ameen, 'did not give him understanding in these things.' But 'I could not bear,' he adds, 'to live like a beast, eating and drinking without liberty or knowledge.' He therefore resolved to work his passage to Europe, and after 'kissing the feet of Captain Fox, of the ship Walpole, a hundred times,' he prevailed upon him to admit him on board his vessel, on that condition. How he proceeded on arriving in this country after a laborious passage, will best be seen in his own simple narrative, contained in a letter to his great patron the first Duke (at that time Earl) of Northumberland. Ameen had recommended himself to the notice of the Earl's steward, at a time when he was wandering through the piazzas of the Royal Exchange in the greatest distress, by warning him of the roguery of a Turk, whom he overheard conversing in the Turkish language with another Mussulman, and concerting to practise an imposition upon the

steward, respecting the sale of a set of Arabian horses, about which they were bargaining. The whole epistle is exceedingly interesting as a specimen of mingled simplicity and acuteness, as well as for the originality of the style.

"I entered," says he, after detailing the circumstances of his parentage, "with my little money into Mr. Middleton's academy. I had the honour to tell your Lordship so before. I was first a scholar, and when my money was gone, I was then a servant there for my bread; for I could not bear to go like a dog, wagging a tail at people's doors for a bit of bread. I will not grieve your Lordship with the miseries I went through. I do not want to be pitied. I got service at last with Mr. Robarts, a grocer in the city. For this time I carried burdens of near 200 lbs. upon my back, and paid out of my wages to learn Geometry, and to complete my writing, and just to begin a little French: but because, my Lord, I almost starved myself to pay for this, and carried burdens more than my strength, I hurt myself, and could not work any longer; so that I was in despair, and did not care what did become of me. A friend put me to write with an attorney in Cheapside, which for a little time got me bread: but I was resolved, in despair, to go again to India, because nobody would put out his hand to help me to learn; and my uncle sent £60. to Governor Davis to carry me back.

"I am afraid I am too troublesome in my account to your Lordship, but we people of Asia cannot say little and a great deal, like scholars. Now I met by chance, some gentleman who encouraged me, and gave me books to read, and advised me to kiss Capt. Dingley's hands, and shew my business to him. He was a brave soldier; took me by the hand; spoke to his serjeant, an honest man, to teach me the manual exercise; and gave me Toland's Military Discipline, and promised to help me to learn gunnery and fortification. But I was again unfortunate; for when light just began to come to my eyes, he died, and I was like as before, except that I knew a little of manual exercise, and had read some of the Roman History. I could learn no more, nor live; I was broke to pieces, and howed my neck to Governor Davis, to go over to my friends, without doing any of those things I suffered for.

"I am in this net at present, but am happier than all mankind, if I can meet any great man, that can prevail on Governor Davis to allow me something out of the money he has, (only on condition that I return, that I return to blindness again;) that I may go through evolutions with recruits, and learn gunnery and fortification; and if there is war, to go one year as a volunteer. If Governor Davis writes that I have a great man here, my protector, my father, who looks upon me as a person run away and forsaken, will make me an allowance to learn. If I could clear my own eyes, and serve my country, and my religion, that is trodden under foot of Mussulmans, I would go through all slavery and danger with a glad heart; but if I must return, after four years slavery and misery, to the same ignorance, without doing any good, it would break my heart.

"My Lord, in the end, I beg pardon. I have experienced of your Lordship's goodness, else I would not say so much. I would not

receive, but return. And I want nothing, but a little speaking from the authority of India Governor to my friends. I have always been honest. Those I have been a slave to, will say I am honest. Mr. Gray trusted me." p. 184.

We have not room for a very singular letter from this extraordinary man, addressed 'To the most shining, most Christian king, Heraclius, of Georgia and Armenia,' offering his services as a volunteer, detailing the reasons that had urged him while yet a child, to endeavour to gain instruction in the European arts of war, and giving an account of the policy by which England maintained her superiority above other nations. This letter is a fine specimen of the fervid feeling and eloquence of the East, joined to that spirit of inquiry and ardour of personal exertion, which brought Peter the Great from the stormy regions of the north, to learn the art of ship-building, to which he looked for the aggrandizement of his country. Ameen's reliance was placed upon the scimitar, which at the close of his letter, he prays, more however in the spirit of a Mahommedan, than of a Christian, 'the eternal God, the Father of our Lord Jesus Christ,' to 'sharpen upon all the enemies' of his majesty. His letter to his sweet father and his uncle, his beloved, as he styles them, giving an account of the hardships he had endured in his eager pursuit after knowledge, and vindicating himself from the imputation of undutifulness and deficiency in natural affection, in having left them, is likewise extremely affecting; it expresses a firm trust in Divine Providence, and displays some religious feeling; but his whole soul was absorbed in the military passion, and to his favourite idea of emancipating his country from the tyranny of the Turks, all the faculties of his strong mind were bent. This hope, however, he was never permitted to see any rational prospect of realizing. Being enabled by the generosity of his friends in this country to reach Armenia, he was presented by Prince Heraclius with a command in his army, where he evinced the greatest skill and courage; but all his efforts were unable to excite a military spirit among his countrymen, and he was at length reluctantly compelled to relinquish the idea, finding, as he expressed himself in a letter to the celebrated Lord Lyttleton, who was one of his patrons, 'that they were devoted to a mercantile life, and must continue to live and die slaves.'

This extraordinary man was well known to Wilson, the English Claude, for whom he had a great affection. Calling one day on this gentleman, he was shewn the prints of Alexander's battles after Le Brun, which threw him into such an ecstasy, that his features and gestures became animated to a degree of fury which Wilson declared no description could reach, and which probably afforded as high a gratification to the painter, as

the contemplation of the Macedonian's conquests did to the Armenian prince.

The account of Joseph Ameen is, perhaps, the most interesting article in the volume. There are, however, some other letters, which deserve not to be passed over with indifference. One would have thought the most laborious industry could scarcely have added any thing to the mass of anecdotes already given of Dr. Johnson, from Boswell's ponderous quartos, down to Miss Boothby's thin volume; nevertheless, we find two or three letters here, which we do not recollect to have seen before. The volume contains several letters from Dr. Claudius Buchanan; one from the Rev. John Newton; one from Voltaire to Lord Lyttleton, together with his lordship's reply. It concludes with a letter from the late Rev. Wm. Jones, of Nayland, on the death of Mrs. Jones, which has, we believe, been repeatedly published.

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Art. VIII. *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace:* humbly but earnestly recommended to the serious Attention of His Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important Subject. By Samuel Wix, A. M. &c. &c. Second Edition, with Additions. London, 1819.

(Concluded from page 462.)

**M**R. Wix proceeds resolutely to deny that the Church of Rome is the Antichrist of Scripture, and condemns 'those who have' (he says) 'in an intemperate zeal, as uncharitably as absurdly stated the Church of Rome to be the Antichristian power;' adding, that he is 'hurt when he notices so cruel a charge from however high authority.'

This is all in the due order of things, because if any writer, after having proved, to his own satisfaction, that the Churches of Rome and England agree in all fundamental doctrines, were to admit the Church of Rome to be either idolatrous or antichristian, it would be to condemn his own church: "Thus saying, thou reprovachest us also." Does Mr. Wix, however, seriously expect that this modern theology is to invalidate the whole stream of evidence which has flowed down from the commencement of the papal apostacy to our own times? Are all the lights of history to be extinguished in his favour, and are his mere dicta to outweigh the opinions of such commentators as Newton and Mede, Archbishop Leighton and Bishop Burnet,

Doddridge and Whitby, Bishops Hopkins and Hall, Vitringa, Witsius, Junius, and Tremellius, not to instance the great lights of the Reformation, Wickcliffe, Luther, Calvin, Buger, Melanethon and Beza, or the labours of Pole in his invaluable "Synopsis," or of Gale, (although a Dissenter,) in his "Court of the Gentiles?" Are these men, who adduced the most powerful arguments to prove the Church of Rome idolatrous, apostate, and antichristian, together with that noble army of martyrs, who "resisted unto blood striving against sin," to be thus charged by Mr. Wix with intemperate zeal, uncharitableness, and absurdity—and to be set aside as so many misguided fanatics, who ought rather to have embraced and united with the Romish Church, than have called her by such uncharitable names as "Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth, the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus?" (Rev. xvii. 5, 6.) We think, if it be put to the spiritual part of the nation to choose between their sentiments and those now propounded, no doubt can remain as to the decision.

We venture further to predict, that what Grotius attempted in vain, will not be accomplished by Mr. Wix. 'Permitting himself, (says Bishop Hurd,) too easily to conclude that the Protestant doctrine of Antichrist was the sole, or principal, obstruction to the union of the Catholic and Protestant Churches, he bent all the efforts of his wit and learning to discredit and overthrow that doctrine. *The issue of his general scheme was what might easily be foreseen; and of his arguments I shall only say, that the Romish writers themselves, for whose use they might seem to be invented, though they continue to object his name to us, are too wise to venture the stress of their cause upon them.*'

Our Author denies that the Latin service of the Romish Church is intended to keep the people in ignorance, and says it arises from 'the affection of the Roman Catholics for the Latin language as a Catholic language.' Now, we think this rather too much even for the credulity of the Papists themselves, who must know full well, that if Latin be the universal language of the learned, it is not, and never will be, the universal language of the Poor to whom the Gospel was to be preached, nor can any logic make it so. They are indemnified, however, says Mr. Wix, by having a translation on one side of the page: this is very consolatory. But we may safely put it to any man, woman, or child in the Reformed Church, what kind of intercourse could be expected to pass between the worshipper, and Him who "must be worshipped in spirit and in truth," if the minister were to conduct the service in what must be to them a barbarous language, while they were reduced to the necessity of fol-

lowing him, with what speed they might, upon the crutches of a translation. Surely the probability is, that in despair of deriving edification from so irrational a service, they would act as there is but too much reason to believe is done under the system in question, that is, would consider themselves as mere automata, crossing themselves at certain intervals, making profound prostrations and genuflexions at others, dropping the beads of their rosaries at every fresh paternoster, and leaving all the rest to the priest as their spiritual father and the director of their consciences. We need not stop to remark how utterly at variance is this apology for prayers in an unknown tongue, with the Articles of the Church of England, and the plain declarations of Scripture.

The appearance of our Catholic chapels is highly delightful to Mr. Wix. 'There is an attention and a devotion,' he says, 'truly exemplary to all Protestants, during the performance of mass and vespers, while the prayers and psalms are in a *language not generally understood*.' Again: 'Certainly the Romish service is grand and captivating.' In proof of this, he quotes the anonymous journal of some modern traveller in France, who, being reduced by excessive fatigue almost to a state of 'hysterical agitation,' repaired to the Church of St. Roche, then 'illuminated with unusual splendour,' in order to 'tranquillize the painful irritation of his brain.' 'Here,' says the traveller, 'the gorgeous habiliments of the long train of priests, the splendour of the prolonged ceremony, the exquisite chanting of the singers, were altogether infinitely impressive. I was so overpowered, that I could scarcely stifle the hysterical sobs which arose.' (We recollect nothing so sentimental in all Sterne.) 'I felt a reverential awe which almost made me dread to lift up my eyes, lest I should encounter the reproving glance of an offended Deity. My conscience brought before me all the faults I had ever been guilty of'—a most happy effect of candle-light! 'The grand climax of all this sublime scenery is, that forgetting he was called a Protestant, this benighted traveller 'received the sacrament with sincere devotion, and 'thought not,' as he says, 'of the peculiar tenets of Catholic or Protestant.' Indeed, it was unnecessary to inform us, that he thought not of those peculiar tenets, or he would not so readily have partaken of that bread which the priest of a different communion pretended to have then converted into the actual body of Christ, of whose nature and character, however, this traveller appears to have had a very inadequate notion, when he proceeds to designate him as a 'perfect man;' neither would he have been contented to have been refused the cup, which his own Church would have permitted him to partake of,

but which the Church of Rome impiously denies to the laity. Such is the anecdote by which it is now hoped to impress the Public with a sense of the imposing and affecting service of the Mass, when set off with all the frippery of vocal and instrumental music, and all the meretricious varnish of Romish or Parisian ornament!

How can we wonder, after this, at Courayer's attending Mass and Church-service alternately, at Ealing, as Mr. Wix says he did, or blame the orthodox in general for the hankering they at present feel after the use of Holy water, the elevation of the Host, the elegancies of Image worship, the charm of Indulgences, and the benefits of Extreme unction?

We now find our Author declaring himself more openly on the fearful perils of the Bible Society, and lest any doubt should rest upon his own authority, he adduces the sanction of *the Rev. Mr. Phelan* and *the Rev. Mr. Norris*, in proof of 'the mischiefs resulting from the indiscriminate association of Churchmen and Dissenters in the British and Foreign Bible Society.' The sum of their united arguments is, that the association of churchmen with dissenters, even for such a purpose as distributing the simple word of God abroad and at home, without note or comment, begets religious indifference, and leads to communion in error, induces contempt for the doctrines of the Church, and disregard for the authority of antiquity. Not only, therefore, does our Author abjure all union with Dissenters, and treat the very expectation of such a union as chimerical, but he solemnly warns all the members of his own Church, as they tender their spiritual safety and their common happiness, against meeting under the same roof, and sitting round the same table with Dissenters, even for the godlike purpose of supplying greater facilities to the distribution of that blessed word which he professes to believe is "the power of God unto salvation," which can alone open the blind eyes, soften the hard heart, and "turn men from darkness to light, and from the power of Satan unto God." While such reasoners, however, are doubting and disputing, the purpose of the Almighty is manifestly being accomplished in the world. The prayer of David, the son of Jesse, that the whole earth might be filled with His glory, is being answered before our eyes; and while we behold such glory to God in the highest, we witness its benign accompaniment in that peace and good will among men which bespeak the real source of such a blessing, and best evince its character. Yes, we will venture to tell opponents of every name and class, that although we cannot adopt the union with the Church of Rome which is here recommended, we believe that the Bible Society has done more in promoting and extending the divine principle

of CHARIITY, than ever was accomplished before, or ever could have been brought about in any other way, or upon any lower system. We would therefore address opponents in the words of even a heathen monarch, "Let the work of this House of God alone."

But, says the Reverend Divine before us, the friends of the Bible Society can give no pledge for the possession of sound doctrine, nor any security for the profession of a right faith. To take the lowest possible ground in meeting this argument, we should be glad to be informed what the *Romish Church* has done for the world in this particular? Do Protestant divines of the National Establishment mean to tell us, in defiance of all ancient history and modern experience, that any better guarantee for Scriptural doctrine and practice has been afforded by the Popish hierarchy, from the first corruption of "the truth as it is in Jesus," down to the present moment? Have they so read De Thou and Rapin, Burnet and Robertson, as to disbelieve and deny the awful darkness of Popery in doctrine, and the consequent grossness and deformity of Popery in practice? If so, let them only look at the important admission of EUSTACE himself, a "prophet of their own," who, when speaking of the flagrant immorality of Italy, says, 'May it not be ascribed to *the corruptions of the national religion, to the facility of procuring Absolution, and to the easy purchase of Indulgences\**?' Have Spain and Portugal furnished such brilliant examples of the purity of the Romish faith, or tended to prove that faith so remarkable a preservative from error? 'The religion of Spain,' says Pinkerton, 'is the Roman Catholic, which in this country and Portugal has been carried to a pitch of fanaticism. The monks being extremely numerous, and human passions ever the same, those ascetics atone for the want of marriage by the practice of adultery, and the husbands, from the dread of the Inquisition, are constrained to connive at this enormous abuse. *The conscience is seared by the practice of Absolution; and the mind becomes reconciled to the strangest of all phenomena—theoretic piety, and practical vice united in bonds almost indissoluble.* The vice becomes flagrant beyond conception, as it is practised by those very men who ought to exhibit examples of pure morality.†' Again: 'It may perhaps be asserted that the Roman Catholic system in the south of Europe is the only superstition in the universe which has at any period necessitated the practice of vice; thus confirming the maxim that the corruption of the purest and best system is always the worst. Were an Apostle again to

\* Eustace's *Italy*, Vol. II. p. 46.

† Geography, Vol. I. p. 415.



'visit Spain, he would certainly begin by preaching the Christian practice, as if the very idea of Christianity had perished, and his first duty would be TO CONVERT THE ECCLESIASTICS.\*'

Did the Romish religion do much for France before she openly renounced her Maker, or preserve her from rank infidelity and atheism as a nation? Does it now secure to her the observance of the Sabbath, or preserve her from the violations of the marriage vow? The Sunday Theatres, and other public enormities of France, are too well known to require further notice. And with regard to private life, Mr. Pinkerton remarks: 'The laws and decency of marriage are frequently sacrificed, and the looseness of the French morals in regard to the female sex has become proverbial.' Professor Robison, in his '*Proofs of a Conspiracy, &c.*' speaking of the state of France for above half a century before the Revolution, says: 'Infidelity was almost universal.'† 'Religion in France appeared in its worst form, and seemed calculated solely for procuring establishments for the younger sons of an insolent and useless noblesse. The morals of the higher orders of the clergy and of the laity were equally corrupted.'‡ Would the reader know the cause of all this corruption? Mr. Pinkerton shall supply it. 'ANY SUPERSTITION REMARKABLY ABSURD HAS A TENDENCY TO PRODUCE CONCEALED ATHEISM.'§ This observation remarkably corresponds to one of GALE, although written above a century ago: 'What more potent to make men Atheists than such a ridiculous superstitious religion as that of the man of sin. Carnal policy, which is the quintessence of popery, naturally tends to Atheism.'||

With regard to the present condition of France, in reference to papal error and priestly subjugation, we have only to remember that one of the first acts of the restored monarchy, was to found at St. Denis, a royal chapter of thirty-four canons, to include the whole of the bishops, whose duties are expressly defined in the act of foundation, to be 'to perform nine masses for the dead daily; namely, three for each of the three dynasties of the French monarchy; to say vespers daily for the dead; the service being consecrated exclusively to prayers for the souls of the illustrious dead, whose remains are deposited in that Church.' For these objects above £. 2,000 sterling were appropriated on the first establishment, and above £. 10,000 sterling annually from a dilapidated treasury, which is actually paying at this moment.

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\* Geography, Vol. I. p. 253.

† Robison's *Proofs*, &c. p. 34.

‡ Ibid. p. 60.

§ Geog. Vol. I. p. 257.

|| Court of Gentiles, Part III. p. 228.

'It certainly is a most melancholy consideration,' to avail ourselves of some remarks which appeared on this subject, 'if the souls of those who died under the first dynasty of France, are yet in purgatory; and it naturally occurs to ask, what the French Church has been about ever since that dynasty expired, to permit them to remain there until thirty-four priests, newly appointed for that purpose, at a salary of £. 10,000 a year, shall pray them out? If it be said the priests are not to pray for the souls which lived under that dynasty, but for the dynasty itself, are we then to understand that the whole dynasty still remains in purgatory? So much the more melancholy, I rejoin. But if this be the case, then, what is to become of this first dynasty, on its release from purgatory? Is it meant to be said, that any good practical use can now be made of that dynasty, and that it is either to supersede or invigorate the existing dynasty? These questions appear well worthy of the consideration of the advocates of prayers for the dead. The further duty, however, of these right reverend and reverend ecclesiastics, is, "to say vespers daily for the dead, and the service to be read is to be exclusively consecrated to prayers for the illustrious dead, whose remains are deposited in that Church." As charity begins at home, it certainly was only proper that the service should be thus exclusive, if it be necessary that there should be any service at all; but perhaps some persons may think that this last point requires to be proved first: At all events, it does appear necessary that the important question should be first settled which so long divided the Catholic Church, one and indivisible, immutable and infallible; as to the length of time in which souls remain in purgatory. Some decision thereon appears necessary, both as affecting the illustrious souls of St. Denis, and of the other ancient French dynasties. It is well known that some learned Catholics have maintained, that after a period of twenty years, souls were released from purgatory; while others have as stoutly contended that their stay was more indefinite. It is evident that the present clergy of France espouse the latter opinion: but if an inquiry had been first instituted as to which of these opinions was really correct; and it had fortunately been given in favour of the twenty years, then let it be only considered how much money might have been saved to the finances of France at a period of such peculiar difficulty as the present: since it is plainly demonstrable by a rule of three sum, that if £. 10,000 per annum was requisite to pray out three whole dynasties, and the dead of St. Denis, so much less would have been necessary if the period in which any, and all souls and dynasties could remain in purgatory were limited to twenty years. I am not without the hope, however, that it may be still possible

to settle this question by a reference, if not to the High Court, yet to some other equally competent authority; in which case, the French minister of finance will, I am, sure, be bound by every tie of gratitude to return his public thanks for the suggestion. I am here irresistibly reminded of the anecdote of the famous Michael Angelo, and the Pope's master of the ceremonies, touching the doctrine of purgatory. The painter had in his picture of the Last Judgment, for some real or imaginary injury, placed the illustrious dancing-master among the damned in that place which Pope declares can never be mentioned to "ears polite." Justly incensed at such an affront, his holiness, very naturally required of the painter that he should immediately take out the figure; upon which the Artist replied, that if he had only been consigned to purgatory, something might perhaps have been done for him, but that as he had become the tenant of another place, no earthly power could extricate him from thence. It seems worthy of consideration, whether, after the vast expenditure of blood and treasure which has been freely lavished in the support of the different governments of Europe, the present was the fittest time for a public recognition, on the part of the Most Christian King, of the existence of such a state as purgatory, and of the duty of appropriating so splendid a revenue for the purpose of praying souls out of it. It certainly appears to me as revolting to the feelings of Protestants, as the restoration of the Order of Jesuits by the Pope for the avowed purpose of opposing the Reformation, or the erection of the Holy Inquisition by the same infallible authority for the purpose of controuling the human mind, enslaving the person, and maintaining, at whatever sacrifices, arbitrary power and ecclesiastical tyranny, which, by the way, will be ever found inseparable.

We may now ask again, What have the tenets of the Romish Religion done for mankind in the way of security for sound doctrine, that they should be preferred by a Minister of the Church of England, to a Protestant institution, whose sole object is the distribution of the word of God, without the glosses and additions of men? We apprehend that the question which was once put to Jehoshaphat by Jehu, the son of Hanani, the seer, may be put to certain divines of the Church of England, under the pressure of such facts as these: Shouldst thou help the ungodly, and love them that hate the Lord? To leave the consideration of the Romish faith for the present, we would ask, Do the love of Tradition, and the taste for other Popish tenets, on the part of the learned Protestant authorities, whose theories have already been examined, supply us with any sufficient proof that the Church of England herself, can preserve her most learned members

from greater heresy and absurdity, than can possibly be proved against any members of the Bible Society? Or does the work now under review exhibit such decided proofs of sound principles, such attachment to the Articles, Homilies, and Liturgy of the Church of England, such perfect knowledge of her real interests, and such charity towards those of her members who happen to think differently from the Author, (on the Bible Society, for instance,) as should induce us to believe, that we have any better security for truth on the part of that Author, than if he were a member even of the Bible Society itself? We repeat that we are here taking the very lowest ground, since we do not even attempt to prove what we consider a self-evident proposition, namely, that the Bible itself can inculcate no error, and can disseminate only the truth.

We take the leading hallucination of the present work, to be a conceit most strongly infixed in the mind of its writer, that since no salvation is to be expected out of the pale of an Episcopal Church, therefore it is dangerous to unite with any who are not of that Church, though it be only in dispersing the Holy Scriptures; and further, that since the Church of Rome is an Episcopal Church, and holds the same fundamental doctrines as the Church of England, therefore a union of the two Churches, (to the utter exclusion of all their mutual dissidents,) is not only practicable in itself, but is the only probable scheme for delivering the world from doctrinal heresy and practical vice. It is against such a theory as this, having, as we believe, for its basis neither the Scriptures of God, nor the dictates of right reason, that we must protest with all our might, from whatever quarter it may be propounded. Its great fallacy consists in the assertion of the same claim on the part of the Church of England to that exclusive monopoly of the Christian covenant, promises, and privileges, for which the Apostate Church of Rome has ever most strenuously contended, and which she will only renounce with her existence.

It is evident that upon Mr. Wix's Popish system of exclusion, neither the established Presbyterian Church of Scotland, which wants Episcopal guides, nor yet the Lutheran, Helvetic, and Calvinistic churches abroad, can by any possibility be parties to the Union with the Church of Rome, which is now recommended to the Prince Regent, the Archbishops, Bishops, and Clergy, and in short, to the nation at large.\* All churches which are not strictly Episcopal, are in

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\* 'There be some rash people,' says Sir MATTHEW HALE, 'that will presently unchurch all who are not under Episcopal government; and if they see a man otherwise of orthodox principles, and of a pious and religious life, yet, if scrupling some points of ecclesiastical

Mr. Wix's judgment, completely out of the pale of truth, and far less safe depositaries of religion, than the apostate Church of Rome.

These sentiments, so unworthy of any Protestant minister, and so ill-suited to the period in which we live, are in strict accordance with the doctrines taught, not by ancient Councils alone, but by the heads of the Romish Church at this moment. The most Reverend Archbishop Troy remarks, in his Pastoral Instruction of 1793: 'The Apostles, their disciples and successors in every age, have thought it their precise duty to gain proselytes to this one faith, to this one society, to this one fold, and have uniformly taught, that *salvation cannot be otherwise obtained.*' And a greater authority than Dr. Troy, even the present Pope, expressly declares, 'that the Catholic, Apostolic, and Roman Religion, because it is divine, is necessarily one, by itself alone, and can form no alliance with any other.' Sad news for Mr. Wix! See the Pontifical Instruction contained in the first volume of one of the most important documents of modern times, the "*Relation de ce qui s'est passé à Rome dans l'envahissement du Saint Siège,*" published by Keating, the bookseller of the English Vicars Apostolic, London, 1812. The language also of the present Pope, in speaking of his Church, is, 'our or which THERE IS NO HOPE OF SALVATION.'—'*Della quale non vi è speranza di salute.*' See the same work, vol. 1, p. 43.

It is thus that the Church of Rome openly denies to the Church of England, what our Author denies to the Dissenters, viz. the privileges of the Gospel Covenant; so that we have, on the one hand, the accredited Head of the Romish faith, declaring there is no salvation out of his own Church, and on the other, a Protestant minister of the Church of England coming to the same conclusions respecting his Dissenting brethren. 'I am too much a Catholic,' said PAUL HENRY, 'to be a Roman Catholic;' but had he lived to our own times, he would have seen that the same exclusive spirit which actuates

government, though peaceable, they will esteem him little better than a heathen, or publican, a schismatic, heretic, and what not; on the other side, if they see a man of great fervour in asserting the ecclesiastical government, and observant of external ceremonies, though otherwise of a loose and dissolute life, yet they will be ready to applaud him with the style of a son of the Church, and upon that account, overlook the miscarriages of his life. AS IF THE EXERCISE AND LIFE OF THE CHRISTIAN RELIGION LAY IN THE RITE, ASSERTING OF THE BEST FORM OF ECCLESIASTICAL GOVERNMENT.]

The Head of the Romish Church, is not confined to him, or to his system; although it is remarkable that a decided opposition to the circulation of the Scriptures of truth, is found to be equally the characteristic of all who espouse such sentiments.

It appears of the last importance that all Protestants who value the religion of the Holy Scriptures, should witness the present feelings of the Romish Church in reference to their general use and free circulation. The consideration of this fact will best show, that Popery is, what Popery was, and will supply the most effectual answer to the arguments of Mr. Wix, and his authorities, the Rev. Mr. Phelan, the Rev. Mr. Norris, &c. against the Bible Society. In the Bull of the present Pope, the circulation of the Holy Scriptures is characterised as 'an abominable device by which the very foundation of religion is undermined.' It is declared to be the duty and object of the See of Rome, 'to employ all means for the purpose of detecting and rooting out such a pestilence in every way.' The Catholic Primate of Poland, to whom this modern anathema is addressed, is highly commended in it for his 'zeal and activity, under circumstances so threatening to Christianity, in having denounced to the Apostolic See, this *delement of the faith*, tending to the imminent peril of souls,' and he is 'earnestly exhorted to execute daily what ever he can achieve by his power, promote by his councils, or effect by his authority, in defeating the plans which the enemies of the Catholic religion,' are represented to have prepared for its destruction.' It is further declared to be the especial duty of the Episcopal office, to expose the wickedness of such an *abominable scheme*, by showing, in obedience to the precepts of the Catholic Church, that the *Bible printed by heretics, is to be numbered among other prohibited books of the Index.* After which, it is expressly asserted, that 'experience has proved, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, been productive of more injury than advantage.' For this cause it is declared to be 'necessary to adhere to the salutary Decree of the 18th June, 1757, which prohibits all versions of the Scriptures in the vernacular tongue, except such as are approved by the Apostolic See, and are published with annotations from the writings of the Holy Fathers.' In other words, the only translations of the Bible which are permitted, when translations may be used at all, are such as have been published by the Romish Church, with such interpretations, both from tradition and otherwise, as in a variety of instances both dilute the strength, and corrupt the purity of the original text; thus affording a

vehicle for conveying such a sense of the sacred writings as may favour and perpetuate the errors of the Romish dominion alone.

In this modern Papal Anathema, suited as it is to the darkest ages of the world, and bitter and intolerant as it is in the highest degree, his Holiness does not stand alone, but finds in those of his clergy who are now resident in our own Protestant empire and metropolis, the most faithful and willing coadjutors; in all which we are led to observe the co-operation of parts, and the unity of design, which are secured by such a secular system as induces any man, or any set of men, whether Papists or Protestants, to denounce the exertions of their fellows for enlightening the world through the medium of the Holy Scriptures. Does the Pope declare that the Bible printed by Heretics, (in other words, the Protestant version,) is a prohibited book, and that the Scriptures are not to be read in the vulgar tongue? The Vicar Apostolic and the Priests of the Romish Communion, now resident in the British Metropolis, inform a British House of Commons, that these are the undoubted dogmas of their Church, and that they are bound by every principle of conscience, and every motive of duty, to act upon them in their practice. Bishop PORTESS, the Romish Vicar Apostolic of the London district, in his answer to the inquiries of the Committee of the House of Commons, in the last Parliament, on the subject of Education, remarks: 'I could not in any manner approve of *any Catholic children reading the Protestant version of the Scriptures*;' and he says that in doing so, he should 'act contrary to the constant discipline of the Catholic Church.' He afterwards states in his examination, that all the Catholic versions *have notes*; so that when the Holy Scriptures are explained by Popish notes and comments, but not otherwise, they may be consulted by those who are training for immortality! Upon being afterwards asked whether the objection to the Protestant version would still occur, if passages were taken *which are exactly the same in the two versions*, he replies, '*The objections would be the same, although the words were the very same!!*' He then states, that 'children and the unlearned' (or the poor) are *not allowed to read the Scriptures in the vulgar tongue without the permission of their pastors*.' He further states that 'there was never any prohibition at all in the Catholic Church against reading the Scriptures in *Latin*, but all the regulations referred to the *translations in the vulgar tongue*;' and the Church' he adds, 'had two views—one, that the translation should be such as was authorised by the Catholic Church,' (and we have before seen that there

the authorised translation without Papish notes,) and uses  
 'coudly, that they should not be read by those from whom  
 'ignorance or dispositions, the pastors of the church had reason  
 'to fear that the reading of the Scriptures would be rather  
 'prejudicial than beneficial to them;' or, as the Pope says  
 in his Bull against the Bible Society, 'The Holy Scriptures,  
 &c. in the vulgar tongue have been productive of more injury than  
 'advantage'—a blasphemous position by which the Antichrist  
 of the Apocalypse has placed himself in direct opposition to  
 Him who has dictated those Scriptures by His unerring Spirit,  
 declared them able to make us "wise unto salvation," and  
 enforced upon all men the paramount duty of searching them.  
 In further confirmation of these opinions of the Romish Vicar  
 Apostolic having been deliberately formed, he adds, 'The  
 'reading of the Protestant version of the Bible is a point  
 'to which I could never give my approbation;' and in  
 answer to the question, 'Could you allow any portions of that  
 'version to be selected for the use of the Catholic children?'  
 he answers, 'No.' On being asked, 'Whether he could con-  
 'sent, by the instruction of Protestants, to better the moral  
 'condition of those Catholic children whom he had admitted to  
 'have fallen into vicious and bad habits, arising from their ig-  
 'norance?' he replies, 'As a Catholic Bishop, I do not judge  
 'that their morals could be improved but by religious instruc-  
 'tion; and I could not consent for them to receive it from  
 'Protestants;' and, on being further asked, whether he con-  
 ceived 'that the religious instructions which might be conveyed  
 'by teaching them to read the Protestant Scriptures, would not  
 'better their moral condition?' he answers, 'Certainly not.'  
 In like manner, in the examination of the Rev. James Bramston,  
 a Priest of the Romish communion, we find him stating, first,  
 that 'it is not at all the practice to give the Scriptures to the  
 'common people without notes;' and secondly, that 'the  
 'Bull Unigenitus' (the main object of which was to prevent  
 the general use of the Holy Scriptures) 'is still undoubtedly  
 'in force in the Romish Church.' Thus also the Rev. James  
 Archer states, that he 'knows of no Catholic version and Eng-  
 'lished without notes;' and that the Priests 'think it unsafe  
 'for children to be taught even such parts of Scriptures as were  
 churches agree upon, without note:' after which, he still  
 further reduces the chance of the Holy Scriptures obtaining  
 free circulation, by stating that 'even with notes, the Priests  
 'do not sanction the promiscuous reading of the Scriptures,  
 'but to such persons as they think will make a good use of  
 'them,' which is neither more nor less than to take upon  
 themselves the tremendous responsibility of withholding the



word of God from all persons whom they in their wisdom may consider as unfit to possess it.\*

It is remarkable that Mr. DALLAS, the Defender of the Order of Jesuits, although himself (like our Author) a Protestant, remarks: 'Bible Societies will diffuse good or evil over the world, according to the prudence with which the sacred volumes are distributed!' The Romish Bishop MURRAY, in his charge to his clergy, dated 30th March, 1812, while he severely reprobates those of his own communion who join Bible Societies, remarks concerning Protestants: 'In acting thus, they act conformably to the fundamental principles of *CHRISTIAN* Religion, which teach that the Bible contains all things necessary for salvation;' a remark, by the by, for which we apprehend a Protestant Minister who inveighs against Bible Societies, will hardly thank a Popish Bishop. To shew, however, the Bishop's sentiments respecting these Societies, he adds: 'The promiscuous reading of the Bible is not *calculated, nor intended by God, as the means of conveying religious instruction to the bulk of mankind.*'—Again: 'It is evidently a much more rational plan to put the Statutes at large into the hands of the illiterate vulgar, telling them to become their own lawyers, than it is to put the text of the mysterious Bible into their hands for enabling them to hammer their religion and morality out of it.'—Again: 'The Church recommends the reading of the Bible to all who have some tincture of learning, and an adequate knowledge of their religion, together with the necessary humility and docility to dispose them to submit their own private opinion upon all articles of faith to the belief of the great Church of all nations and all ages.' Again: 'My dear and beloved Brethren, I am confident you will not encourage or countenance the distribution of Bibles or Testaments among the very illiterate persons of your congregations as proper initiatory Books of Instruction for them.' The same Prelate, in a letter in the Orthodox Journal for October, 1812, signed by himself, calls the Bible Society 'a novel and portentous Institution, unknown to the Fathers and Doctors of past ages,' and concludes with this remark: 'It is evidently impossible to add any note whatever to the Sacred Text which will make it a safe and proper elementary Book of Instruction for the illiterate poor.'

Let it now be seriously considered whether this assertion of a

\* See, in support of the above Extracts, and for much valuable information on this subject, the Report of the Committee of Education to the House of Commons in June, 1816.

Popish Bishop, that the Bible Society is 'a novel and portentous Institution unknown to the Fathers and Doctors of past ages,' is still stronger than Mr. Wix's designation of the same Society as the 'grand modern engine of religious schism and insubordination,' and as 'a delusive and mischievous Society, organized on a wild plan of comprehension, regardless of the purity of Christianity, and injurious to the unity of faith.' Let it be considered whether the hostility of each of these Objectors does not spring from the same source, and whether it does not tend to the same end. If we shall here be thought to use strong language, we shall seek our justification in a French apology, '*On n'a pas pris la Bastille avec de la limonade.*' We confess that in contemplating this Popish and Protestant opposition to the Bible Society, we are forcibly reminded of the following passage: "When Sanballat the Horonite, and Tobiah the Ammonite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel." We anticipate however a similar issue. "It came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes, for they perceived that this work was wrought of our God." (Nehemiah ii. 10, and vi. 16.)

An unfortunate note from the Rev. Mr. Phelan, is adduced in support of the correctness of our Author's views as to the increase of Schism, by reason of the Bible Society; we call it unfortunate, because it surely proves too much for any writer who would honour Episcopacy and exalt an Episcopal Church. 'One Bishop,' says Mr. PHELAN, 'learned, pious, and venerable, charges his Clergy to support the Society; a second, no less learned, and pious, and venerable, charges his Clergy to discountenance it; a third has exerted his distinguished talents in advocating the Society's proceedings; a fourth has devoted his no less distinguished talents to the exposure of its principles, and the refutation of its pretensions; a fifth has felt it his duty to pronounce the Society pernicious to the Constitution of our Church; and a sixth is reported to have felt it his duty to represent his illustrious brother as overturning its fundamental principles.' Now, we shall be glad to be informed, in what way the Orthodox members of the Episcopal Church of England (to say nothing of the Dissenters) are expected to act under such a conflict of ecclesiastical opinion in high places. And since this question of the Bible Society is evidently treated by Mr. Wix throughout his work, as fundamental, we shall be glad to learn, what particular security for unity of sentiment upon other great points of controversy he supposes we shall have, from the union of the Protestant hierarchy, thus divided in opinion, with the Popish hierarchy,

which never differs at all ; unless he imagines that our Protestant Bishops will all, with one consent, surrender their own judgement, the instant the union of the two Churches shall have taken place, impelled, no doubt, by the preponderating influence of the conclave of Cardinals, the session of Legates, and the council of Vicars Apostolic of the Holy Roman Empire.

In pursuing this subject, our Author glances gradually at an argument which we think unanswerable, and which we therefore do not wonder he should have answered no better. The friends of the Church of England, when charged with associating with Dissenters in dispersing the Bible, have always said, ' It is as much our right and our duty to unite with those of different sentiments from ourselves, in circulating the Scriptures of Truth, as it is our right as Englishmen, and our duty as Christians, to unite with persons of every various sentiment, religious or political, in subscribing to an Hospital for the cure of sickness and disease, for the restoration of the blind to sight, or of the deaf and dumb to speech and hearing.' But how does Mr. Wix meet this argument? ' An Association that has in view the *bodily* relief of our fellow creatures, with whatever persons, is commendable ; but we are under a prior obligation, in regard to religious association, to be most careful to avoid communication with all deniers of Christian truth, since that communication tends to a compromise of sound doctrine, and is inconsistent with that honest zeal with which we are to contend for the faith. Here, as it appears to the Writer, is the commanding and unanswerable argument against that indiscriminate association of Churchmen with Dissenters, invited by the Bible Society.' Now, we apprehend that so long as it can be shewn that the soul is of more value than the body, and eternity of greater importance than time, there will be far stronger reasons for uniting together to give the Bible to the world, than for administering medicine to the sick ; and we would suggest for the consideration of those who hold a different opinion, whether such opinion may not be founded in such an inadequate view of the miseries of a ruined world, as was once taken of the state of a wounded traveller by a Priest, and afterwards by a Levite, who came where he was, but who both " passed by on the other side." We wish such objectors honestly to inquire of themselves, though perhaps for the first time, whether their present state of feeling may not be referrible to that condition of mind, which formerly originated the question, " And who is my Brother?" or which, on another occasion, induced the kindred inquiry, " Am I my brother's keeper?" Surely, when Protestant ministers find themselves on the same side with a Church whose *ordained* Head, and whose standing priesthood, have ever denied

the Bible to the people, it is high time for them to scrutinize their own motives, and to examine minutely into the validity of their peculiar pretensions to orthodoxy. Such orthodoxy is, indeed, according to Mr. Wix, put into the utmost jeopardy by an association with any who deny the great fundamental truths of Scripture: but has he ever considered how comparatively insignificant is the number of those persons connected with the Bible Society, who come within the scope of such an observation? And did he never reflect that even if it were otherwise, the great corrective of all the error in the world is the Holy Bible, in dispersing which, the most effectual antidote against poison of every kind is supplied?

With regard to Mr. Wix's idea, that contamination is unavoidable by those of right principles, it is to pay but an ill compliment to the strength of those principles, to imagine that truth is in every instance to give place to error, rather than that error is in any case to yield to truth. But we contend further, that nothing can be more remote from the fact than the supposition that the members of the Bible Society meet together for the purpose of bringing over each other to their peculiar views, or that its Dissenting members do, in point of fact, ever meddle with the theology of their Brethren of the Establishment. From an acquaintance with the Society, coeval with its origin, we can assert that nothing can be further from the truth than the notion so sedulously inculcated throughout this work, that the meetings of the Society are of a theological or controversial character. We assert, without the fear of contradiction, that the members of this society are actuated by more sublime and hallowed motives than making Churchmen Dissenters, or Dissenters Churchmen. They desire, indeed, that all among themselves should be better Christians, whatever external profession they may bear, but their main object is to publish a volume which, under the blessing of God, may make those persons Christians indeed, who have either never heard the name of Christ, or who have nothing more than his name, who are yet "in the flesh," and who in that state, whatever may be their outward privileges, "cannot please God." Their object is not the extension of a party, but the conversion of a world; not the increase of any merely visible Church on earth, but the enlargement of the Redeemer's kingdom, the salvation of immortal souls, and the extinction of sin and error of every class and degree. Their primary object is, that they may themselves escape the "wrath to come;" and next, that they may be the honoured instruments of saving their fellow creatures from destruction. They feel, that having "freely received," they should "freely give," and believing that "the glory of the Lord is shined upon them," they deem it a solemn duty, "to arise and

"shine, for their light is come." The knowledge that some few Socinians contribute to the Bible Society, affords no better argument for a real Christian renouncing the Society, than the notorious fact of there being some Socinians among the Clergy of the Church of England, would supply a sufficient reason why a member of that communion should withdraw from it. If he be himself sound in the faith, his continuance at his post is the more necessary; he has a right to look for the blessing of God upon his labours for others, and has no cause for a cowardly dereliction of duty in the apprehension that he may himself sustain some injury in the experiment. We are really almost ashamed of arguing such points, and notice them only, lest silence should be construed into acquiescence.

If the views we have taken be correct, what will then become of what Mr. Wix calls his 'commanding and unanswerable argument against the indiscriminate association of Churchmen with Dissenters?'—a feeling indeed, which operated very strongly with St. Peter, before his Lord and Master shewed him that he was not to call any thing common or unclean, but which had no longer any force when his mind was enlightened from above, and when he was taught to consider the eternal interests of his perishing fellow creatures as of a nature to outweigh all his narrow prejudices, and invalidate all his pharisaical pretensions, teaching him that a cup of cold water given to a disciple should by no means lose its reward, and that there was "joy in heaven over" even "one sinner that repenteth." Surely the feelings which would deprive such a world as this of the Bible Society, and which could induce a Protestant Minister to inveigh severely against those Bishops of the Church of England who belong to it\*, may well be suspected of an alliance with that spirit which lately induced an Archdeacon of the Establishment to rise in a public assembly with a Bishop at its head, and deliver a solemn protest against the Church Missionary Society,—a Society which has for its object the instruction and conversion of those very heathens and unbelievers, for whom the Church of England, in her collect for Good Friday, puts up that affecting supplication, that He who has made all men, and desires not the death of a sinner, but rather that he should *be converted* and live, may have mercy upon all Infidels and Heretics, and take from them all ignorance, hardness of heart and contempt of his word, and so fetch them home to His flock, that they may *be saved*, and made one fold under one shepherd; language which evidently supposes that Man in a state of nature, of ignorance, and of obduracy, cannot be saved. 'The way for all men to be saved,' says Hooker, 'is by the know-

\* See pp. 84, 85, 86, and 90 of Mr. Wix's work.

‘ledge of that truth which God hath taught; and since eternal life is a thing of itself communicable to all, it beloveth that the word of God, the necessary mean thereunto, be so likewise.’ No considerations, however, of this nature, present any counterbalance in the mind of our Author, sufficient to dispel his alarms of Schism, Sectarianism, and Quakerism, to say nothing of Calviuism, Methodism, and Fanaticism. He is indeed quick to discern the sins of false doctrine as connected with sects of every name, but let the same evil only present itself in the garb of an Episcopal Church, no matter whether of Rome or of England, and he takes up the language of the lover,

‘No faults thou hast, or I no faults can spy,  
‘Thou art all beauty, or all blindness I.’

Mr. Wix not only considers a union with the Church of Rome as the only effectual security against Dissenters, but he regards the same remedy as the grand specific against the evils which the Church of England has to fear from those of her members, who are commonly called Evangelical Christians\*. He imputes to such persons, although within the pale of his own Church, the holding of lax and heterodox sentiments, which he supposes them to have contracted from their support of the Bible Society, and from that fatal indifference to the truth which he considers to be necessarily generated by an association with persons who are themselves in error. In the midst of much generality, the overt act of schism on the part of such offenders, is thus stated.

‘However they crowd to any Church where there is what they call Evangelical or Gospel Preaching, they do, if they find it not in the Church, notoriously resort to Meeting Houses, where they do find it, but where the Ministry is not Episcopal, nor can be traced in authorized succession from the Apostles.’

Our space will necessarily preclude the full examination which this part of the work demands, but it will be obvious that it involves no less than a consideration of the whole charge so long exhibited against a large portion of the Established Clergy, that they neither preach the gospel of Christ, nor exemplify in their lives the influence of real religion. Without intending to pronounce definitively upon a question of such magnitude, we cannot doubt that there is abundant ground for certain Ministers of the Establishment to put to themselves the following plain questions.

Is the grand Protestant doctrine of Justification by Faith only, the basis of their public addresses?

Is not the cold, lifeless, and barren system of salvation by

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\* See Postscript to the Work.

works, which was taught by the Heathen philosophers before the coming of a Saviour, and has been taught by the Church of Rome from her earliest foundation, too generally permitted to supersede this fundamental doctrine of salvation by faith?

‘How oft, when Paul has serv’d us with a text,

‘Have Plato, Tully, Epictetus, preach’d!

‘Men that if now alive, would sit content

‘And humble learners of a Saviour’s worth.’

Is any adequate prominence or importance given by such Ministers, to the main doctrines of original sin, and the entire prevalence, and fatal consequences of actual sin in the case of every unconverted man? On the contrary, are not communion with an external Church, and the participation of her Sacraments, too generally made to usurp the place of that spiritual renewal of the heart, and that entire change of the life, which are of the very essence of all vital godliness?

Is not the agency of the Holy Spirit in the conversion of every individual who is ever brought into a state of grace, absolutely denied by many of the regular Clergy, as the dream of enthusiasm; while the great majority of that Clergy are either suppressing all recognition of the work of the Spirit in Regeneration, or else affirming that Baptism is Regeneration, and that no other is either necessary or possible?

Are separation from the world, and crucifixion to its lusts and pleasures, which the Scriptures of Truth and the Articles and Homilies of the Church of England assert to be the necessary and invariable fruits of a saving Faith, ever made by such Ministers, either the test of their own character, or of the religious profession of their auditories; or are not such Teachers, in point of fact, occasionally found at the Theatre, and frequently at the Card Table, and do they not brand with opprobrious terms such members of their own Church as are renouncing the vanities against which they protested at their Baptism, and which appear essentially opposed to seriousness of mind, to growth in grace, to purity of heart, and consistency of character?

Are there not too many instances in which those frequenters of our Churches, who choose to inquire for themselves, and not to take their Religion upon trust, must be compelled to witness a palpable difference between large portions of that Liturgy which is read in the desk, and a large portion of the Sermons which are delivered from the pulpit, and to observe with concern and sorrow, that many of those blessed truths which Cranmer, Jewel, Saunderson, and others, have embodied in the Confession, the Collects, the Prayers, and the Articles of the Church, are either openly renounced, or silently contemned by

the regularly constituted Ministers of that Church, so that the view of Protestant doctrine which is conveyed by certain Sermons, bears no nearer affinity to the leading truths of Scripture, than the view of the Romish creed, which is sought to be given by our Author, harmonizes with that which appears in the Decrees of the Council of Trent, and of every Pope who has ever reigned?

We shall neither attempt to answer these interrogatories ourselves, nor assert that they may not be answered satisfactorily, but we do think that if the charge which they involve can be established, the best reason will be found why 'very little attachment,' to use the words of Mr. Wix, is found among some of the Members of the Church, and why that Church, to quote Mr. Wix again, 'has not been successful' in sufficiently impressing upon her Members, the necessity of 'undivided attachment.' We believe the extent and character of those congregations in the Establishment where the doctrines of the Bible are faithfully preached, and where the Minister evinces in his deportment an abiding sense of the important nature of his office, and of his own deep responsibility, will form the best proof of the value attached by the people to sound doctrine and holy walking on the part of their appointed teachers, and will leave it no longer doubtful to what cause the alienation and defection so feelingly deplored by our Author, are to be referred.

From this *Postscript* we turn to the *Appendix*, where we find Mr. Wix making a most extraordinary use of the great movement which has been lately witnessed on the Continent, in the resistance which has arisen, on the part even of some of the Ministers of Popery itself, to Papal usurpation, and to the exercise of that power which the Head of the Romish Church has never ceased to claim over those of his Church, who, although residing in other States, and subject to other Monarchs, have in any degree ventured to think and act for themselves, in defiance of Papal decrees, or General Councils. We allude to the recent contest between Baron Wessenberg and His Holiness, as detailed in the "Correspondence," reviewed in our last Number; a work exemplifying, in a remarkable degree, the present arbitrary and tyrannical views of the Court of Rome, and its unchanged resolution to interfere in the spiritual and temporal concerns of other nations by the most unworthy means. It might indeed be imagined, that the obvious effect of so powerful a proof of the present operation of Popish intolerance and bigotry, as is here displayed, would have been an anxious desire, on the part of any Minister of our Protestant Church, that the members of the Catholic Church on the Continent, should rid themselves of a yoke too heavy for them or their



fathers to bear. But is any such result produced on the mind of our Author? Far otherwise: he had indeed long known, he says, that the Pope had refused to confirm the nomination of this excellent Vicar; in plainer English, that he had evinced much the same feelings towards him, as Pope Leo Xth had displayed towards another enlightened Priest, of the name of LUTHER; but 'in his' (Mr. Wix's) 'anxiety to avoid whatever might tend to irritate the Roman Catholic, or to draw forth a premature opinion on an affair which is at present before the *supreme Court of Rome*, he has purposely abstained from alluding to it.' We really know not whether to express most astonishment at the sentimental tenderness which is here evinced towards the *Church* of Rome, or the unbounded deference which is expressed for the decision of the *Court* of Rome. Now, however, that 'the subject must come to the knowledge of every Englishman who mixes in the world, or reads the publications of the day, he feels that some allusion to it is proper.' In other words, now that the whole Continent and all England ring with the treatment which this man has received from the Pope and his Cardinals, (a man who, in the language of Mr. Wix himself, 'bears the character of a pious, a moral, a benevolent man, animated with principles truly Apostolic,') it appears impossible any longer to suppress all allusion to the subject. And what is the reader likely to consider the probable result of this Writer's reflections on such a case, and for what purpose does he advert to it at all? In good sooth, that the General Council now to be convened, may, in addition to its primary purpose of uniting the Church of Rome with the Church of England, enjoy the secondary triumph of uniting the Church of Rome with herself, and of still preserving such refractory sons as Baron Wessenberg, within her own bosom and pale. The separation likely to ensue on the Continent at this time, between enlightened Catholics and their own Hierarchy, is contemplated by our Author as an evil of no common magnitude, and in order therefore to "stay the plague" which has begun, he proposes to "stand between the dead and the living" by a General Council.

'It is generally supposed,' he says, 'that an absolute separation from the Roman See will soon take place in that part of Germany which is subject to the jurisdiction of the Grand Duke of Baden. If so, the separation will probably not stop there, but will extend to other dominions.'

After adverting 'to a discrimination which,' he considers, 'should be made between those Roman Catholic friends of reform in Germany, some of whom, as is feared, being Revolutionists, are desirous of freedom from the Papal power, only that they may destroy Christianity,' and others, whose

motives like the Baron's, are of the most pure description, he remarks,

'It must be the wish of all persons animated with similar principles, whether Catholics or Protestants, to proceed *with moderation*. In renouncing errors, let them be careful that they do not *adopt greater* : in freeing themselves from usurpation, let them not plunge into a denial of all *salutary authority*. An anxious desire to guard against these *unhappy excesses*, again impels the Writer to invite the consideration of the Christian world, as to the expediency of a Council being authoritatively called, and charitably holden, between the Church of England, and the Church of Rome. If something of this kind be not done, it is *much to be feared that the renunciation of Papal power may be attended in a Christian view with consequences most mischievous, even with a wanton renunciation of all Ecclesiastical authority, and a general denial of the vital doctrines of Christianity.*'

Now, let us suppose some professed Minister of the Gospel of truth, who lived at the period when the Pope of other days opposed and persecuted Wickeliff, Huss, and Luther, to have argued after this fashion, and then let it be considered what estimate must reasonably have been taken of such theology and such logic. What would those who love the Gospel have thought if such a person had argued thus?—'The two Religions agree in all great fundamentals. The differences in other things are of little or no importance. If so great an authority as the Pope is to be opposed by obscure individuals, by refractory ecclesiastics and untractable laymen, the enemies of truth will step between the contending parties, and destroy Christianity itself. Let all good people therefore, proceed *with moderation*, and take care that in siding with Wickliffe, Luther, and their brethren, they do not introduce *greater errors* than Popery ; (as if this were possible!) let them beware how they deny the *salutary authority* of a corrupt and apostate Church. Such exertions may issue in nothing short of an absolute separation between the Head of that Church, and these its misguided members, who may yet be saved from perdition, by a seasonable reconciliation. In order to guard against all *unhappy excesses*, let a General Council be authoritatively convened, lest the renunciation of the Papal power be attended with consequences most mischievous, even with a wanton renunciation of all Ecclesiastical authority, the doctrines of Tradition, and the love of the Fathers.'—We need do no more than inquire what opinion would have been entertained of such reasoning in other days ; and with what sensation, we would ask, can it be expected to be received at the present, when a much larger portion of spiritual light is diffused over the world than formerly, by means of a Society which Mr. Wix, in the plenitude of his charity, would consign to hopeless reprobation ?

One word, in conclusion, upon the Catholic claims. It does not appear specifically from this work, how Mr. Wix stands affected in regard to them, but as, in his character of a Fellow of Sion College, he has petitioned against those claims, and as in his book he assigns to his own Church at least an equality, if not a primacy, of rank and power in his imaginary Council, we presume Mr. Wix must be a decided opponent of what has been called Catholic Emancipation. We do not, however, see upon what principle he can consistently deny to those persons who, as he says, agree with us in all fundamental points, and differ with us only in non-essentials, the full extent of what they at present claim, except in so far as the concession of their claims might possibly make some strange alterations in the frame of the Protestant Hierarchy as by law established, and bring about such changes as might involve in their consequences even Vicars, Chaplains, and Clerical Secretaries. For who can say if those leviathans the Most Reverend Dr. TROY and the Right Reverend Bishop POYNTER were once to take their seats in the London district, how long the small fry who (to borrow an image of Burke) are at present frisking in the pacific ocean of ecclesiastical bounty, might be permitted to disport themselves in such delightful sunshine? We feel assured that the Author, even in the utmost exercise of his charity towards the Romanists, can never seriously countenance their pretensions to political power, to the right of legislating for a Protestant Church, or executing the functions of a Protestant state. It must be obvious to him, that such events could not possibly happen without endangering the supremacy of the Church of England; and it is not therefore likely that he would knowingly assist in the overthrow of a system, concerning which he may sing the canon *Quorum pars magna fui*. But we would ask him, in all seriousness, whether he thinks that portion of the population of this country who support the National Church as the Church of the Reformation, and who are attached to it only so far as it stands aloof from Popish doctrines and practices, will be likely to feel for the interests of the Established Clergy, any longer than they are true to those Protestant doctrines, to which they have pledged allegiance, and which it cost the best blood of England to secure to that Church? We would ask, whether, if Mr. Wix's statements were correct, as to the close similarity, and all but identity, existing between the two Churches, there would be any thing left in the Church of England to recommend it to the esteem or support of a great Protestant population? For ourselves, we do not hesitate to avow that we think the prominent feature in the Catholic question is the radical and all-important difference between the two Religions, and that if it could once be established, that Popery in all its parts, was, not

essentially opposed to the religious and moral interests of all who call themselves Christians, the ground upon which the opponents of the Romish claims are standing, would be exceedingly narrowed. If it could once be shewn that the Church of England is, as Mr. Wix contends it is, more than three-fourths Popish, both in doctrine and practice, we should say that he had unwittingly made out a far stronger case against that Church, than the most powerful enemy who has ever come up against her, and at the same time had furnished the friends and advocates of the Papacy and its claims, whether spiritual or political, with one of the strongest weapons they had ever wielded! We apprehend, further, that while the profession of such a Religion as that of Popery, ought to induce every friend of Scriptural truth and religious liberty to weigh most seriously the consequences of further concessions to the Roman Catholics, it becomes him no less seriously to consider whether the same reasons which operate in regard to the Roman Catholics, are available in respect of Protestant Dissenters, and whether the political disabilities of the latter can consistently or reasonably be defended in the present state of society and of the world. At all events, we think that one result of such reflections will be, a conviction of the utter untenableness and gross intolerance of the main position advanced in this work; namely, that not even a religious union can possibly take place between the Church of England and Dissenters. With what consistency, indeed, the union with Papists, which is here recommended, can be reconciled with the assertion, that union can under no circumstances be brought about with Dissenters, we must leave to such writers to explain: to us it appears that only the most inadequate sense of what Popery and Protestantism respectively are, could have involved any man in so monstrous a contradiction.

To conclude: we are honestly under no apprehension whatever that this scheme of a General Council will be resorted to; nor do we believe that our Author could seriously have expected that it would, although he has ingeniously availed himself of the argument of its expediency, as the vehicle of the most unqualified and unmerited invectives against Dissenters out of the Church, Evangelical Professors within it, and the Bible Society both in and out of it. Had the mere project of a union between the two Churches of Rome and England been in question, we should have left it to its fate; but while the project itself is utterly chimerical and absurd, we have felt that the arguments by which it has been here supported, are of a mischievous and injurious tendency, and have therefore required distinct examination, as being hostile to the best interests of vital truth, whether such truth be viewed in connexion with the National Establishment, or abstracted from all external modifications of Protestant

belief. The scheme of a union between the two Churches is worse than hopeless. To say nothing of all ancient history and all former experience, the present Pope, who is declared by Mr. Wix to be of a 'very amiable and accommodating temper,' and who, he further says, is 'described to be a holy and a good man,' has positively affirmed, within these few years, and even while under personal coercion, that 'there is no hope of salvation out of the Romish Church;' and further, that 'being divine, and necessarily one, it can form no alliance with any other.\*' The Romish hierarchy, from the conclave of Cardinals at Rome to the lowest Deacon of the four Vicars Apostolic in England, are all agreed in the same pious confession.

The compliments which may mutually pass between certain Ministers of the Church of England, and the Priests of the Romish Creed, in reference to a union, mean little, and prove less. Dr. GEORGE, an honest Catholic, remarks of some of his own body: 'As to their fawning on the Established Clergy, it is truly ridiculous; the Established Clergy must be dim-sighted

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\* We sincerely wish to avoid every expression which may appear of a harsh or offensive tendency, but it is impossible, in common justice to the cause we advocate, to forbear expressing our unfeigned astonishment and sorrow, that in defiance of the best authenticated facts, such a statement of the temper and character of the present Head of the Romish Church should be openly given to the British public by a Protestant Minister. Is such an assertion, as to the impossibility of salvation out of the Church of Rome, any proof of the present Pope's 'amiable temper?' and is such a statement of the impossibility of that Church forming an alliance with any other, an evidence of his 'accommodating' temper? Is the revival of the odious Inquisition, that horrid engine of guilt and cruelty, a proof of the present Pope's 'holiness,' or does his revival of the infamous Order of Jesuits, the first and bitterest foes of the reformed faith, and the most furious persecutors of its professors, afford any better proof of his piety? Is his severe anathema against the Bible Society and all its adherents, from its noble President in England, down to the lowest servant who contributes her weekly mite in its support, any proof of the Pope's 'goodness,' or does his dislike of the pure Gospel of Jesus Christ, as evinced in the civil tyranny exercised by him towards many of the ministers of his own Church on the continent, convey any better evidence of such 'goodness?' We feel assured that facts like these have produced a very different impression throughout the whole Christian world than they appear to have done upon the mind of Mr. Wix; and we do not hesitate to say, that we rejoice in the assurance, that such specimens of modern bigotry and intolerance have not been without their use under His divine government, whose constant purpose is to educe good from evil, and who makes even 'the wrath of man to praise him.'

indeed, if they can deem such homage sincere, and consent to snuff up incense from a Romish censer. Nor must those Protestant Ministers who advocate such a cause, feel any surprise if they experience the common fate of those soldiers, who, while they "halt been two opinions," are considered deserters by the army which they seem ready to quit, and spies by the forces which they appear disposed to join. So far was the Church of Rome from feeling itself under any obligations to GROTIUS for his attempts to effect a union of the two Churches, that his books were condemned by the Index Expurgatorius of the Holy See; and CASSANDER, who did not even yield to our Author himself in his charitable desire of effecting a coalescence between such opposite elements, shared no better fate, having experienced the mortification, after a life of hopeless exertion for a coalition, of seeing his learned works condemned by the Council of Trent, which, as it was too wise to be taught, was too good to be amended, by any preacher of union with Protestants.

We are not even willing to concede the credit of novelty to such a scheme as the present. 'Before our troubles,' says Lord CLARENDON, in his "*Religion and Policy*," 'it was a common bait held out by the Catholics, that there was but a small difference between the Churches of England and Rome, which might easily be reconciled.' And he relates an attempt then made by Mr. Davenport, a Franciscan monk, towards effecting such reconciliation. 'Alas!' adds his lordship, 'those men know little of the Pope's constitution, and how little he is moved by such overtures!' We say, therefore, with TERENCE as to the claim of novelty in such a project, '*Nil jam dictum quod non dictum prius*.' With regard to the inevitable result of such a *beau projet*, we apprehend that if any arrangement could possibly take place, it would only be what Mr. BURKE once humourously called 'an arrangement for general confusion.' 'Popery,' said a late excellent minister of the Church of England, 'is the masterpiece of SATAN; another such contrivance could not possibly be invented. It is a systematic and infallible plan to form manacles and mufflers for the human mind. It is a well laid design to render Christianity contemptible by the abuse of its principles and its institutions. It was devised to overwhelm, to enchant, to sit as the great whore, making the earth drunk with her fornications. It is in fact the mystery of iniquity; able to work itself into the simple, grand, sublime, and holy institution of Christianity, and so to interweave its own abominations with the truth, as to occupy the strongest passions of the soul, and to control the strongest understandings. Those two master principles, that we must believe as the Church ordains, and

' that *there is no salvation out of the Church*, oppose an ' almost insuperable barrier against the truth, in the ignorance ' and fear which they beget.' Mr. Wix will no doubt designate this as very uncharitable, but we believe that "this witness is true." It is with such a Church, then, and with her doctrines and practices, that we are now invited to be at peace; but have we forgotten an answer which was once given to the question, "Is it peace?" "What peace, so long as the whoredoms of ' thy mother, and her witchcrafts are so many?" Bishop HALL has long since settled this question of a Council. ' A General ' Council,' he says, ' is no less impossible than reconciliation ' itself. For who shall call it? who shall preside in it? who ' shall be present, and give their voices? what shall be the rule ' of their decisions? THERE CAN BE NO COUNCIL HELD BY THOSE ' WHICH PROFESS A GENERAL AND PUBLIC DISAGREEMENT OF ' JUDGEMENT. Unless He that doth wonders alone by His ' stretched-out arm from Heaven, should mightily, beyond all ' hope, effect this; we know too well that it cannot be done. ' Only this one thing which God hath promised; we do verily ' expect, to see the day when the Lord Jesus shall with the ' breath of his mouth destroy this *lawless man*. (To *ἀνθρωπος*) ' long since revealed to his Church; and by the brightness of ' his glorious coming, fully discover and despatch him.' No wonder that under such a sense of the character of that Church, this great and pious man should declare elsewhere, ' WHEN ' GOD ACKNOWLEDGES THE CHURCH OF ROME FOR A DAUGHTER, ' WE WILL ACKNOWLEDGE HER FOR A SISTER, BUT NOT BEFORE; ' and again, ' WHEN SHE ABANDONS HER SPIRITUAL ' WHOREDOMS, WE WILL RECEIVE HER INTO THE FAMILY OF ' CHRIST.'

\*.\* The Public will have observed that Mr. Wix's work has been recently examined in the Morning Post, in a series of letters signed PHILOPATRIS. We believe it to be no secret that these letters are from the Bishop of St. David's, and we are glad to find that such a work has already found so able a refutation. Mr. Wix, indeed, contends in two letters of reply, that the Bishop has both misunderstood and misrepresented his book; and it is very probable he may put our Review upon the same footing. It is certainly impossible for us to know with what motives or intentions such a work may have been written, nor is it either our habit or inclination to impugn the motives of any writer; but undoubtedly, so long as words continue to convey the sense which our forefathers attached to them, so long will the book before us be generally regarded as a defence of the most pernicious doctrines of the Church of Rome, mainly upon the ground of those doctrines being almost, if not altogether, identical with those of the Church of England. To us it appears that this theory has been successfully opposed by the Bishop, who has not only proved such a view

to be erroneous in itself, but clean contrary to the opinions publicly avowed by Mr. Wix himself, in an earlier period of his life, in his work upon the Articles of the Church of England. We will merely add, that if we were disposed to select one part of the Bishop's reply, as more convincing and conclusive than another, it would be this *ad hominem* branch of his argument.

## ART. IX. SELECT LITERARY INFORMATION.

Mr. Oliver Cromwell who is a descendant of the family, will shortly publish, *Memoirs of the Protector Oliver Cromwell and of his Sons Richard and Henry*, illustrated by original Letters, and other Family Papers.

Preparing for publication, an *Essay on the Diagnosis, Morbid Anatomy, and Treatment of the Diseases of Children*. By Marshall Hall, M.D. F.R.S.E. &c.

Shortly will be published in one vol. small 8vo. *The Lay of Agincourt, and other Poems*.

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Dr. Harris has in the press, an address entitled, "Advice and Encouragement to Sunday School Teachers," delivered at the Hoxton academy school house, 25th Sept. 1818.

The Rev. T. East of Birmingham, has in the press, a *Sermon on Home Missions*, and the claims which the country has on the zeal of Christians, preached before the associated minister and churches of Warwick and Worcester.

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Mr. F. Baily has just published a translation of M. Cagnoli's memoir, on a new and certain method of ascertaining the figure of the earth, by means of occultations of the fixed stars: together with notes, and an appendix to the same.

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